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THE
FRIEND.

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THE THEORY OF STORMS.

Continued from Vol. 12th, p. 412.

4th. *Direction and force of the wind.* Professor Loomis has constructed a table, showing the direction of the wind at all his stations, from the 18th to the 22d of the month inclusive, and has drawn a dark line across the table, representing the time of the barometric minimum. "It will be observed," says he, "that this crisis was marked by an extraordinary change of wind. Thus at almost every station in the table, the wind for nearly a day before the crisis, blew from the southern quarter generally for several hours from the southeast. This southeast wind is believed to have been more general than the table would seem to indicate; because not being of long continuance, it did not at every station happen to blow at either of the fixed hours of observation. This crisis was as uniformly followed by a wind from nearly the opposite quarter, commonly the northwest. This sudden change of wind was then every where one of the most prominent features of the storm. The wind before the change is characterised by the terms high, strong, windy, brisk, fresh, very high, violent gale, severe gale. It would seem to have been most severe at New York, and places farther east. After the change it is characterised by the terms high, very windy, violent, blustering, hard violent, strong gusts, strong gale, tremendous gale, one of the most violent gales ever experienced. From which it would appear that the wind was generally more violent after than before the change; though perhaps the reverse was the case at New York and throughout New England. I have now presented, continues he, the most important facts I have been able to collect respecting the storm in question. Its principal characteristics were as follows: After a cold and clear interval, with barometer high, the wind commenced blowing from the south. The barometer fell rapidly, the thermometer rose, rain descended in abundance. The wind veered suddenly to northwest, and blew with great violence; the rain is succeeded by hail or snow, which continues but a short time; the barometer rises rapidly; the thermometer sinks as rapidly. These changes are experienced not every where si-

multaneously, but progressively from west to east."

It is evident from an inspection of these data, that the barometer was depressed from the outer edge of the storm towards the centre, that is to say, that the weight of the whole column of air within range of the storm was less than that of the surrounding air, and that it decreased towards the centre. An elliptical wave of depression, the longer axis of which was north and south, gradually changing to northeast, passed over the continent with the upper current of air, which in our latitude sets towards the northeast. The wind blew on all sides, from the eastern, the southern, the western, and northern edge of the storm towards the centre; and although from its shape the southern and northern edge of the storm are not so well defined, there is still evidence that the direction of the wind there was inwards. Was the storm a whirlwind? I think the extreme length as compared with the breadth of the space it covered, is against the supposition; nor do I perceive in the details of the evidence any proof of such an opinion. What becomes of the opposing and disappearing currents? Here were violent gales of wind blowing in places not very distant, for many hours in exactly the opposite directions, when, at a certain crisis, one of them uniformly gives way to the other. As it is the warm southeast wind which is succeeded by the cold northwest gale, Professor Loomis shows that the cold current would of necessity displace the warm one and force it into the higher regions of the air, so as either to move on in the original direction, or to force it back by doubling it upon itself. It seems to me that Espy's statement is here more satisfactory. By some means or other, I do not here inquire what, a vast hollow, like the trough of a wave, has been formed in the atmosphere. The pressure being unequal, air is forced in from all quarters to supply the deficiency; that air necessarily rises in the centre of the depression. The wave floats along and the wind, which on its eastern border is from the east, and on its western border from the west, necessarily changes as the centre floats over any place. In the case of violent tornadoes, in which a large portion of the atmospheric pressure is suddenly lifted from a small space, there is no doubt of the existence of these inward and upward currents which blow with a violence proportioned to the barometric depression. In the present case, the elongated form of the wave, produced probably by the upper surface of the cloud floating in a medium with a greater velocity than its lower surface can acquire, reduces the prevailing currents to almost two, a southeast and a northwest wind. Whence does the storm receive its supplies? These northeast winds blow at the rate of 40 or 50 miles per hour for 20

and 30 hours together, have but a limited range. A few hundred miles off and the weather is bright and calm, with gentle zephyrs and currents of its own. Is it not probable that there is in every storm a sort of horizontal whirlwind with a vertical axis, blowing towards the centre, accompanied by a vertical one having an annular horizontal axis, which keeps up the supply of clouds and moisture? Espy has well explained the manner in which the condensed vapour of a rising current heats and expands the surrounding air, increases the force of its ascent, and gives to that upward current an outward motion in all directions. The storm is therefore very plausibly supposed by him to be surrounded, as Professor Loomis has proved in the case before us, by a belt of greater height and pressure from which the wind blows beneath in all directions. But the inward current at the surface being once established, will draw to itself the greater part of the air which is thus displaced, and thus while the causes which produced it continue to operate, the storm is its own feeder.

Is Espy's theory of the origin of all storms correct? To this I think it must be replied, that ingenious as it is, we must wait for more data before we can pronounce. Half a dozen memoirs of the kind before us will do much towards settling this point. But in the mean while it may be safe to say that Espy's views of the formation of the cumulus clouds of a summer's day, which though not original, he has made his own, appear to be in the main correct, and his general propositions, as far as I can judge, are in the abstract true. But whether other causes of these vast atmospheric billows may not exist, we are yet too new in the science to determine. One point I think has been too much overlooked by all our American theorists; I mean the unstable equilibrium of the atmosphere of vapour, which has been so ably illustrated in Daniell's meteorological essays.

That instability arises from the law of decrease of the temperature of the air, which is 1 degree of Fahrenheit for every 352 feet of height, so that there is a curve line passing through the air from the pole to the equator, and rising as it approaches the latter, where the thermometer is never above the freezing point. The quantity of vapour capable of existing at 32° exerting a pressure of only two tenths of an inch, it can be readily shown that the mean heat of the surface of the earth is every where such except at the poles; that the quantity of vapour capable of existing at that temperature is greater than the pressure of the vapour actually existing above can keep in equilibrium, and that it continually rises to restore the equilibrium which the cold of the upper region is perpetually destroying. It follows therefore that unless the dew point be

very low at the surface, there is a continual ascent of aqueous vapour into the upper air.

The experiments of Dalton prove that each of the gases that compose the atmosphere is independent of the other, and maintains its own equilibrium. How else can we explain the fact, that the proportion of the constituents of the atmosphere are the same in the heart of London as in the open country? Think of its two million of inhabitants, its countless animals, its lamps, fires, and forges, and steam engines, all incessantly consuming oxygen, and yet that oxygen is never lessened. It finds its way to the centre of this great focus without the aid of any current, by an insensible yet most powerful molecular force, which never suffers its equilibrium to remain unsteady. This force must operate with far greater power in vainly attempting to restore the equilibrium of the aqueous atmosphere. It operates without producing any current of air, and although the motion of heated air and the wind will affect all the constituent parts of the atmosphere alike, and thus produce the effects which Espy assigns to them; yet it seems to me probable that by far the greater part of the causes to which he attributes the formation of storms are themselves effects.

Is it not probable that the heating and expansion of the upper air, which is his principal cause of storms, are owing to the condensation of the vapour raised not by any current of hot air, but by this powerful and insensible molecular force of which I have spoken? If this be so, the upward current takes place as an effect and not a cause; and there may be circumstances which shall prevent that current from reaching the surface. A remarkable statement of the kind is published in the last number of Silliman's Journal, of a heavy but transient thunder shower, accompanied on its northern edge with hail and snow, and attended with a violent rushing sound, like that of a mighty wind, while the air at the surface remained all the time undisturbed.

It is due to Professor Loomis to state, that he thinks the storm we have been examining may have been caused by the accelerated and unequal motion of the southeast wind, creating a partial vacuum which caused the barometric depression and the upward currents that brought the rain. "The southeast wind," says he, "which accompanied the rain, moved with an accelerated velocity. The particles of air therefore at one extremity of the current must have left those of the other extremity at an increased distance. Hence mechanical rarefaction, and of course diminished pressure. The reverse effect must have taken place after the storm had passed. A northwest wind sets in with great violence; a vast body of air is precipitated towards the southeast. The partial vacuum which at first existed is very soon supplied. Yet though the first impelling cause has ceased to act, the momentum of the excited current still urges it onward. The front of the wave is impelled by the momentum of the mass in the rear, and a mechanical condensation results, bringing of course increased barometric pressure. The cause however which produces this extraordinary rise, being temporary in its nature, soon ceases, and the barometer falls." Now although it seems to me, that the surface

wind from the southeast was manifestly an effect and not the original cause of the storm, yet it is easily conceivable that an unequal motion of the wind occasioned perhaps by the meeting or passing of oblique currents in the upper regions of the air, may produce the partial vacuum agreed on all hands to be the immediate cause of these storms. Upon the whole, it seems to me probable that the upper regions of the air are the forge in which are prepared the armory of winter.

It may be added, that we are in danger of applying too hastily and generally theories which suit partial and particular cases; and that in a science the data of which are so uncertain and fugitive as meteorology, what we principally require is patient and extensive observation, unbiassed by theory. The dynamics of a fluid as elastic and mobile as is the air, the influence of electricity in evaporation, the mechanical properties and electrical relations of cloud, must all be carefully investigated before we can master the science. The paper before us shows also, that for the complete investigation of our northeast storms, it will be necessary to procure registers from all the various stations in Labrador, the shores of Hudson's Bay, and that part of the interior of British America which is under the control of the Hudson's Bay Company.

Let me in conclusion recommend to our friends throughout the country to provide themselves with a few meteorological instruments. All that will be needed—a barometer—a rain gauge—and two thermometers, one for the dew point, and one for the register—will not cost twenty dollars, and there are few farmers to whom this amount would not be amply repaid in the satisfaction and advantage he would derive from a faithful record of the phenomena of the seasons.

LIFE IN SIBERIA.

(Continued from page 410, vol. 13.)

M. Von Wrangel had sent one of his officers, as we have already seen, to the fair of Ostrownoye, a scene of which a lively description has been given by Cochrane, and with which we will, therefore, not detain our readers, though the spirited report of M. Matuschkin is one that will well repay perusal. It was while the one party was absent at the fair, that the gallant lieutenant with another of his officers started for Cape Shelagski. Nine sledges were prepared; three for the travellers, and six to carry fish for men and dogs; and as this species of travelling is one which none of our modern tourists have as yet had an opportunity of describing, we will endeavour to give our readers some idea of the appearance of the little caravan at starting.

We have already seen something of the winter travelling costume in these regions; and when it is borne in mind, that the party contemplated a month's excursion in February over the ice of the Polar sea, it will be taken for granted that none of the multitudinous appliances of furs on furs would be left behind. During the whole period of the journey, they could not once hope to obtain the shelter of a hut; the protection of an iceberg, to keep off the north wind, was the utmost they could

look for when encamping for the night. A fire even was a comfort by no means to be relied on, for unless they found a sufficient supply of drift wood along the coast, it would be impossible for them to cheer their night's lodging by indulging in the luxury of a blazing log. These points must be borne in mind when estimating the delights of an arctic sledging party.

"The articles we carried with us were the following: a conic tent formed of reindeer skins, two hatchets, a pocket lantern, a few wax lights, a plate of iron to light a fire on, an iron tripod, a tea-kettle, a boiler, some changes of linen for each of us, and a bear skin as mattress, with a double reindeer skin counterpane for every two of the party. Our instruments were: two chronometers, a second watch, a sextant with a quicksilver horizon, a spirit thermometer, three amplitude compasses, one of these with a prism, two telescopes, a ribbon measure, and a few other trifles. Provisions for five men for a month: 2½ pood of rye biscuit, 1½ pood of meat, 10 pounds of soup tablets, 2 pounds of tea, 4 pounds of candied sugar, 8 pounds of groats, 3 pounds of salt, 39 portions of strong spirit, 12 pounds of tobacco, and 200 pieces of smoked yukhala. The cargo of each sledge was about 25 pood, tightly packed, and so closely fastened by means of thongs, that the sledge might be overturned many times without the least danger to any part of the contents. Perched upon the centre of the narrow vehicle sits the driver, his feet resting on the runner of the sledge, ready at a moment's notice to jump off. Immediately behind our drivers, Mr. Kesmin and myself sat perched, much in the same manner, likewise ready every moment to jump off, in case of our carriages losing their balance. Although each sledge bore 25 pood, yet it glided so easily over the frozen snow, that a man could have pushed it along with one hand; accordingly, the dogs, when the way was good, would run their ten or twelve versts in the hour."

The great inconvenience which attends this kind of travelling, consists in the difficulty of carrying a stock of food for the dogs. Thus, on the present occasion, three of the sledges were occupied by the travellers and their luggage, while the remaining six were almost exclusively occupied by fish for their cattle. This difficulty M. Von Wrangel found means to obviate in some measure by burying a portion of the provisions in the snow, for a supply when returning, after which he sent the empty sledges back, and thereby husbanded his means. On this his first journey, his magazines were found and pilfered by the bears, which placed the travellers and their dogs on exceedingly short commons on their return; but experience gradually taught them to make their snow excursions they almost invariably found their buried stores untouched.

The intense cold made it impossible for them to lay aside any part of their costume when preparing to make themselves "comfortable" at night, and even when they were fortunate enough to find an abundant supply of wood, they still suffered so much from the cold that they were frequently obliged to rise two or three times before morning, and warm

themselves by running and jumping a little in front of the tent. M. Von Wrangel made it a point, however, every evening to change his stockings, and his companion, M. Kosmin, had nearly lost the use of his limbs by neglecting this prudent precaution. The second or third morning after their departure, this gentleman complained that his feet were frozen. He was advised to change his stockings, which he had not done for two nights. "But when he pulled off his boots," says M. Von Wrangel, "what was our horror at seeing his stockings frozen fast to his feet. With the utmost caution we proceeded to relieve him from this painful situation, in doing which we found complete strata of ice of perhaps the tenth of an inch in thickness, within his stockings. Fortunately the feet themselves were not frozen, and after we had gently rubbed them with brandy for some time, he was completely restored." M. Kosmin was a Russian sailor, be it remembered, and surely it must have required all the iron constitution of his race, to enable him to overcome this little inconvenience with such perfect facility. The quantity of furs in which it was necessary for the travellers to encase themselves, made it of course impossible for the vapour thrown off by the skin to escape. This always occasioned moisture to collect about the feet during the day, and made it highly imprudent to pass a night without first taking care to secure the comfort of dry stockings.

The chronometers were perfectly useless, as it was impossible to protect them against the influence of the cold. M. Von Wrangel carried them next his person during the day, and carefully took them to bed with him at night, cherishing them with all the fondness of a bridegroom. But all would not do. The delicate creature could not live in a temperature of 40 degrees below the freezing point of Réaumur; the drop of oil within the works was converted into ice.

The two following winters were employed by our author in vain attempts to proceed northward, in search of the polar continent, the existence of which had long been an enigma, and which even the labours of this expedition can scarcely be said to have solved. At an inconsiderable distance from the coast, even during the most intense frost, the ice was always found so thin that the sledge was continually in danger of breaking through, a catastrophe that befel them on one or two occasions, though without any serious consequence. Beyond this thin crust of ice, as far as the eye could reach, the sea was always open; but the horizon was seldom extensive, constant vapours issuing from the *Polinya*, as the open region of the ocean is called by the Siberians. Even in the severest winter the ice never extends more than 25 versts (16 English miles) to the north of the island of New Siberia,* and it is evident, from the experience of the past, that neither in sledges, nor in ships sailing from the Siberian rivers, can any important results be obtained from future attempts to ex-

plore the Polar seas. M. Von Wrangel appears to abandon the hope that other navigators may be more fortunate than himself. It may seem presumptuous for landmen like ourselves to hazard a contrary opinion; but while we were accompanying our Russian in his dreary excursions over the polar ice, we confess, the idea frequently suggested itself to our minds that his own remarks pointed out the only practicable means of reaching a more northern latitude. The impediment to his own progress (and the same remark applies to Lieutenant Anjou, who was employed on a similar service, on a more westerly part of the coast) was always the open *Polinya*, in which very little drift ice was seen. The point therefore to be attained, is to get a vessel afloat on the *Polinya*. Every attempt to do this by sailing from the ports of continental Asia has hitherto failed; but it remains to be shown whether a vessel built on the northern coast of one of the Laechof Islands (on Kotelnoi or New Siberia, for instance) might not be more successful. Even in the most severe winter, we have seen, the ice extends only sixteen miles to the north of these islands. Might it not then be possible for an officer to avail himself of the brief summer months, when the ice breaks up, to work his way through these sixteen miles? Once in the open water, he would have a fair field before him, and a few months' sailing might finally dispose of the long pending question relative to the existence of a large Polar land.

Russia has greater means at her command for the solution of this question than any other country; but there are no political impediments to exclude Englishmen from a participation in the enterprise. The expedition undertaken by Messrs. Simpson and Deane, along the north-western coast of America, points out the only quarter within the British dominions from which farther attempts can advantageously be made, and the experience of Messrs. Anjou and Von Wrangel indicates the means that must be employed to obtain satisfactory results from those attempts. Some convenient locality might be selected near the mouth of the Mackenzie river. Abundant supplies of every kind could be forwarded thither during the summer, and in the winter means might be taken to ascertain, in sledges drawn by dogs, how far the solid ice extends to the north of the American continent. The dog alone appears adapted for this kind of service, for the heavier horse or reindeer would fall through the thin ice, over which the dog passes with complete impunity; and experience has taught the natives of Siberia, that the dog is quite as applicable to the purposes of draught as any other animal, provided care be taken not to impose upon him labour beyond his strength. In a high northern latitude, indeed, even the reindeer is at a disadvantage when compared with the dog, for not only does the reindeer sink farther into the snow, besides breaking through the ice when thin, but the food for the reindeer is not so easily conveyed from place to place. We throw out these suggestions with perfect diffidence, and leave it to those better qualified for the task to inquire farther into the practicability of the plan. In the mean time, let us, for a brief space, return to our adventurous author.

The journey northward, over the ice, was an undertaking of a far more serious nature than the little trip along the coast, with which M. Von Wrangel had whiled away a portion of his first winter. He was now about to venture "out to sea," and had to prepare for even greater hardships than he had yet experienced. In the first place, drift wood he could scarcely hope to fall in with, and as only a small supply of so bulky an article could be admitted on the sledges, a warm fire was not to be thought of before his return to land. The only fuel taken with him was for the purpose of boiling water and making soup; and as soon as the cooking was at an end every spark of the fire was extinguished, and the fragments of wood carefully replaced on the sledges. A Cossack belonging to the expedition was especially appointed to this part of the service. "He had to collect every splinter that fell on one side when the men were chopping up a log, and it was his business to see that no more was used than was absolutely necessary." The same extreme care and frugality was put into practice in the distribution of the provisions; all the bones and remnants of fish and meat were gathered together after each meal, and for the due discharge of this part of the service, another special appointment was deemed requisite. A scanty supply of food and firewood was not, however, the only inconvenience with which the party had to contend. The sun's rays reflected from the dazzling surface of the snow were soon found to act most painfully, and before many days were over, every man was suffering from violent inflammation of the eyes. M. Von Wrangel and his friends obtained relief by rubbing the suffering parts with spirit, and then covering their faces with veils of black crape. The sledge drivers had recourse to a more violent remedy, and one that few will feel disposed to venture upon: they threw snuff into their eyes, "from which they suffered the most acute pain during the night, but were evidently much relieved on the following morning." Eventually, M. Von Wrangel, to lessen this the most serious inconvenience to which this kind of service exposed him, adopted the plan of travelling chiefly by night, and resting during the middle of the day.

An occasional bear-hunt, by the excitement and exercise to which it led, varied the monotony of their occupation, but for the most part the bears were frightened by the presence of so large a number of dogs, and seldom came within speaking distance. A successful chase, by furnishing a fresh stock of food for the dogs, was always a cause of rejoicing; if, on the other hand, the quarry got off, the party were doubly disappointed, first by the loss of the bear, and secondly, by the exhaustion of dogs and men, which made it impossible to proceed much farther for that day.

Easter day is a solemn festival throughout the whole Christian world, but nowhere is it more solemnly celebrated than in Russia. Our author shows that even on the broad ice of the Frozen Ocean it is quite possible to mark the return of a particular day, by rendering it the honour due.

"Unprovided with every requisite for such a solemnity, we wished at least to unite in

* This leaves still 15° to the North Pole, and about 12° southing from the pole, giving 27° for the *Polinya*, or open watery expanse, which certainly appears large, and is probably studded with islands, or contains a large polar land.

prayer at the same hour with our countryman at home. A block of ice was carved and hewn with much care into the shape of an altar. Upon this was placed a picture of St. Nicholas, the worker of miracles, and before it we erected a staff, on which burnt the only wax light we possessed. M. Bereshnoi officiated as priest, and read the prescribed service of the day, while our Cossacks and sledge-drivers raised the choral hymn. Simple and unadorned as was our temple, the piety of the little congregation was sincere, and I may say, edifying. The festive banquet that followed was equally unpretending, consisting chiefly of some reindeer tongues,* reserved for the occasion, and a double allowance of brandy. What contributed more than any thing else, however, to the cheerfulness of the day, was the extravagance in which we indulged, of not letting our fire go out. It was a moderate one, to be sure, but we all crept closely around it, and spent the remainder of the day, chatting sociably over the hardships and dangers we had passed, and the hope we all entertained of a safe return. No assembly was perhaps ever so cheerful and merry under similar circumstances, destitute as we were of every thing that could in the most remote degree be construed into convenience or enjoyment. Our chief comfort was, no doubt, our little blazing fire—a comfort of which we had so long been forced to deprive ourselves."

We have left ourselves no space to speak of the summer excursions which M. Von Wrangel and his officers undertook, chiefly on horseback, through the surrounding country, or we would here introduce some of his animated descriptions of the reindeer hunting, and wild-goose catching, which we have read with interest, and which nothing but the length to which our remarks have already extended prevents us from quoting. His fourth winter was devoted to his great and last tour on the ice, which he extended as far as the island of Koliutskin, the same as that discovered by Captain Cook, and entered on his chart as Burney's Isle. On this tour it was that our travellers entered into friendly relations with the Tshukshi, of whom one accompanied them a considerable portion of the journey, in his reindeer sledge. The Tshukshi still persist, in what they have always maintained, that there exists a large extent of land to the north of their own country; and an old chief even declared that on a fine summer day, from some rocks situated a little westward from Captain Cook's North Cape, he had frequently discerned mountains covered with snow, at a great distance from land.

"But in winter, he said, the eye could not reach so far, and nothing was then to be seen. In former times, he added, large herds of reindeer had sometimes arrived across the sea, probably from that northern land, but, having been hunted and scared by the Tsheskoes and the wolves, had always returned again. He himself had once, in April, seen a herd thus returning, and had followed it a whole day in

his sledge, but the ice became so uneven, that he was obliged to give up the pursuit. In his opinion, those mountains did not form part of an island, but of an extensive region, like the Tshesko land. His father had told him, that once upon a time, one of their elders had gone thither, with some of his men, in leathern *bay-dars*, or boats, but what they had found there, or whether they had ever returned, he was unable to say. He asserted most positively, however, that the country was inhabited; and, as a proof, he added, that a whale, wounded by spears pointed with stones, had a few years since been thrown on their coast. Now as none of the Tsheskoes used such spears, the whale could have been wounded only by one of the inhabitants of the unknown land."

(To be continued.)

For "The Friend."

SLAVERY IN INDIA.

(Continued from page 404, Vol. XIII.)

One case of the foreign importation of slaves happened to fall under Adam's personal notice. It was by an Arab ship, called the Adramytie, which arrived at Calcutta in the fall of 1826. She had on board, ostensibly as passenger, one Hajee Durvesh, a person who had been known to make frequent voyages to that port, but he had never brought, as far as could be ascertained, any legal merchandise, and, although professing to be a merchant, had on all occasions apparently come without any cargo, consignment, or shipment of any kind. In this instance it was reported to Adam that he had brought three female slaves to sell,—a Greek and two Africans. Adam set an investigation on foot, and succeeded in getting the former liberated, but could not find the Africans. He laid the matter before government, and was referred to the chief magistrate of Calcutta, to whom the business was committed, but who refused to act, because, if unsuccessful in establishing the criminality of Durvesh, he would be charged with the expenses of the prosecution. Adam, though fully persuaded that the actors might have been convicted, was reluctantly compelled to drop the subject.

He says, all the inquiries he made satisfied him that the importation of slaves from the coast of Africa is still covertly carried on, but to what extent can be ascertained only by a more thorough investigation than it was possible for a private, a single, and an unaided individual to attempt.

He remarks, that with regard to the Bombay and Madras presidencies, the whole western coast of India, by its proximity to the ports of Africa and Arabia, presents facilities for importation, which are increased by the Portuguese settlements of Goa, &c., from which he thinks slaves are smuggled into the British possessions. Baber, enumerating the various sorts of slaves found in the western provinces of the Madras territory, specifies, with others, persons imported from the ports of the Persian Gulf, in the Red Sea, or from the African coast; and in another place, after noticing other descriptions of domestic slaves, he adds: "The rest of the domestic slaves are persons, or their offspring, natives of Arabia, but chiefly of Abyssinia."

"In all the great towns,

throughout Malabar and Canara, these descriptions of slaves are to be met with;" and Adam subjoins, "It may, I think, be at least asserted as highly probable, that the majority of those who are natives of Arabia or Abyssinia must have been imported since the importation ceased to be legal." So that in India, as well as in the United States, it is not enough to tell us that the practice is contrary to law, to prove that it does not exist.

What has already been said, as well as what follows, completely banishes the notion that the slavery of India is part of the system of caste, or resembles that of the serfs of Russia.

Another source of slavery, says Adam, has been the sale of criminals, *outcasts*, and their offspring. This is not now actually done by the British government, but that government confirms the acts of former governments, by perpetuating the slavery of such persons and of their descendants. "The *outcasts* are those who have '*lost caste*,' or been excommunicated from the caste or class to which they belonged, in consequence of some aberration from caste rules, such as eating with men of inferior caste, or of food cooked by them, or living with them, &c.

Another source is the sale of freemen by themselves, either for a sum of money, or in redemption of a debt. This practice prevails extensively in the countries and provinces east of Bengal. Liston, in the Journal of the Asiatic Society of Bengal, for 1837, has given a copy of a servitude-bond, such as he states is daily executed and in full force in the district of Gorakhpur, by which a native, for a loan of 51 rupees (about \$264), at 12 per cent. interest, comes under an obligation to give his own labour, and that of his family, to the lender, at all times and in all forms, for an indefinite period, until the amount of the loan shall be repaid, principle and interest, in full. The effect of such an agreement would be, on the death of the father, to leave the children in bondage.

Campbell, however, and others, consider that this description of servitude can scarcely be classed as slavery: "It more resembles," says Campbell, "that of persons serving under written articles in Europe." But the existence of slavery in India, and its non-existence in Europe, wholly destroy the similitude; for according to Hindu law, the sale of a freeman by himself not only creates slavery, but the most degraded form of slavery. According to Nareda, an ancient and authoritative Hindu legislator, "That low man, who, being independent, sells himself, is the vilest of slaves: he cannot be released from slavery." We have further the testimony of respectable native Mohammedan lawyers, that the practice of contracting for a service of seventy years is adopted as a mere pretext to reduce freemen to slavery. Even where such intention does not exist, such service must often practically become perpetual slavery, by the inability of the bond-servant to discharge the obligation. The authority of the native lawyers, which cannot be questioned, and the concurring tenor of Liston's bond, prove that this is one of the sources of slavery in India.

The only other source of slavery to which

* Mr. Latham informs us that the tongues we are in the habit of eating with the most unsuspecting innocence in this country under this appellation, are prepared from donkeys.

Adam refers, is descent from a slave parent or parents. In the actual condition of Hindu and Mohammedan society, as well as in the language of the Hindu and Mohammedan law, one of the most common descriptions of slavery is that which consists of those who are born in the house, that is, born of female slaves in the houses of their masters. The rule is, that if a female slave should bear offspring by any other than her legal lord and master, whether the father be a freeman or a slave, and whether the slave of the said master or of any other person, in any of these cases such offspring is subject to slavery. Chaplin states, that in the Dekhan, the offspring of married household slaves, "though deemed base-born, if males, are often considered free, but if females, they remain slaves. Marriage, however, is equivalent almost to emancipation, because, when married, slaves become rather an incumbrance to their owners." These remarks might probably be extended to the domestic slavery of the Madras presidency, but it is to domestic slavery there or elsewhere that they should be strictly limited. Campbell expressly states, that the children of agrestic slaves "are doomed to hereditary slavery." This is doubtless the chief source of the predial slavery to which the aborigines of the soil are subject, particularly in southern India. Hindu, Mohammedan, and Christian conquerors have successively swept over the land, but only to rivet their chains, to perpetuate their servitude, and to condemn them to propagate from generation to generation a race of slaves, so thoroughly debased, that the unjust and inhuman system of which they are the victims wears in their estimation the character of an inevitable necessity, such as we ascribe to the laws of nature and of God.

Adam now proceeds to exhibit the occupations and treatment of the slaves in India. The first and most important class consists of those who, being chiefly employed in the labours of the field, are called agrestic or predial slaves. There is an impression prevalent to some extent, that where sugar is cultivated slave labour is not employed, and Colebrooke says, that in the lower provinces of Bengal, "the employment of slaves in the labours of husbandry is nearly, if not entirely, unknown." This is not quite correct. Thus Hamilton says, that in the district of Decca, "when an estate to which slaves are attached is sold privately, the slaves are commonly sold at the same time;" and the inference is, that slaves are attached to estates only for the purpose of cultivation. In like manner, in Silhet some slaves are stated by the same authority to have been "hereditary slaves for several generations," and it is added, that they "are sold along with the estate on which they reside." In the same district, one of the most fertile in Bengal, one of the magistrates estimated the class of slaves at one sixth of the whole population, and considering the very remarkable subdivision of landed property in that district, many of the slaves are most probably employed in the cultivation of the ground. Decca and Silhet produce rice, betel-nut, hemp, cotton, and sugar. In Assam, according to Dr. McCosh, "all the drudgery of the household and the labour of the field is performed by

slaves." In the upper provinces, according to Colebrooke, beginning from western Behar and Benares, there would appear to be three descriptions of predial slaves. The first are bond-servants, by whom throughout some districts the labours of husbandry are chiefly executed. The second are the slaves of the free peasantry, or petty landholders. In certain provinces the ploughmen are mostly slaves of this sort. The third class are a species of serfs on the estates of the larger landed proprietors. In some places the landholders have a claim to the servitude of thousands among the inhabitants of their estates, reputed to be descendant from persons who were acknowledged slaves of their ancestors. They are to be considered rather as villains attached to the glebe than as bondsmen labouring for the sole benefit of their owners. Their treatment is as mild as could be expected under any system of slavery. Colebrooke thinks that the serfs enjoy every privilege of freemen but the name, though from his own acknowledgements we may perceive the freedom he ascribes to them is a very equivocal and restricted sort of freedom indeed. The slaves of the free peasants are further described by him as being treated gently, and "labouring with cheerful diligence and unforced zeal." That this is often true, is very probable; that it is universally the case, is much to be doubted. It is understood to be of these slaves that Hamilton tells us, "their transfer takes place both with and without their consent; but in the latter predicament only the mildest treatment can secure the purchaser any benefit from his acquisition." Liston also informs us, that in the Gorakhpur district "a slave-holder may sell a whole family, or what part of it may suit his convenience;" and the deed of sale which he has published records the sale of a wife apart from her husband, and of a son apart from his father.

(To be continued.)

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

Continued from p. 414—vol. XIII.

Nicholas Upshall, who furnished Anne Austin and Mary Fisher with food during their imprisonment, was an aged inhabitant of Boston. He was one that had long waited for the consolation of Israel, and who had been unable to find true rest for his soul in all the observances of the religious society to which he belonged. He had with great zeal endeavoured to build up a congregation at the new meeting-house in Boston, in his younger days, and he was still a member there, being of good repute as a man of sober and unblamable conversation. His feelings appear to have been first interested in Friends on account of the grievous oppression to which they were subjected. This led him to inquire into their principles, which he found so in accordance with the testimony of truth in his own mind, that, to use the words of Humphrey Norton, "he was much refreshed."

On the 20th of the 8th month, 1656, the

law already recited was proclaimed through the streets of Boston by the beat of drum. When it was announced before the door of Nicholas Upshall, the old man was much troubled in spirit, as he could not but deem that the just judgments of the Almighty would follow such unrighteous acts. Weak and feeble as he was he publicly testified against it, and washed his hands of any participation in the sin. Whilst this scene was taking place in the streets of Boston, the following order was issued, directed—

"To the Marshal General Edward Michelson, or his deputy. You are by virtue of an order of the General Court sitting at Boston, the 20th of October, 1656, required, and hereby empowered, forthwith to impress a sufficient boat, with sufficient and convenient help, to take out of prison William Brend, John Copeland, Thomas Thurston, Christopher Holder, Mary Prince, Sarah Gibbons, Mary Wetherhead, and Dorothy Waugh, and carry them to, and deliver them aboard Mr. Lock's ship now at Nantasset, according to order, and thereof not fail.

EDWARD RAWSON, Secy."
Boston, the 20th of October, 1656.

The same day they granted four orders, each of which required the marshal to levy on the goods and chattels of two of the prisoners, to satisfy the fees of the gaoler. By virtue of these orders all their bedding was seized, and the gaoler of his own will kept the Bible belonging to one of them. With no preparations of any kind for the voyage they were now forced to the vessel, which had been laden and was nearly ready to sail. Some of the inhabitants of the neighbouring parts of the patent, having learned their condition, were affected at the idea of these innocent sufferers being obliged to take such a voyage without bedding of any kind to rest on; they therefore, at the suggestion of Captain Oliver, subscribed a sum of money, with which the goods were redeemed out of the hands of the gaoler and sent to them on board the ship.

The day after the Friends had been sent from Boston, Nicholas Upshall was summoned before the general court to answer for having expressed his disapprobation of the law against Quakers. The old man spoke in much tenderness, yet he warned them to "take heed lest they were found fighting against God, and some sudden judgment follow on the land." Finding Nicholas unflinching in his testimony against the law, they fined him £20, and sentenced him to banishment from Boston Patent. They allowed him thirty days to prepare for his departure, four days of which however he passed in prison, whither he was taken from court. In collecting the fine of £20 from his effects Endicott declared, "I'll not bate him one groat." Between the time of his release from his imprisonment and his banishment, he was fined £3 for not attending at their place of worship.

About the close of the 9th month, answering to the 11th month of the new style, this aged man, who, Bishop says, "had scarce a tooth in his head to eat his meat,—and bread and cheese and other sustenance was scraped

into a spoon when he received it," passed out of this patent and took shelter in Sandwich. Thus, notwithstanding his weakness of body, he kept his integrity, and would not purchase the privilege of staying at home with his wife and family, at so great a price as violating his conscience, by condemning his testimony against that unrighteous law. When John Bradford, who was governor of Plymouth Patent, heard where Nicholas was about taking shelter, he issued a warrant forbidding any one of the inhabitants of Sandwich harbouring him. This, however, was not obeyed. Many of the inhabitants had learned too well in the school of Christ, to feed the hungry, and to feel for the distressed, to allow such an order to be enforced among them. Upon this Bradford issued a special warrant, directing that the body of Nicholas Upshall should be brought before him at Plymouth. Upon considering the coldness of the season, now winter, and the weakness of his own body, the old man refused to go. It is probable that the inhabitants would not permit the constable to use violence towards him, considering that he was not in a condition to travel those twenty miles. He himself wrote a letter to the governor, and told him, that if he perished his blood would be required at his hands. Protected by the moderation of some of the magistrates, and kindly cared for through the hospitality of the people, he remained in this retreat until towards spring. The magistrates then, urged on by the governor, insisted on his removal, although nothing was laid to his charge. He accordingly departed, and although he met with some difficulty and danger in his passage, he was safely landed at Newport. Whilst here one of the neighbouring Indian Sagamores came and told him that if he would come and live with him, he would make him a warm house; and further added, "What a God have the English, who deal so with one another about his worship."

The banishment of Nicholas Upshall no doubt had its use in opening the eyes of many in Sandwich, to the cruelty and hardness of heart of those whom they had set over them, and in exciting their curiosity to know more of the tenets of that sect, which even to befriend would subject to such suffering.

Before closing the history of 1656, let us return to the West Indies, where it appears that Anne Austin and Mary Fisher were safely landed. Of the further labours of Anne we know little; she, however, soon returned to England, where, in the 5th month, 1659, we find her signing a petition to parliament against tithes. In the same year she was imprisoned in London for her labour in the ministry in the meetings of Friends. After this her name does not appear in any of the histories or journals that I have met with, and probably she was soon called to receive that reward, the prospect of which made all the sufferings and afflictions of this world as less than nothing.

Whilst Mary Fisher was at Barbadoes, John Rouse, the son of Thomas Rouse, before mentioned, and Peter Head, a minister from the north of England, joined her, and they proceeded to visit some of the other islands. At Nevis they were hospitably entertained by Humphrey Highland, and appear to have met

with no obstruction in their religious labours. Humphrey himself was, however, imprisoned for not notifying the governor of their arrival.

Towards the close of 1656, John Bowron, a Friend of Yorkshire, went to Barbadoes, and the hearts of many having been in measure opened to receive the truth, great love was manifested towards him. The inhabitants sought to detain him among them, but after a short sojourn he took shipping and sailed for Surinam, which was at that time in possession of the English. His labours there will properly claim attention under date of 1657.

As the history of Mary Fisher is no more connected after this period with American affairs, this will probably be a suitable place to introduce a sketch of her life. By her marriage she became Mary Bailey.

A Biographical sketch of Mary Bailey.

Mary Bailey, better known by her maiden name of Fisher, was born in the north of England about the year 1623. Of the time and manner of her conviction no record appears to have been preserved. She was, however, one of the first ministers in our society, and early in the year 1652, for delivering a Christian exhortation to the people at the close of the public assembly for worship at Selby, she was imprisoned in York Castle, where she was kept for eighteen months. During the whole of this time, she had, as a companion in suffering, Elizabeth Hooten, the first female who exercised in our society a gift in the ministry. Elizabeth had been committed for having performed at Rotherham a similar duty to that which Mary had done at Selby. When they were released from their long imprisonment, Mary joined company with a minister named Elizabeth Williams, and travelled towards the south of England. In the 10th month, 1653, they came to Cambridge. Some of the students of Sidney-Sussex College, with an intent, no doubt, of having sport with two ignorant women, entered into conversation with them. Among the questions put by these vain young men, one was, "How many gods are there?" To this the women replied, "There is but one God, but ye have many that ye make gods of, whilst ye are ignorant of the true God and his worship."

At this the scholars began to mock and deride; but the women with holy zeal rebuked them for their lightness and levity of behaviour, and told them that their college was a cage of unclean birds. Unable to answer, or put by the reproofs, which they had provoked, some of them entered a complaint to the magistrates, that two women were preaching in the street. The constable being sent for them, they were brought before William Pickering, the mayor, who demanded whence they came, and where they lay last night? They answered, That they were strangers, and knew not the name of the place, but that they had paid for what they had. He demanded of them their husbands' names, to which they replied, That they had no husband but Jesus Christ, and that he had sent them forth. The mayor being angry, gave them very vile and opprobrious names, and issued his warrant to the constable to take them to the market cross, and there whip them until the blood ran down their

bodies. This sentence, which not only was lawless, but cruel and unjust, he commanded three sergeants to see executed. On hearing this, the two females knelt and besought the Lord to forgive their persecutor, inasmuch as he knew not what he did. As they were taken to the market cross, in prospect of what they were to suffer, they were constrained to call audibly upon their God to strengthen their faith. The executioner commanded them to take off their clothes; this they would not do. He then stripped them naked to the waist, and putting their arms through into the whipping post, he executed the mayor's order upon them even more cruelly than is usually done to the worst malefactor. Although their flesh was miserably cut and torn, they exhibited no change of countenance, or appearance of uneasiness, and in the midst of the infliction they publicly rejoiced; saying, "The Lord be blessed! the Lord be praised! who hath thus honoured us, and strengthened us thus to suffer for his name's sake." Their constancy and patience astonished the beholders, as did their Christian spirit, when they saw them again kneel, and heard them pray to their merciful Father, and supporter, that he would be pleased to forgive all their persecutors. As they were led back into the town, they exhorted the people to fear God, and not man, adding, "This is but the beginning of the sufferings of the people of God." Those who are acquainted with the history of our society, and the persecutions Friends afterwards endured, at that as well as other places, know how this prediction was fulfilled. Many of the inhabitants secretly commiserated their case, yet they had not moral courage sufficient to stem the current of popular prejudice, or to remonstrate against the misapplied power of the magistrate.

The next place we trace Mary Fisher is at Pontefract, in Yorkshire, where, before the conclusion of the same year, she was avested and committed to prison, in which she was kept six months, for delivering a Christian exhortation. Shortly after her release in 1654, she was confined in the same place on the same charge for twelve weeks, and for a similar act of duty she was imprisoned in 1655 in Buckinghamshire.

Towards the close of 1655 she passed over to Barbadoes, and when her present service there was accomplished, took shipping with Anne Austin to visit the New England colonies. They arrived at Boston on the 5th month, where they were arrested by order of the deputy-governor before landing from the vessel, without the shadow of justice, and in violation of their chartered rights, as free-born citizens of England, in one of her colonies. Their books were taken from them, and burnt by the executioner, and they themselves were committed to prison on suspicion of being Quakers, against which sect, however, there was then no law. The captain who had brought them over was obliged to give bond to convey them back whence they came. After an imprisonment of nearly five weeks, after having their bodies examined with cruel indecency, to see if they were not witches, after suffering from want of food, their bedding and bible were taken from them by the jailer,

and they were sent on board the vessel and carried to Barbadoes.

In the West Indies Mary Fisher remained for a while, and visited some of the other islands. Peter Head, a minister from the north of England, and John Rouse were, at least during a part of the time, her companions. John, although recently convinced, had a gift of gospel ministry committed to him. During the early part of 1657, they came to Nevis, where they found a friendly reception at the house of Humphrey Highwood. N. E.

(To be continued.)

RUNAWAY POND.

This is a name given to a place in the town of Glover, Orleans county, Vt.; not where there is *now* a pond, but from which, as the name intimates, a pond once ran away. The facts in regard to the spot were published in 1810, but by many may be forgotten. There was a pond of water about three miles in length and some half a mile in breadth, from which issued a small stream running to the south, and mingling in its course with the waters that flow into the Connecticut river. There was another small stream taking its rise a little to the north and west of this pond, the waters of which were discharged to the north, falling into Barton river, and finally finding their way through lake Memphremagog into the St. Lawrence. On this stream there was a mill; and the owner having viewed the make of the ground to the north end or head of the pond, and finding its elevation so small as to oppose but a trifling obstacle to its running in that direction, conceived the idea of turning its course to the north, so as to aid in the operation of his mill. Accordingly on the 4th of July, himself and a number of others went with spades and shovels and commenced digging. They very soon found that a few inches from the surface there was nothing but quicksand, and the moment the water began to run in that direction, this gave way very rapidly, cutting a channel, and the whole water of the pond soon appeared to rush to that point—the banks of the new stream, caving in, were swept on by the flood so that the party were only able to escape with their lives. The owner of the mill seeing at once that there might be more water than he desired, and that his mill might be in danger, very judiciously made a rapid movement in advance of the water, and arrived just in time to apprise his wife of her danger, and enabled her to escape from the mill which she was attending in her husband's absence. As the flood moved onward it bore down every thing that opposed its progress, taking along trees, earth, and rocks, and in narrow places in the valley the moving mass would rise often to the height of fifty or sixty feet, and again reaching a broader place, would spread out and leave immense masses of timber, stones, and earth, which, after a lapse of twenty-nine years are still visible. The beholder, who was not apprised of what had been done, was struck with absolute amazement, as the *water*, the moving cause, was wholly invisible. He saw trees of all sizes, and every other substance, which could be accumulated, rolling onward; roaring

and crashing and shaking the hills, and leaving perfect desolation in its course—the forest and the morass were both obliterated, the hills were laid low, and the valleys were exalted. It swept in this way some twenty miles, the whole distance to lake Memphremagog, where, finding nothing to resist its course, it gradually mingled its placid waters, having erected at every step the most enduring monuments of its resistless power.

The width of the tract of this flood was from six or eight rods to near half a mile. When the mighty torrent rolling onward, struck the mill, for whose benefit this "letting out of waters" was undertaken, it was crushed into atoms, and so completely obliterated, that not a vestige has ever been found. There was only here and there a solitary tree left to show that a forest had been there. In one place, a fish was found twenty feet from the ground.

Among the extraordinary and almost incredible exhibitions of the power of this flood, is the fact that a rock was moved about half a mile, the estimated weight of which was *fifty tons!*

The pond lay between the mountains, occupying the whole space, and on being drained, it was found to have been seventy feet in depth. Through the bed of "Runaway Pond," the whole three miles, there is now a road leading to Montpelier. The town of Glover has been greatly benefited by the opening of this road. A delightful little village now occupies ground that was made by the flood. It may be asked, what was the fate of the inhabitants below? The answer is, that twenty-nine years ago there was not a house, and no building except the mill, in the track over which the flood passed. Runaway Pond will long continue an object of much curiosity, and the history of its unceremonious exit will continue to be told in generations yet to come.—*Boston Weekly Magazine.*

Wonderful Effects of the Expansion of Water by Freezing.

The attention of many of our curious and scientific citizens was very pleasantly arrested, by an occurrence at the iron-foundry of Harkness, Voorhes & Co. in this city, exhibiting a specimen of the extraordinary power of the expansion of water by freezing.

An immensely large iron anvil, weighing between three and four tons, and measuring nearly three feet in diameter, had been left lying by the door of the furnace, exposed to the atmosphere. The anvil was perfectly solid, with the exception of a very small crack or crevice in the centre of one of the sides, about five inches long, and about four inches in depth, which from the rain had become filled with water. The quantity of water which the crevice contained could not have exceeded half a gill. In the course of the night of the 20th December, this water became frozen, and extraordinary as it may appear, its expansion completely severed in two parts the immense mass of solid iron, and so great was its expansive power, that when the separation took place, a large log of wood, which lay on the top of the anvil, was thrown to a distance of several feet.

Had the crevice been filled with powder, and the powder ignited, the effect would not have been a thousandth part as great.

We doubt not this interesting fact will be noticed with interest by the scientific curious throughout the United States.—*Cin. Whig.*

The tremendous expansive power of freezing water has been proved by a number of experiments, no less remarkable than the incident above described. We remember reading an account of one made at Woolwich, in England, several years ago, which gave an amazing proof of the power in question. An iron thirty-two pounder was prepared with an iron plug or tompon, twelve inches long, made to screw into the mouth of the piece with a very close and deep cut worm (or spiral groove), the cannon was filled with water, the plug screwed in, and moreover fastened with strong chains and ropes to the axles; and thus charged, it was exposed to the cold of a severe winter night. In the morning, the chains and ropes were found broken, the worm destroyed, and the plug driven bodily out, while a cylinder of ice occupied half the space it had previously filled.

In Norway it is a constant practice with the mill-stone quarries to avail themselves of this irresistible expansive force. They quarry out large cylinders of stone, long enough to make six or eight mill-stones of the usual thickness: then drill a number of holes, about six inches deep, in the circumference of the cylinder, so as to girdle it by rings of holes at the proper distances. Into these holes are driven wooden plugs, perfectly saturated with water, and the frost soon splits the cylinder into as many blocks as there are circles.—*N. Y. Com.*

Important to sufferers from the Toothach.

—At a meeting of the London Medical Society, Dr. Blake stated that he was "able to cure the most desperate cases of toothach (unless the disease was connected with rheumatism,) by the application of the following remedy to the decayed tooth: Alum reduced to an impalpable powder, two drachms;—nitrons spirit of ether two drachms. Mix and apply them to the tooth."

BACON.

"The kinds most celebrated are, the Westphalia, principally brought from Hamburg; the Hampshire, from England; and in the United States, the Virginia or southern hams generally. It is not known that there is any thing peculiar in the feeding or pickling the Hamburg hams, but their superiority is attributed to the manner in which they are smoked. This is performed in the third or fourth stories of buildings, to which the smoke is conducted in tubes, from oak or maple chips, in the cellar of the building: in passing this distance, the vapour, which smoke usually holds, is deposited, and the hams are perfectly dry and cool during the whole process. The Hampshire bacon is made from pork not scalded in dressing, but deprived of the hair by quick fires of straw; this singeing is repeated two or three times, as the case may require, when the hog is cut up, pickled, and carefully smoked; the hams are parti-

cularly hard and fine, which is attributed to the soil not having been softened by scalding.

The great defects in smoking commonly are, the meat is placed too near the fire and the smoke-house is too tight; it is, therefore, in consequence kept too warm by the fire, and the condensation of the vapour keeps them damp; dryness, while smoking, is indispensable to good bacon."—*Cultivator.*

Lime and Ashes.—The American Farmer says, that the means most freely used by a farmer in Maryland, in the system which has been communicated to a poor and exhausted estate, life and activity and productiveness, great crops of corn and wheat, root crops, fat hogs and cattle, a good garden, vines, and fruit trees bending under their heavy burdens, has been the free use of *oyster-shell lime*! He commenced, as others have done, with *ashes*; and found them to *pay well*; but after trial and comparison of outlay and results, he found *lime* to be, in the "long run," the most economical. The race between them was something like that between the hare and the tortoise—the *ashes* got the start of the *lime* a long way, but the *lime*, like the tortoise, made up in *lastingness*, for want of quickness at the jump; and finally he has in a great measure given up the use of *ashes* for that of *lime*. On one lot of stiff whiteoak land which would not have yielded as much per acre as the team consumed while ploughing it, there was a luxuriant crop of Indian corn growing, after a good crop of wheat last year, with no help but 100 bushels of oyster-shell lime to the acre; spread in autumn before the land was fallowed for wheat.

It would seem, however, that this same farmer has no great reason to find fault with *ashes*; for a single lot of five acres of land, which cost him \$20 an acre, and on which \$20 an acre of *ashes* had been spread, and which, when he took it in hand, would not have yielded a bushel to the acre, had paid him back his \$20 purchase money, his \$20 for *ashes*, and both of them three times over.

The Many-headed Wheat.—The many-headed wheat is an indigenous plant of California, six heads of which were procured by Major Spering from a man in the Osage nation of Indians, who had been trading in the Pacific Ocean. The six heads produced six hundred grains, which were planted by Phipps Baker, of Abbeville, S. C., the production of which was ten thousand heads. The ground on which the wheat grew was measured by an accurate surveyor—the heads counted—and one head shelled out, and the grain weighed; a calculation was then made, the result of which was, the wheat produced at the rate of two hundred and thirty bushels to the acre. It was planted about the last of January, and cut on the 20th of June. The land on which it grew is poor and sandy, and was unassisted by manure.—*Wilkes County (Geo.) News.*

Farmer's Razor Strap.—Take a strap of thick harness leather, the size you want for a

strop, and fasten it at each end upon a piece of wood, then rub upon its surface a piece of tin (any tin dish will do) until it is smooth. Strop your razor upon this, and you will find it worth all the patent stroppers that ever were invented.—*Late paper.*

Weeds may be prevented from growing on gravel walks by watering the walks with salt and water. The salt will also kill the weeds already there; if these are large, they should of course, be hoed up and raked off.—*Late paper.*

THE FRIEND.

TENTH MONTH, 3, 1840.

We enter upon another year of editorial duties with a fresh feeling of their great responsibility, of the many difficulties with which the path is environed, and of the utter hopelessness of expecting to please every body, or of completely satisfying the contrariety of tastes and various views and prepossessions of our subscribers. But though conscious that, with the best intentions, we may not always have been so strictly upon the watch as to escape all just ground for complaint, yet our desire has been undiminished, to fulfil our engagements with strict impartiality, and in the spirit of good will to all. This disposition of mind we hope undeviatingly to preserve, in combination with a determination to use our utmost endeavours in maintaining the character of the Journal in accordance with its original plan.

Two Young Women, of suitable qualifications to teach family schools, and members of the Society of Friends, are wanting places.

Letters addressed to Benjamin Griffin (post paid), Washington post-office, Dutchess county, New York, will receive attention.

The Managers of "The Institute for Coloured Youth" have concluded to open that institution for the reception of pupils on second day, the 5th inst. Application for admission may be made to either of the under-named Josephs, viz.:

JOSEPH SCATTERGOOD, No. 14 Minor street.

STEPHEN P. MORRIS, corner of Eighth and Spruce streets.

MARMADEKE C. COPE, 286 Filbert street.

CASPAR WISTAR, 184 Arch street.

10th mo. 1st, 1840.

A Meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7½ o'clock, on second day evening, the 5th of 10th mo., at the usual place.

JOSEPH KITE, Clerk.

WEST TOWN SCHOOL.

The Committee to superintend the Boarding School at West-town, will meet there, on Fifth day the 8th of next month, at 3 o'clock, p. m.

The Committee on Instruction will meet at the School on the same day, at 1 o'clock, p. m.;

and the Visiting Committee on the preceding Seventh day, the 3d of the month.

THOMAS KIMBER, Clerk.

Phila. 9th mo. 26th, 1840.

HAVERFORD SCHOOL.

The winter term of this institution will commence on fourth day, the 14th of tenth month next. The charge for board and tuition is \$200 per annum. Applications for admission will be received by Charles Yarnall, secretary of the board of managers, No. 39 Market street. Philadelphia, 9th month, 1840.

DIED, at the residence of her father, Israel Howell, at Oaklands, Delaware county, Pennsylvania, on third day, the 15th of 8th month, 1840, in the 24th year of her age, MARY MOTT HOWELL. The departure of this truly estimable young woman is to be commended; she was endeared to her family and friends by her many excellent qualities—her deportment from childhood was marked with stability; and as she advanced in years, bowing to the visitations of divine love, its hallowed influence so marked her whole demeanor, as to gain the admiration and love of all who knew her. Firmly established in the truth, as it is in "Jesus"; and bound to the support of our various testimonies, few young persons, in their daily walk, have more adorned in all things, the doctrine of our God and Saviour. She was cheerful without levity; unassuming and diffident of her own abilities—though fond of retirement, she loved and enjoyed society. To the poor she was a kind and sympathising friend; many of whom will be to the support of our various testimonies, for several years past her health had been delicate, but was improved for a time by travelling, &c., but increasing disease, for the last few months, proved our hopes were vain—her mind from the first was clothed with patience and resignation to the Divine will; her duffering illness lessen her confidence in her Saviour, as she gradually declined. On first day evening, the 15th of 8th month, thinking herself near the close, she addressed, individually, the several members of her family, adding, "Let none be missing from the circle around the throne, no, not one. I have nothing to trust to but the mercy of my dear Redeemer, nothing but his mercy. Give my love to my friends the world over." On third day, the afternoon of her departure, she burst forth in prayer in a clear audible voice, "Oh Lord! thy time is the right time, net mine, thy will be done, thou knowest best—grant, I pray thee, that my faith and patience may continue to the end—I feel I have nothing of my own to trust to, nothing but thy mercy—pardon my many transgressions, in thy mercy, for I have nothing to trust in, but thee alone—bless all that are here—praise, high praise, to thy name." She continued entirely sensible to the last moment, and peacefully departed, to join, we humbly trust, that innumerable company around the throne, who ascribe praises to the Lord God, and the Lamb, for evermore.

Z.

—, at Portland, Maine, on the 6th of 9th month, REVUS HORTON, aged 81 years, a member of Falmouth Monthly, and Portland Faticular Meeting.

—, at Haverford, Pa., on the 28th ult., ANNA G. GUMMERE, wife of Samuel J. Gummere, and daughter of John Griscom, in the 25th year of her age.

—, at his residence in Hailand, Niagara county, N. Y., on the 1st of 5th month last, ANDREW HOAG, in the 71st year of his age. He was a member and elder of the Hailand Monthly Meeting, and was enabled to bear the long and painful illness, which terminated his time on earth, with Christian fortitude and resignation to the Divine will; and a comfortable evidence has been afforded, that he has been permitted to enter the haven of rest and peace.

—, on sixth day, the 25th of 9th month, 1840, at his residence in Middleton, Delaware county, Pennsylvania, ABRAHAM PENNELL, a beloved member and elder of Chester Monthly Meeting, in the 88th year of his age.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

SLAVERY IN INDIA.

(Continued from page 5.)

It is under the Madras presidency that predial slavery in India is presented in its worst forms; and in the letters of Baber and Campbell to the board of commissioners for the affairs of India, we have a complete view of it. In the following account, Adam aims chiefly to give a clear and connected summary of their statements.

Predial slavery does not exist at all in the central provinces of the Indian peninsula, such as the ceded districts or Mysore, and it would appear to be unknown also in the northern Circars, Nellore, &c. or in the country where the people speak the Jelinga language; but it is common in the southern provinces of the peninsula, or wherever the Tamil language is spoken; and it assumes its worst form on the western coast of the peninsula, or in the provinces of Malabar and Canara.

In order to form a just notion of the nature and extent of slavery in the peninsula of India, we must not confound predial slaves with those rude tribes that are inferior to them in social consideration, but are notwithstanding free and independent; such as the Moola or Kadda Cooramer, inhabiting the forests that separate Wynad from Mysore, the Naidées in Malabar, inhabiting the more open parts of the lowland country, the Palgát Malaseers, chiefly inhabiting the Anamallā forests, and the Malakooder tribe of Mountaineers in Canara. Those tribes, the remnants of the aborigines of the country, are in a most deplorable state of ignorance and barbarity, living almost in a state of nature, deemed unworthy of contact or association with even the slave-castes, unacquainted with the regulations of civilized society, and yet rendered amenable to its laws and sanctions. The condition of these tribes demands the earnest consideration of the philanthropist; but they do not yield obedience to any superior, they are not liable to be bought or sold, they are the unredeemed sons of the forest, wild men of the woods; in short, they are not slaves, and therefore are not embraced by our present inquiry. Their claims to attention are sufficiently distinct from those of the predial slaves, although both probably belong to the same aboriginal race.

The next circumstance to be noticed is, that there are certain tribes who, by submitting to a sort of qualified servitude, form a link between the independent aboriginal tribes and those that have been reduced to absolute slavery. In the upper country of Wynad, the Koorcher, Kooramer, Kadder and Pannier tribes or castes are agrestic slaves, or more properly conditional labourers. The Koorcher inhabit the Ghaut mountains, and with the Kadder attend to the Cardamum cultivation, and cultivate a variety of hill products under the name of Koomeree. The Kooramer cultivate both the hills and lowlands, and also work in the gold mines of Parakameetel. Both the Koorcher and Kooramer are claimed as slaves by the hill proprietors; but they are never sold, and in fact they barely yield obedience to their *yejuman* or lord. The Kadder or Kadar are more submissive, though they are never sold, and invariably desert if beaten or otherwise ill-treated. The Pannier alone of these four tribes are liable to be sold, but never out of the country of their birth. Their employment is to cultivate the rice lands.

There is an important difference also, not to be overlooked, between the agrestic slaves of the eastern and those of the western districts of the peninsula. In the former, specific allowances of grain, amply sufficient for food, are made to them, and some possess also a right to all cattle which die from disease; and they eat the flesh of such animals, as well as that of snakes and other reptiles: they are clothed, though scantily, and on particular occasions small gifts are made to them; and they may, if they can obtain their master's permission, enlist in the army, or enter the service of a European. The latter act confers upon them the rights of freemen.

In the western districts, particularly in Malabar, their condition is far worse. The creatures in human form who constitute the agrestic slave population of that province are distinguishable, like the savage tribes still to be found in the forests of India, from the rest of the human race by their degraded, diminutive, squalid appearance; their droopful protuberant bodies contrasting horribly with their skeleton arms and legs, half-starved, hardly clothed, and in a condition scarcely superior to the cattle they follow at the plough.

Yet all the agrestic slaves on the western side are not treated with equal harshness. The two principal British slave-holding provinces on the western side are Malabar and Canara, and in most of the latter, slaves are in general better off than in the former. In Canara, though not allowed to enter the house, or to touch the persons of the free castes, they are permitted to approach them; and it is only early in the morning, after Brahmins have bathed, and before meals, that slaves are

obliged to leave the road to avoid contaminating them. In Malabar, on the contrary, a slave must not approach any of the free castes nearer than a distance of ninety-six steps; and if he wishes to speak to any of them, he must stand at that distance and cry aloud to them. In Canara too the slaves are allowed to possess a small slip of ground of their own, and they have occasionally a few articles of value about their persons; but in Malabar, although the slaves sometimes sow dry grains and cultivate yams, and although they are found also to have a few plantain trees, and now and then a solitary jack-tree in the ground adjoining their huts, the fruits of which they enjoy, yet the right in the soil and in the trees is in the master.

In Coombla and Neeshesheram, and in the native states of Travancore and Cochín, the condition of the slave is deplorable.

Agrestic slaves are liable to be called upon to perform certain acts of servitude to the whole Hindu community, and also to the government of the country. On behalf of the community, they are required to drag the enormous cars of the idols round the villages or temples, for which purpose immense cables, drawn by many thousands, are necessary. In Tanjore, in particular, from the great number of the temples and frequency of the festivals, this is a very onerous duty. The slaves are called to this duty by the official requisition of the government collector or magistrate, issued to their masters; and in one province, the omission, probably intentional, of the magistrate to enforce the attendance of any slaves on this duty, greatly impeded the Hindu festivals, and created a religious enthusiastic hostility, dangerous to the government, which nearly broke out into open rebellion. Orders were therefore issued to cause their attendance as usual. Even those of the slaves who, under the instruction of catholic or protestant missionaries, have become Christians, are not exempted by the magistrate from this part of the long established civil duties, common to the whole class of slaves. In another instance, after thirteen of the slaves who were dragging the car lost their lives by the wheels passing over them, government directed that the practice of pressing them into this service should be discontinued; but in some provinces, at least, it is still enforced. A servant of the East India Company states, that in the province of Tanjore alone there are not less than four hundred thousand people compelled, year by year, to leave their homes, and proceed often ten, twenty, or thirty miles, without any provision or remuneration, for the purpose of dragging the idol cars of the province; and that unless government were to enforce their attendance, not a man of them would come, nor would they, when arrived, pull the cars,

were it not for dread of government, and of the whip applied by the government servants to compel their exertions. This extract, it may be remarked in passing, seems also to indicate the probable number of slaves in Tanjore, of which I have not met with an estimate elsewhere. If the number of persons above mentioned compelled to draw the idol cars is correct, and if, as A. D. Campbell seems to imply by his statements, slaves only are required to perform this duty, it follows that the number of slaves in Tanjore alone does not fall short of 400,000.

It is not for the Hindu community alone that slaves are required to perform compulsory and unrequited services. The English rulers of the country make still more numerous and severe exactions on their own account. They are called upon to repair breaches in the dykes; and they are pressed in gangs to make or mend the high roads, to carry military baggage, &c.; on all which occasions they are guarded by armed men to prevent their running away. Of the extent to which this evil exists, an idea may be formed by a fact which Baber states, that the native superintendent of police at Kudallore in Wynad threw up his appointment rather than be instrumental in such oppression and cruelty.

The field slaves in the Tamil country [the eastern districts] are employed by their masters in every department of husbandry. Their labour is usually confined to the rice or irrigated lands; the lands not artificially irrigated, watered only by the rains of heaven, and producing what is technically called in India dry grain, being seldom cultivated for their masters, whose stock is concentrated on the superior irrigated soils; and any cultivation by slaves in unirrigated land, is generally for their own benefit. They are not placed under a driver, and usually work from sun-rise to sun-set, with a couple of hours' respite at noon. They have no weekly Sabbath, but obtain holidays on the great native festivals, such as new year, &c. The lash is never employed by the master against his slave in the Tamil country.

In Malabar and Canara all the wet-grain lands are likewise cultivated almost exclusively by the slaves, under the direction of hired labourers; and in Malabar the lash is employed, and its legality has been recognised.

(To be continued.)

LIFE IN SIBERIA.

(Continued from page 4.)

The argument about the spear is one of very little value, as it is known that on the north western coast of America, and more particularly on the islands about Belgring's Strait, such spears are still used. The old chief, however, appears to have been an intelligent observer, for in the course of his conversation with M. von Wrangel, to make his explanations more clear, he took up a piece of charred wood, and drew a tolerably correct map of the whole line of coast, from the Barankha to the North Cape, marking all the most important islands, capes, bays, &c. In fact, so proverbial are the Thuktsli for their cheerfulness and readiness of apprehension, that the Siberian Russians have long designated them as the "Frenchmen of the Tundra."

During this his last journey, M. von Wrangel again attempted to get to the north, but the same natural impediments again opposed his progress, and before he could return to the coast, a violent tempest came on, which broke the ice, and left the whole party afloat on a fragment of about fifty fathoms in diameter, on which they spent a night of painful anxiety, thrown to and fro by the billows of the ocean, and in momentary expectation of seeing their little island crushed by the enormous *torossy*, or icebergs, which were dashing about in all directions around them. As soon, however, as the storm subsided, the several fields of ice became quickly connected, and the adventurous travellers were enabled to proceed on their journey, which, notwithstanding the danger they had just escaped, they continued in a northerly direction. They experienced a second storm, and were again set adrift on the ocean, but this time the fragment was of a much larger size, being composed of a number of connected icebergs. To return to the "continental ice" they had to construct a kind of bridge with loose blocks of ice, and again they renewed their endeavours to proceed to the north. "We did so," says our author—

"Rather for the satisfaction of knowing that we had left nothing undone that it was in our power to do, than with any hope of a favourable result. Till noon (23d March) we had clear weather, with a light wind, which towards the afternoon became sharp, when clouds began to gather over us, while from N. W. to N. E., as far as our eyes could reach, the horizon was covered by the dense blue vapour which in these regions constantly rises from the open ocean. Notwithstanding this sure token of the impossibility of proceeding much farther, we continued to go due north for about nine versts, when we arrived at the edge of an immense break in the ice, which reached in both directions beyond our visible horizon, and which at the narrowest part was more than 150 fathoms broad. The sharp westerly wind we could see was widening the gap, and the current that set towards the east was running at the rate of a knot and a half. We climbed to the summit of one of the loftiest icebergs, whence we obtained an extensive view towards the north, and whence we beheld the wide immeasurable ocean spread before our gaze. It was a dreadful, melancholy, magnificent spectacle! On the foaming waves were tossed about, as though they had been mere feathers, icebergs of enormous size; the grotesque and colossal masses lay one moment inclined on the agitated waters, and the next were hurled with awful violence against the edge of the standing ice. The collisions were so tremendous that large fragments were every instant broken away, and it was evident that the rampart of ice which still divided the channel before us from the open ocean would soon be completely destroyed. It would have been idle temerity to have attempted to ferry ourselves across, upon one of the floating pieces of ice, for we should not have found firm footing on our arrival. Even on our own side fresh breaks were continually forming, which assumed the forms of rivers rushing in different directions through a continent of ice. *We could not go farther!*

"With a painful feeling of the impossibility of overcoming the obstacles which nature opposed to us, our last hope vanished of discovering the enigmatical land, of the existence of which it was still not allowed us to doubt. We saw ourselves compelled to renounce the object for which, during three years, we had constantly exposed ourselves to every kind of hardship, privation and danger. We had done all that duty or honour could demand of us; it would have been absurd to have attempted to contend against the might of the elements, and *I resolved to return!*

"According to my reckoning, the point from which I returned was situated in 70° 31' N. latitude, and 175° 27' E. longitude, from Greenwich. Our distance from the main land, in a straight line, was 105 versts. On sounding, we found 22½ fathoms of water, with a clay bottom."

On their return they had to ferry themselves across many fresh breaks in the ice, the dogs swimming, and towing after them the pieces of ice on which the sledges rested. In many places the old track of their sledges was interrupted by large *torossy*, a proof that the storms they had experienced must have broken the ice to a great extent behind them. They were again overtaken by a storm, were again set adrift upon an iceberg, to which they were a whole day indebted for their preservation. At length, however, their frost-built vessel became a prey to the hurricane. The mighty *toross* was hurled against the field of standing ice, and the violence of the collision shattered at once the mass that bore our travellers, and the mass against which it had been flung.

"The moment of our destruction was at hand. But at this dreadful moment, when escape seemed impossible, the native instinct of every living being acted within us. All of us at the same instant sprung upon the sledges, and urged our dogs to their full speed without knowing whither we went. The animals flew across the sinking fragments, and reached a field of standing ice, where they immediately ceased running, conscious apparently that the danger was over. We were saved. Joyfully we embraced one another, and joined in thanks to God for our miraculous preservation."

And here we must close our notice of one of the most attractive works of the kind that has for some years passed through our hands. The expeditions we have described embrace from longitude 67° east to 175° east, the immense sweep of 108° of east longitude in the highest attainable Asiatic latitude, bringing us to Behring's Strait from the distant Ob. Here our distinguished countryman, Captain Beechey, meets us, and carries us on the American continent until stopped by the same impediments with Von Wrangel, but with his points of survey of a far more accurate description. Inferior only to the late deeply lamented Captain Kater, receive the best manipulator of instruments of his time, far exceeding even the late astronomer royal, whose excellence on that point is well known, all Capt. Beechey's observations are of the highest possible accuracy. The American coast will soon, we trust, be perfectly ascertained from Point Parry to Point Beechey. Whether a large Polar land extends beyond these dis-

coveries, will soon form the only remaining northern desideratum.

[In a previous part of the article from which we have taken these extracts, the reviewers introduce the following singular and interesting notice.]

We cannot refuse ourselves the pleasure of pausing for a moment, to make our readers acquainted with Father Michael, the Russian priest of Saschivirka, a small town on the banks of the Indigirka; so small indeed, that it consists only of a church and four or five huts, the whole population being composed of the priest, his brother, a Yakoot postmaster, and two Russian families. Consigned as Father Michael was to what must have appeared so insignificant a station, he has found means, by the zealous discharge of his pastoral duties, to make his name known and respected throughout a large portion of his sovereign's dominions. Father Michael, when M. Von Wrangel visited him, in 1820, was eighty-seven years of age, sixty of which had been passed in his humble living. During this period he had not merely baptised, but had really initiated into the first principles of the Christian religion, more than 15,000 Yakoots, Tungusians, and Yukahers; and by his preaching and friendly counsel, and more perhaps by his example, he had found means to operate an evident improvement in their moral and social condition. Age had in no way cooled the zeal of this Siberian apostle, who, regardless alike of peril and of the rigours of the climate, was still in the habit of travelling 2000 versts* every year to baptise the new-born children of his widely scattered flock, to whom he not only afforded spiritual consolation and temporal advice, but was ready, on an emergency, to assume the office of physician, a character to which he may have been indebted for no small part of his influence over his rude parishioners. Father Michael, however, was not wholly absorbed by his clerical duties. Old as he was, he still went a fur-hunting to the neighbouring mountains, and relied upon his rifle for no small addition to his little income; and he had succeeded in planting a little kitchen garden, in which he reared potatoes, turnips, cabbages, and other European vegetables, exotics usually known only by name in these remote northern regions. Among other dainties, the old man placed before his guest a cake made of fish flour, an article of his own invention. The fish, having been completely dried, is rubbed into a fine powder, and, if kept from damp, may be preserved for a long time. M. Von Wrangel assures us, that, with the addition of a little wheat flour, very savoury pastry may be made of it.

From Chambers' Edinburgh Journal.

Remarkable conduct of a Little Girl.

The following extraordinary act was performed by a child in Lyons not long ago, according to a continental paper.

An unfortunate artisan, the father of a family, was deprived of work by the depressed state of his trade during the whole

winter. It was with great difficulty he could get a morsel of food now and then for his famished wife and children. Things grew worse and worse with him, and at length, on attempting to rise one morning, for the purpose of going out as usual, in quest of employment, he fell back in a fainting condition beside his wife, who had already been confined to her bed by illness for two months. The poor man felt himself ill, and his strength entirely gone. He had two boys yet in mere childhood, and one girl about twelve or thirteen years old. For a long time the whole charge of the household had fallen on this girl. She had tended the sick-bed of her mother, and had watched over her little brothers with more than parental care. Now, when the father too was taken ill, there seemed to be not a vestige of hope for the family, excepting in the exertion that might be made by her, young as she was.

The first thought of the poor girl was to seek for employment proportioned to her strength. But, that the family might not starve in the mean time, she resolved to go to one of the houses of charity where food was given out, as she had heard, to the poor and needy. The person to whom she addressed herself, accordingly inscribed her name in the list of applicants, and told her to come back again in a day or two, when the case would have been deliberated upon. Alas! during the deliberation, her parents and brothers would starve. The girl stated this, but was informed that the formalities mentioned were indispensable. She came again to the street, and almost agonised by the knowledge how anxiously she was expected with bread at home, she resolved to ask charity from the passers in the public ways.

No one heeded the modest, unobtrusive appeal of her outstretched hand. Her heart was too full to permit her to speak. Could any one have seen the torturing anxiety that filled her breast, she must have been pitted and relieved. As the case stood, it is not perhaps surprising that some rude being menaced her with the police. She was frightened. Shivering with cold, and crying bitterly, she fled homewards. When she mounted the stairs, and opened the door, the first words she heard were the cries of her brothers for something to eat—"bread! bread! bread!" She saw her father soothing and supporting her fainting mother, and heard him say, "Bread! she dies for want of food."

"I have no bread!" cried the poor girl, with anguish in her tones.

The cries of disappointment and despair which came at these words from her father and brothers, caused her to recall what she had said, and conceal the truth. "I have not got it yet," she exclaimed, "but I will have it immediately. I have given the baker the money; he was serving some rich people, and he told me to wait or come back. I came to tell you that it would soon be here."

After these words, without waiting for a reply, she left the house again. A thought had entered her head, and maddened by the distresses of those she loved so dearly, she had instantaneously resolved to put it in execution. She ran from one street to another

till she saw a baker's shop in which there appeared to be no person, and then, summoning all her determination, she entered, lifted a loaf, and fled! The shopkeeper saw her from behind. He cried loudly, ran out after her, and pointed her out to the people passing by. The girl ran on. She was pursued, and finally a man seized the loaf which she carried. The object of her desire having been taken away, she had no motive to proceed, and was seized at once. They conveyed her towards the office of the police; a crowd, as usual, having gathered in attendance. The poor girl cast around her despairing glances, which seemed to seek some favourable object from whom to ask mercy. At last, when she had been brought to the court of the police office, and was in waiting for the order to enter, she saw before her a little girl of her own age, who appeared to look on her with a glance full of kindness and compassion. Under the impulse of the moment, still thinking of the condition of her family, she whispered to the stranger the cause of her act of theft.

"Father and mother, and my two brothers, are dying for want of bread!" said she.

"Where?" asked the strange girl, anxiously.

"Rue —, No. 10 —," She had only time to add the name of her parents to this communication, when she was carried in before the commissary of the police.

Meanwhile the poor family at home suffered all the miseries of suspense. Fears for their child's safety were added to the other afflictions of the parents. At length they heard footsteps ascending the stairs. An eager cry of hope was uttered by all the four unfortunates; but, alas! a stranger appeared, in place of their own little one. Yet the stranger seemed to them like an angel. Her cheeks had a beautiful bloom, and her long flaxen hair fell in curls upon her shoulders. She brought to them bread, and a small basket of other provisions. "Your girl," said she, "will not come back, perhaps, to-day; but keep up your spirits! See what she has sent you!" After these encouraging words, the young messenger of good put into the hand of the father five francs, and then turning round to cast a look of pity and satisfaction on the poor family, who were dumb with emotion, she disappeared.

The history of these five francs is the most remarkable part of the affair. This little benevolent fairy was, it is almost unnecessary to say, the same pitying spectator who had been addressed by the abstractor of the loaf at the police office. As soon as she heard what was said there, she had gone away, resolved to take some meat to the poor family. But she remembered that her mamma was from home that day, and was at a loss to know how to procure money or food, until she bethought herself of a resource of a strange kind. She recollected that a hair-dresser, who lived near her mother's house, and who knew her family, had often commended her beautiful hair, and told her to come to him whenever she wished to have it cut, and he would give her a louis for it. This used to make her proud and pleased, but she now thought of it in a different way. In order to procure money

* The Russian verst is equal to about two-thirds of an English mile.

for the assistance of the starving family, she went to the hair-dresser's, put him in mind of his promise, and offered to let him cut off all her pretty locks for what he thought them worth.

Naturally surprised at such an application, the hair-dresser, who was a kind and intelligent man, made inquiry into the cause of his young friend's visit. Her secret was easily drawn from her, and it caused the hair-dresser almost to shed tears of pleasure. He feigned to comply with the conditions proposed, and gave the bargainer fifteen francs, promising to come and claim his purchase at some future period. The little girl got a basket, bought provisions, and set out on her errand of mercy. Before she returned, the hair-dresser had gone to her mother's, found that lady at home, and related to her the whole circumstance. So that, when the possessor of the golden tresses came back, she was gratified by being received into the open arms of her pleased and praising parent.

When the story was told at the police office by the hair-dresser, the abstraction of the loaf was visited by no severe punishment. The singular circumstances connected with the case raised many friends to the artisan and his family, and he was soon restored to health and comfort.

PITCAIRN'S ISLAND.

The Nantucket Inquirer of a recent date contains an article under this title of considerable interest; but the pages of "The Friend" having already, at different periods, been supplied with details on the subject, we shall content ourselves with some extracts. The information given in the article is derived from an individual by the name of Emmerson, who visited the island in 1839. "John Adams, the father of the island," he says, "is dead, but his name and memory are perpetuated."

"The island now contains about one hundred inhabitants, who are a very moral and religious people. Descended from a British tar, himself an episcopalian, (though for a time only nominally so,) his children, and his children's children, adhere to the same faith and form of worship; and notwithstanding they are yet without a building called a church, are virtually churchmen.

"A missionary from the church of England, we learn, has laboured among these islanders, as catechist and schoolmaster, with great success; the services of religion are strictly regarded, and Emmons informs us, that the worship he attended, though conducted in their school-house, was marked with such propriety and decorum as are rarely to be witnessed even in our own country.

"Grateful for the hospitality which has been shown him, he ventured, on his departure, to tender some remuneration, but none would they accept, save in the form of *religious books*! Having a few of these in his possession, he gladly presented them; and Emmons affirms that he was more than gratified to think that he had been able to contribute satisfactorily to the spiritual necessities of these kind people, who have a thirst for religious knowledge.

"In conclusion, we will briefly remark, that in this instance, as in every other, religious improvement and moral civilization have gone hand in hand together. The inhabitants, though in part *aborigines*, for the females were Otaheitan, now enjoy the comforts of a more refined state of nature; their houses are built of wood, generally constructed like the cabin of a ship, and so fitted up; in their other domestic habits, they are industrious, decent and orderly, and grateful for the blessings they enjoy, are content and happy. They know nothing of religious feuds, or political controversy; they live like brethren, 'in the unity of the spirit, and in the bond of peace,' having 'one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in all.' That they may long continue so, and that the blessing of an Almighty Providence may attend them, must and ever will be, the prayer of every Christian and benevolent heart. For, while '*sin is a reproach to any people*,' it is '*righteousness and the fruits of righteousness*' which will '*exalt a nation*,' secure the favour, and obtain the blessing of Heaven."

Our main object, however, is to introduce the following poetical production, "in the hand writing of a John Adams, (a descendant no doubt of John Adams,) a lad of eleven years of age, whose proficiency in penmanship would well compare with that of boys of a similar age in any of our public schools,—which may therefore be regarded as a favourable index of the state of education in so remote a region. Though not born in a country blessed, as is ours, with what are usually termed religious privileges, he must yet have been a Christian indeed? The language is highly chaste and appropriate, scriptural, and full of piety; and no one can either gainsay the feelings which dictated, or the manner in which the sentiments are expressed, for some of the verses are really beautiful."

The words of John Quintall, jr. on his dying bed, November 21, 1838.—Pitcairn's Island.

My sisters, my brethren, your sorrow restrain,
All human endeavours are futile and vain,
My hours are numbered, the summons is come,
I feel that this world is no longer my home.

Home, home, uncertain home,
By faith I perceive through the clouds and the gloom,
That Jesus, in mercy, is calling me home.
Home, home, sweet, sweet home,
My Jesus, in mercy, is calling me home.

What though my poor body convulsively start,
There is peace in the mind, there is joy in the heart,
Such strength for my days doth the Saviour supply,
My pains are as nothing,—the nothing to die.

No, no, nothing to die,
Believe me, believe me, 'tis nothing to die.
Wife, children and mother, farewell for a while,
That tear on your cheeks should give place to a smile,
If ye be found faithful, the time will soon come,
When Jesus will call you to meet me at home.

Home, home, sweet, sweet home,
My Jesus will call you to meet me at home.
I thirst, but the water I languish to taste,
Ye cannot procure me, in vain is your haste;
'Tis the stream of Salvation, Immanuel's blood,
The water that gladdens the city of God.

Flow, flow, sweet, sweet flood,
And cleanse me, and bear me to Jesus my God.

An angel! an angel! lo, yonder he stands,
In white robes arrayed, a crown in his hands;
He looks on him to him, he seems to say come,
I'm waiting to crown you, and carry you home.

Home, home, sweet, sweet home,
"The Master" hath sent me to carry you home.

Think not that disease has enfeebled my mind,
Nor deem it presumption to be thus resigned,
I know on whose promise, by faith, I believe,
I know He doth change not, He cannot deceive.

No, no, never deceive,
My Jesus, he will not, he cannot deceive.

In me there is nothing affection to win,
By nature and practice infected with sin,
No merits on which I dependance can place,
Eternal salvation is all of free grace.

Grace, grace, free, free grace,
'Tis unbounded mercy, 'tis love, and free grace.

My Saviour, I see him, in glory, how bright,
Though angels surround him and hinder my sight;
But when I arrive at the mansions of bliss,
I shall bow at his feet, and him see as he is.

Is? Yes? O yes,
I shall bow at his feet, and him see as he is.

O strengthen me, Jesus, the conflict comes on,
And nature resists, though I fain would be gone;
The passage is rugged, yet still I can sing,
Where, grave, is thy victory? Death, where's thy sting?

Where? Where? Death's thy sting?
Where, grave, is thy victory? Death, where's thy sting?

The struggle is over, receive my last breath—
Sustained by my Saviour, I triumph o'er death.

On Him, and Him only, I wholly rely;
Since he has redeemed me, 'tis nothing to die.

No, no, nothing to die,
Believe me, believe me, 'tis nothing to die.

Our brother hath left us, to join in the song
Of all the redeemed, the glorified throng,
And may we be ready to answer "I come,"
Where'er we are summoned to meet him at home.

At Jesus' right hand may we meet him at home.

Mode of Preserving Fruit.—M. St. Aubin recommends, for this purpose, to firm with clay a mass similar in size and shape to the fruit to be preserved. This mass is then to be surrounded with a thin coating of wax, and when the latter has cooled, it is to be cut in half, so as to obtain two hollow hemispheres. The fruit is then to be inclosed in the latter, which are to be cemented together with fresh wax.—*Foreign Paper.*

DIED, of pulmonary consumption, at Richmond, Jefferson County, Ohio, at the residence of her father, Joseph Farquhar, on the 2d of 10th month, HANNAH COFFIN, wife of Albert M. Coffin, in the 30th year of her age. Naturally of a sanguine temperament and ardent feelings, the temptations incident to youth, and the allurements of the gay world, presented many obstacles to her religious life. She experienced a feeling of Divine Love,—but, about the fifteenth year of her age, she was induced to be willing to give in her name, unreservedly to serve Him who "loved her and gave himself for her." Though naturally of a high spirit, such was the regulating effect of sanctifying influence upon her mind, that she said, during her last illness, she was not aware of any unexpressed feeling of anger or irritability for several years. She was a diligent attendant of meetings when her health would admit of it, and often went under circumstances of debility and suffering that many would have thought insupportable. For about two years her health appeared gradually declining, and it was evident to all that the source of death was on her brow; but her cheerfulness, patience, and confidence in Him in whom she trusted, was instructive, and a comfort to her weeping friends. Though suffering much from great weakness, she was not wholly confined to her bed till about two weeks previous to her decease. During this time she frequently addressed those about her with impressive exhortations, and evinced her faith that there was "a place prepared for her in the mansions of eternal rest."

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 7.)

After Mary Fisher's return to England, I find no trace of her until the early part of the year 1659, when she signed the petition against tythes. In 1660 she travelled extensively on the continent of Europe, and was in Venice with Mary Prince and several other Friends. Here they were permitted to fulfil their religious duties without molestation. Mary Fisher now believed it would be right for her to pay a visit to the Grand Turk, to relieve an exercise which was resting on her mind on his account. It would appear from the records which we have of the accomplishment of this concern, that she undertook it alone. From Italy she obtained a passage to Zante, and from thence to the shores of the Morea, where she landed at Patras. We know not how far her Master led her to labour among the inhabitants of Greece, but we may follow her as she passed along the narrow strip of land lying between the Arcadian mountains and the waters of Lepanto. She was at Vostitza, and ancient Ægium, where the states of Achaia in the days of their freedom met in council; and she trod the streets of Corinth, where the great apostle to the Gentiles once so successfully preached Christ and him crucified. From thence her course was through the isthmus of Corinth; and travelling the public road of the emperor Hadrian, she entered the territory of ancient Megaris through the Scironian pass, the only accessible route over the Oneian mountains towards Attica. She was at Enica (probably Nisea, the gulf of Megara), and skirting the coast of the port of Egina, was a spectator of the ancient ruins and the modern miseries of Athens. From Attica she passed over the plains of Marathon, and crossed the channel of Euripus to the island of Euboea, now Negropont. She visited the city of Egripos, the ancient Chalcis, which, with its Venetian built turrets crowned with winged lions, rises in the midst of a fertile plain, the northern and eastern limits of which are mountain ranges, among which Delphi raises its snow-crowned summit more than seven thousand feet. She next visited Scio, and some of its neighbouring islands, from whence departing she first trod the shores of Asia at Smyrna. Whilst she remained in this city she attracted the attention of the Earl of Winchelsea, the English ambassador to the Ottoman porte. On learning her intention of visiting the sultan, he had her arrested and sent back to Venice. That it was the act of the ambassador, is mentioned by Bishop, who wrote immediately after Mary's return; and this circumstance fixes the time at which she was at Smyrna. Paul Ricaut, who was private secretary to Winchelsea, in his "History of the Turks," informs us that the ambassador arrived at Smyrna on the 14th of the 10th month, and left it the 6th of the 11th month, 1660. It was then during these twenty-three days that Mary was by his authority turned back from that labour to which she believed herself called.

From Venice, or some of the other Italian ports, this indefatigable minister of the gospel obtained a passage to Zante. Of her further journey the only information we can gather is, that after crossing Greece to its eastern border, she skirted the shores of the Egean, and made her way in safety to the gates of Adrianople. In the vicinity of this city the army of the sultan and his court were now encamped. Mahomet IV. was at that time not more than twenty years of age, and being averse to scenes of bloodshed, he seldom was found with the army, the control of which he left to his grand vizier, the celebrated Mahomet Kiuperli. Whilst this man, one of the most energetic and able ministers in Europe, was directing the forces which contended with the Germans in Hungary, and the Venetians in the Isle of Candia, or upon the blue waters of the Mediterranean, the sultan usually spent his time near his favourite Adrianople, in the more innocent occupation of hunting on the fine plains by the Marissa, or among the forests of the neighbouring mountains. But although this was a usual residence of the sultan, it was not that of the court or the camp. But in the 4th month 1661, at the suggestion of Kiuperli the whole retinue and pageantry of the Grand Turk was withdrawn a few miles from Constantinople, which was then turbulent and rebellious. During the succeeding month the plague broke out fearfully in that devoted city, and raged so that for a long period from twelve to fourteen hundred were buried daily there. The court, accompanied by the army, then withdrew to the healthy hunting grounds of the sultan, and pitched their gorgeous tents by the waters of the Marissa, not far from Adrianople. Here it was that Mary Fisher was led to speak to the sultan. Protected by Him whom she desired to serve, she had passed without insult or injury through a land trodden by degraded Greeks and their tyrant masters. The plague had by this time overrun the whole of Turkey: it found victims among that army which for ten years had invested Candia, and it thinned the crews of those fleets which defended the Bosphorus or controlled the Egean. The camp of the sultan was not exempt from the scourge, although it does not appear to have raged there with much virulence. Such was the condition of the country through which this devoted hand-maiden unflinchingly passed to fulfil her mission. At Adrianople she was courteously received and entertained, but she could find no one willing to accompany her to the camp; she therefore proceeded there alone. On reaching the outposts, she sent a message to Kiuperli that an English woman who had something to declare from the great God, wished an audience with the sultan. The English ambassador was happily at his country residence near Constantinople, and could not interfere; the vizier was therefore left to his own judgment, and he sent Mary word that, at a certain hour the next morning, she should have an opportunity to declare her message. Mary spent the night at Adrianople, and at the appointed hour she returned to the camp. She was now ushered into the presence of the sultan, who, surrounded by his great officers of state, was waiting to receive her. On her presentation, the youthful monarch demanded

if she had a message for him, and, on her replying in the affirmative, bade her deliver it. The pomp and splendour of the oriental court, according to the description of Ricaut, must have been grand and imposing, far beyond any thing which Mary had ever seen or perhaps imagined; but this she regarded not, for her mind was inwardly engaged as she stood silently before that assembly, seeking for that qualification which alone can enable any one rightly to perform a religious duty. The sultan supposed she was struck with awe at the thought of speaking before such an audience, and asked her if she desired that any of them should retire. To this she replied in the negative. He then encouraged her to speak freely, and concluded by charging her to speak the word she had to say from the Lord, neither more nor less; for they were willing to hear it, be it what it would. Finding that authority and power for which she had waited, Mary now began to speak, and the whole court with much seriousness quietly listened until she had concluded. The sultan then demanded if she had any thing more to say. To this she replied by asking if he had understood that which she had already spoken. He answered, "every word," and added, "it is truth." He then invited her to remain in his dominions, saying, that they could not but respect one who had come so far with such a message. She now desired liberty to pass on to Constantinople, upon which he offered her a guard. This she modestly declined, stating that her confidence was in that divine arm which had brought her thither for her safe conduct home again. The sultan, on this, reminded her that it was dangerous travelling alone, expressed his surprise that she had passed safely so far, and added that his offer was out of a respectful concern for her safety, and that he would not for any consideration that she should suffer the least injury in his dominions. As she was about departing, she was asked, "what she thought of their prophet Mohammed?" This was a question the answer to which might seem likely to endanger her safety. With holy wisdom, as well as intrepidity, she answered, "I know him not; but I know Christ, the true prophet, the Son of God, who was the light of the world, and enlighteneth every man that cometh into the world." She added, "If the word that the prophet speaketh cometh to pass, then shall ye know that the Lord sent that prophet; but if it come not to pass, then shall ye know the Lord never sent him." This they acknowledged to be truth. They then suffered her to depart; and she proceeded without molestation to Constantinople, from whence she took her departure, and reached England in safety.

Soon after she returned to England, in the latter part of 1661, or the beginning of 1662, she was married to William Bailey. On the 23d of 9th month, 1662, her husband, with five others, were arrested whilst standing quietly in the street near the Bull and Mouth Meeting House; and being carried before Richard Brown, the Mayor of London, they were very roughly used. The mayor ordered their hats to be pulled off, and then, without provocation, he struck William several times violently with his fist. Mary was present,

and although she could have endured any hardness inflicted on her own person without murmuring, she was touched at this lawless abuse of her beloved husband, and reproved the mayor for his actions. At this he struck her on the mouth, and threw her forcibly on the floor. This stirred up the zeal of William, who warned the magistrate to beware what he did, as Mary was in a condition in which such violence might endanger her life. On this the cruel and passionate man repeated the blow, and again threw her down. He then commanded his man and other rude fellows to carry William to Newgate.

With a family of children growing up around her, and her husband imprisoned for several months almost every year, Mary Bailey seems to have been released from much extensive travel in the work of the ministry. Towards the latter part of his life, her husband, for the support of his increasing family, followed the sea, and made a number of voyages as master of a vessel. In 1673, whilst travelling near Workshop, in Nottinghamshire, Mary had a fall from a horse, by which her leg was broken. Her husband, who was then in London, hearing of the accident, came down to see her; and finding that it would not do to remove her, he hired a house for her accommodation for a year, and gave Friends the privilege of holding their meetings therein during that period. Whilst she remained here, John Gratton says, "I went to see her, and had a meeting there on first day; and as I was at prayer, the officers (with many more) came railing and raging up into the meeting, making a great noise, as if they would have afflicted us, till they came near me; and just as they came to me, the power of the Lord increased, and my voice rose strongly, and they all stopped and turned back like men smitten, and went quite away, not having power to do us any harm. We had a precious meeting, and went away comforted."

William Bailey died at sea, 4th month 1st, 1675, on his return from a religious visit to Friends in America. Towards his close he desired to be remembered to his wife and little ones, adding, "I have left them no portions, but my endeavour hath been to make God their Father." "Remember my dear love to my dear wife, she will be a sorrowful widow, but let her not mourn in sorrow, for it is well with me."

The last notice which I find of Mary Bailey, is the testimony which she put forth concerning her husband. It speaks such a spirit of sweet submission to the Lord who had given and taken away her dearest earthly comforter, and shows forth such a meekness for an admittance into the heavenly kingdom, that I cannot better conclude her life than with this the fruit of her meditation on his death.

"It is appointed of God for all men once to die; and no man can redeem his brother nor pay a ransom for him. David once said, 'O Absalom! O my son Absalom! would God I had died for thee; the greatest ransom that he could give. Methinks I might say I have tenfold more cause than David, if it could have been desired without offence; but I had rather say, the Lord giveth, and the Lord hath taken away, cause me to bless thy name also, and

submit my will to thine, that I may not sin against thee. When I have considered of eternity, and the satisfaction which my dear husband is entered into, I conclude within myself, it is his joy, though it be my sorrow.—His gain, though my loss,—and that I shall go to him, and he not return to me. Herein am I stayed; and desire not to murmur against the Lord. I am fully assured it is the Lord's doing, and that he hath taken him to rest out of all his troubles. Many were his exercises and burdens; but God, who knew the innocency of his heart, kept and sustained him. I am fully assured he departed this life a clean innocent man; and one who desired the good of all mankind, and sought not himself, but the honour of God, which is my full satisfaction in the case. He coveted no man's gold or silver, but did spend and was spent for the honour of God. His memorial shall live though his body be removed." N. E.

—*Note.*—No dates are attached to any of the accounts of Mary Fisher's visit to the Grand Turk which I have met with, and from its place in the order of events as given by Sewell, Besse, Gough and Bishop, it might have occurred in any year from 1657 to 1662. From the testimony of several voluminous and minute accounts of the Ottoman Empire, particularly that of Paul Ricaut referred to in the narrative, it appears that the camp and court were in the neighbourhood of Adrianople in 1658, and not again until 1661. The visit must therefore have been performed in one of these years. Admitting that the individual was sent by Mary Fisher from Smyrna was the English ambassador, as mentioned by Bishop, and not the consul, as stated by some of the later historians, the time is certainly fixed; for Cromwell had no ambassador at the Ottoman Court; and Winchelsea, who reached his post at the close of 1660, old style, or the beginning of 1661, new, was the first sent out by Charles the Second. From these considerations the date in the biography was settled as above.

Friends' Educational Society in England.

The third anniversary of the Friends' Educational Society was held at Ackworth, on the 24th instant; being the day following the General Meeting for Ackworth school. It was attended by about two hundred Friends, from all parts of the country; and the proceedings were listened to with undiminished interest.

The business was opened by some introductory remarks from Samuel Tuke, explaining the origin and progress of the society, and its present position. A report was then brought in by John Ford, of York, from the sub-committee on the *Employment of Leisure in Boys' Schools*. Their attention had been particularly turned to the mode of occupying leisure hours on the first-day of the week. Some details were gone into, as to the existing practice in several public and private schools. A more complete report, on the whole subject of leisure employments, is looked for next year. After the reading of this report, a conversation was entered into, in which some valuable remarks were exchanged, on the necessity of presenting the history and doctrines of Friends, in an attractive and intelligible form, to children. It was thought that the publications of the Society afforded ample materials for the use of teachers; but there appeared a want of works on these subjects, so written as to invite the voluntary perusal of young per-

sous at school. The Philadelphian "Memoir of George Fox," lately reprinted in England, was mentioned as well adapted for the end in view.

The next paper was produced by Thomas Humphrey, the superintendent of Ackworth school, from the committee on *Religious Instruction and Moral Discipline*. An Essay on Religious Instruction was produced last year, and is now in print: the present report was confined to the topic of moral discipline in schools. This document excited great interest: some sentiments expressed in it were controverted; but, as a whole, it was considered very important and valuable, and directed to be revised and printed by the committee of management. The report was thought to afford ground for great confidence in the general qualifications of teachers among Friends, both in England and Labour.

On the question of *Labour schools*, nothing had been accomplished by the sub-committee. In reply to some observations from William Thistlethwaite, of Penketh school, near Warrington, an animated conversation arose, in which various conflicting opinions were frankly and temperately expressed. The subject was considered in regard to the different circumstances of schools at home and abroad, the age of the students, and the applicability of the system to Friends' schools as now organized. The subject is referred.

In the afternoon sitting, a highly interesting narrative was given by Samuel Tuke, as a continuation of his paper of last year, on the *Past Experience of our Society in the work of Education*. The efforts of Friends for this end were detailed, particularly with reference to the children of those not in affluence; comprising the period from 1760 to the establishment of Ackworth school. The efforts of Friends in Yorkshire were dwelt upon to some length; and an account was given of the origin of the York Quarterly Meeting's school fund: the interest of which is now devoted to the purpose of sending poor children to the schools at Ackworth and Rawden. Some observations were appended on the several advantages and disadvantages of home education, and that obtained at public schools. In the remarks that followed the reading of this paper, Edwin Octavius Tregelles expressed his regret at the want of facilities in our public schools for private religions retirement. This subject was adverted to last year; and it was recommended on both occasions to consider the propriety of each child having a separate bedroom, to which he might, on occasion, retire during the day. The subject obtained much serious consideration; but was found to be attended with various practical difficulties; which view was confirmed by the experience of Friends in the schools of Industry at Lindfield, in Sussex.

The sub-committees on *arithmetic and grammar*, not being prepared to report, were continued; as well as the committee on the *study of the classics*. It being thought that advantage would arise to teachers from a judicious *catalogue of books*, suitable for a school library, as well as one of school books and works on the art and principles of education generally, a few Friends were appointed on sub-

committees to prepare them. On this subject a letter was read by Josiah Forster from a Friend in the north of Ireland, on the importance of instilling anti-slavery principles—a hatred of oppression—and a pacific spirit, in books of geography and history, intended for the use of schools.

In conclusion, great satisfaction was expressed in the proceedings of the day: a number of fresh members paid in their subscriptions, and after a short pause the meeting terminated. The publications of the society were on the table, and distributed to subscribers. They include two General Reports: one on Labour Schools; one on Religious Instruction; and one on the Employment of Leisure Hours in Girls' Schools. N.

7th month, 25th, 1840.

Report of the Managers of Haverford School Association.

TO HAVERFORD SCHOOL ASSOCIATION.

In presenting their annual report it is gratifying to the managers to state that the discipline of the school has been maintained, and the course of instruction conducted as successfully as at any former period. It has been the desire of the board to carry out the views in which the institution originated, to afford the means of a thorough and systematic education in accordance with the distinguishing principles of our religious society, and as far as practicable to promote an acquaintance with a sincere attachment to those principles. The council of teachers has cordially co-operated with the managers for the promotion of these objects, nor have we reason to believe that their efforts have been unsuccessful, where success could reasonably be anticipated. Students who entered the school unprepared by previous studies have sometimes made slow progress in the acquisition of knowledge; those who came unaccustomed to the restraints of domestic discipline have not realised at once the fruits of diligent application; and where parental influence has been adverse to the principles and practices of our religious society, the teachers have not seldom failed to induce a cordial reception of them; yet with these deductions arising from causes beyond their control, the advantages contemplated by the founders of the institution have been realised. Some who have left the school already give evidence that its course of discipline and instruction has exerted a beneficial influence upon the character, and in others there is reason to believe that the fruits of their early training will be more fully developed in after life.

Soon after their appointment, the attention of the board was directed to the increased expenditures of the school, and a thorough investigation of the causes of this increase was made through a committee. Circumstances beyond their control prevented the managers from carrying into effect all the suggestions of this committee, yet such changes have been made as will considerably reduce the annual expenditure. The reduction in the price of provisions, and the embarrassed state of trade, have induced the managers to believe that the

price charged for board and tuition, might, with advantage to the institution, be restored to the original sum of two hundred dollars per annum; which has been done, to take effect from the commencement of the summer term. In order to maintain the school at this price, the number of scholars must be greatly increased, and it remains to be seen whether Friends will support an institution founded for their benefit at a great cost, and the want of which had long been felt as injuriously affecting the Society in this country.

Isaac Davis, having resigned the station of superintendent, his place has been supplied by John Gummere; a change has also occurred in the management of the farm; Jonathan Barton, having succeeded the late occupant, who has removed to a farm which he has recently purchased.

By an arrangement with Jonathan Miller and our colleague John Farnum, a right of way has been secured to the association, without cost, over the grounds of the former to the meeting house, and through the premises of the latter to Buck Lane.

The sum of five hundred dollars, less the collateral inheritance tax, has been received from the executor of our late fellow member, Abraham Hilyard, being his bequest to the association.

The average number of students during the year has been fifty-five and a half.

The expenditures have been as follows:

For salaries and wages,	\$8,143 23
Provisions, including oil,	
&c.,	- 4,229 14
Fuel,	- 287 09
Incidentals,	- 916 10
Improvements at the bathing pond, for keeping the grounds in order, and for an astronomical observatory,	356 64
Interest,	- 1,095 71
	<hr/>
	\$15,027 91

To which add the usual allowance for the depreciation of furniture,

769 24

And we have a total of

15,797 15

The amount charged for

board and tuition is,

13,995 13

The profits of the farm,

743 91

do. stationary,

14 27

\$14,753 31

Thus showing a loss on the business of the year of \$1,043 84, which is nearly the amount paid for interest on loans.

This deficiency has been more than supplied by the legacy above mentioned, by the annuity from the state of Pennsylvania, and by additional subscriptions to the stock; yet as these are sources of income which are not to be relied upon, it is obvious that if the school is maintained, it must be by an early liquidation of the debt, and by the liberal support of parents.

The lot of ground at the corner of Thirtieth and James streets being no longer used for the purposes of the school, it was agreed to propose to the association that authority be

granted to the board to dispose of it. From the proceeds of this sale with some other means at the disposal of the managers, and the generous aid of the friends of education, it is hoped that a sum may be obtained sufficient to relieve the association from debt.

By direction of the managers,

CHARLES YARNALL, Secretary.
Philadelphia, 5th mo. 9th, 1840.

Officers of Haverford School Association.

Secretary.—Charles Evans.

Treasurer.—Benjamin H. Warder.

Managers.—Thomas P. Cope, Josiah White, Isaac Collins, Thomas Kimber, Henry Cope, Bartholomew Wistar, Edward Yarnall, Charles Yarnall, Abraham L. Pennock, George Stewardson, John Farnum, William E. Hacker, John Elliot, David Scull, Blakey Sharpless, George Howland, Samuel Parsons, Thomas Cook, Lindley Murray, William F. Mott, Samuel F. Mott, Joseph King, jr.

COLOURED INSTITUTE.

The readers of "The Friend" will observe by an advertisement of the managers, that the institute for coloured youth, founded a few years since for the education of coloured boys on the manual labour principle, has now gone into regular operation.

It may not be amiss, just at this time, again to call the attention of Friends to this laudable and interesting attempt, to give to our coloured youth literary improvement, and such instruction in agriculture, horticulture, and some of the mechanic arts, as shall enable them not only to practise the same, but likewise in their turn to become instructors of their brethren.

The farm upon which the manual labour school is established, is conveniently situated about seven miles north of this city, on the Old York turnpike, and contains nearly one hundred and thirty acres of land. A respectable Friend and his wife have been engaged to take a general charge of the concern, and a young man has the immediate care and instruction of the children, under the supervision and control of a board of fifteen managers.

As most of the funds of the institute have been expended in the purchase of this farm, and in the necessary alterations and repairs of the buildings, the success of the undertaking will now very much depend on the liberality of those who have had their sympathies turned towards this neglected class of our brethren; and it is specially desirable, just at the commencement, that this experiment may not be marred or rendered inefficient for want of encouragement.

It is understood that the managers intend to commence with a very limited number of pupils, and to confine themselves chiefly for the first year to orphan boys, between the ages of ten and twelve years, of good disposition and character. Any Friend, therefore, who may know of children of this description, would render a benefit to the child, and subserve the design of the institute by giving early information thereof to the committee of admissions, or to either of the managers. C.

10th mo. 1840.

PERILOUS OCCUPATIONS.

In Catherine Sinclair's "Shetland and the Shelanders," we find the following description of a perilous mode adopted among the islanders, of obtaining a livelihood.

"While sitting at dinner in the cabin, we heard many interesting anecdotes of the dangers encountered by fowlers in scaling the rocks of Shetland and Ferøe, where fatal accidents are so frequent, that the people sometimes say to each other, 'your grandfather fell, your father fell, and you must follow too.' Others boast over their companions, saying, 'Your father died in his bed, but mine went off like a man!'"

"The governor mentioned, that lately at Ferøe, a fowler descended safely by the usual conveyance of a rope, but when about to be drawn up again, owing to some awkward entanglement, he arrived at the surface with his feet upwards. His alarmed friends thought his head had been cut off, and felt so relieved to discover their mistake, that the whole party burst into a simultaneous peal of laughter, while the adventurer was very glad he had any face to put on the matter at all, and laughed heartily also. The upper part of these cliffs generally overhangs the base; therefore the rockmen, when desirous to obtain a footing, are obliged to swing themselves many yards out in the air, that the re-action may shoot them back in contact with the precipice, when they instantly cling to any little projection that offers, and, after landing on it, anchor the end of their rope to a stone, and proceed with a small hand-net stretched on a hoop, to spoon the eggs out of their nests, depositing them carefully in a sack which they carry behind, and when the unlucky bird sees her loss inevitable, by a curious instinct she often pushes out the egg to save herself. An enterprising fowler standing on the projection, once, with a sheer precipice both above and below him of several hundred feet, observed the end of his rope become suddenly disengaged from its moorings, and swing like a pendulum far into the distant space. If it escaped entirely away, he knew that death, either by a fall or by the slower and more dreadful process of starvation, must become inevitable; therefore, perceiving that the rope, before it finally settled, would swing once more almost within his grasp, he earnestly watched the moment of its return, made a desperate spring forward in the air, clutched it in his hand, and was saved."

THE AMISTAD AFRICANS.

A gentleman who has been engaged in the instruction of these Africans, replies in one of the New Haven papers to some statements that had been made respecting them, and communicates the following interesting items of intelligence.

"The work of instruction has been in progress not quite eleven months, and not pursued under the most favourable circumstances. And now there is a class of ten, who are able to read in the New Testament with a good degree of facility, and with ready comprehension of the more practical truths, with explanations given entirely in the English language. An-

other class of ten, have gone over about seventy pages of Lowell's first class book, and can now read very creditably in those admirable lessons. Still another class of ten are endeavouring, without weariness, though some of them with but little success, to gain a knowledge of our letters and words so as to read American books.

"For about three months they have all been using slates and making unceasing exertions to learn to write. A dozen, at least, of them are now able to write after a copy very legibly, and some six or eight have made such rapid attainment that they are now using pen and paper, and expressing their own thoughts, in our language, quite intelligibly.

"Quite recently their interest in their new employments has been strikingly manifested. Two of their native games occupied a great deal of their time, and seemed to give them great amusement for several months after they came here, but of late their interest in them has been evidently subsiding, and a few weeks since the teacher discovered that they were entirely abandoned, and the hole in the ground in which they used to play entirely filled up. Upon asking the cause, he was informed that they found books and slates so much more interesting that they cared no longer for their plays. This was done entirely at their own impulse—and now, let the yard where they are kept be visited at any hour of the day, except meal times, and quite a number will be discovered intently engaged with books and slates. This was the case, not while the occupation of reading and writing was a novelty, but after it had been engaged in several months, and of course the discovery made that there are difficulties in the way of acquiring the ability to read a book or write a letter."—*New York Observer.*

THE FRIEND.

TENTH MONTH, 10, 1840.

We have not yet received a copy of the minutes of the late Yearly Meeting held at Mount Pleasant, Ohio, and are not furnished with a detail of its proceedings. From private letters, it appears this annual gathering was a season of comfort and strength, Friends being much favoured through the various sittings with the overshadowing of heavenly goodness. There were present, ministers from several other meetings, who had acceptable service. An epistle of advice was sent down to the subordinate meetings, in reference to several subjects, among which was a caution to the members to keep in the quiet habitation, aloof from the political bustles so prevalent at the present time. It also puts Friends upon their guard respecting the various benevolent associations, set on foot for the purpose of meliorating the condition of man, but which, in their operations, may contravene some of our principles, and would lead Friends from the particular sphere of religious duty, appropriated for them in the militant church.

The index for Vol. 13 is now ready. Subscribers out of the city may look for it with the number for next week.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigues, No. 185 North Seventh street, and No. 41 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Edward Yarnall, southwest corner of Twelfth and George streets, and No. 39 Market street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the Month.—Isaac Collins; Samuel B. Morris, Germantown; Charles Allen, No. 146 Pine street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

Evening Schools for Coloured Persons.

"The Association of Friends for the Free instruction of Adult Coloured persons," have reopened their school for coloured men in the lower room of the school-house on Willing's alley. Persons who may wish to obtain admission, will please make early application at the school, or to either of the undersigned.

James Kite, No. 129 Walnut street,
Josiah H. Newbold, 156 north Third street,
Nathaniel H. Brown, 34 Church alley,
John C. Allen, 180 south Second street,
Wm. L. Edwards, 131 Market street,
Isaac C. Stokes, 65 north Second street,
Edward Ritchie, 245 north Third street,
Israel H. Johnson, 36 north Front street.

N. B.—A school for coloured women has also been opened in the second story of the same building on Willing's alley.
Phila. 10th mo. 7th, 1840.

HAVERFORD SCHOOL.

The winter term of this institution will commence on fourth day, the 14th of tenth month next. The charge for board and tuition is \$200 per annum. Applications for admission will be received by Charles Yarnall, secretary of the board of managers, No. 39 Market street. Philadelphia, 9th month, 1840.

MARRIED at Friends' meeting, Bolton, Mass., in 8th month, JONATHAN WHEELER, son of the late Levi W., to MELISSA WHEELER, daughter of Daniel Wheeler, all of Bolton Monthly Meeting.

— at Friends' meeting, on the 1st of 10th month, Smithfield, Rhode Island, AMOS PEASLEE KIMMENS, of Bolton, Mass., to NANCY DUFFEE, of Cumberland, Rhode Island.

DIED, in 8th month last, at his residence in Bolton, Mass., ISAAC COLLINGS, jr., aged 40 years, a member of Bolton Monthly meeting, leaving a wife and a numerous family of children to mourn his early departure.

— at his late residence near Mount Pleasant, Jefferson County, Ohio, on the 23d of 8th month last, JOSEPH STEER, in the 86th year of his age. He was for many years a valuable member and elder of Short Creek Monthly Meeting of Friends. There was a long and pleasing ministry to his friends, that after his long probation here, he was peacefully gathered to "the general assembly of the spirits of just men made perfect."

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XIV.

SEVENTH DAY, TENTH MONTH, 17, 1840.

NO. 3.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

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Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

GOSSAMER.

In page 26 of the 10th vol. of "The Friend," a correspondent gives an interesting instance, which he witnessed, of the manner in which the spiders float themselves in the air. As this operation may be witnessed almost every fine and still day in the autumn, the following extracts from Kirby & Spence's Entomology will probably interest the young readers of "The Friend."

As an observer of nature you have often, without doubt, been astonished by that sight occasionally noticed in fine days in the autumn of webs—commonly called gossamer webs—covering the earth, and floating in the air; and have frequently asked yourself, what are these gossamer webs? Your question has, from old times, much excited the attention of learned naturalists. It was an old and strange notion, that these webs were composed of dew burned by the sun.

"———The fine nets which oft we woven see
Of scorched dew."

says Spencer. Another fellow to it, and equally absurd, was that adopted by a learned man and good-natured philosopher, Robert Hooke. "Much resembling a cobweb," says he "or a confused lock of these cylinders, is a certain white substance which, after a fog, may be observed to fly up and down the air: catching several of these and examining them with my microscope, I found them much of the same form, and looking like to a flake of worsted prepared to be spun; though by what means they should be produced, is not easily imagined: they were of the same weight or very little heavier than the air; and, *tis not unlikely, but that those great white clouds, that appear all the summer time, may be of the same substance.*" What will you say if I tell you, that these webs are air balloons, and that the aeronauts are spiders, who, long before Montgolfier, nay, ever since the creation, have been in the habit of sailing through the fields of ether in these air-light chariots! The first naturalists who made this discovery, appear to have been Dr. Hulse and Dr. Martin Lister—the former first observing that spiders shoot their webs into the air; and the latter, besides

this, that they were carried upon them in that element. This last gentleman, in fine serene weather in September, had noticed these webs falling from the heavens, and in them discovered, more than once, a spider, which he named the *bird*. On another occasion, while he was watching the proceedings of a common spider, the animal, suddenly turning upon its back, darted forth a long thread, and vaulting from the place on which it stood, was carried upwards to a considerable height. Numerous observations afterwards confirmed this extraordinary fact; and he further discovered, that while they fly in this manner they pull in their long thread with their fore feet, so as to form it into a ball, or, as we may call it, air balloon of flake. The height to which spiders will thus ascend, he affirms, is prodigious. One day in the autumn, when the air was full of webs, he mounted to the top of the highest steeple of York Minster, (200 feet in height) from whence he could discern the floating webs still very high above him. Some spiders that fell, and were entangled upon the pinnacles, he took. They were of a kind that never enter houses, and therefore could not be supposed to have taken their flight from the steeple. It appears from his observation, that this faculty is not confined to one species of spider, but is common to several, though only in their young or half grown state; whence we may infer, that when full grown, their bodies are too heavy to be thus conveyed. One spider he noticed that at one time contented itself with ejaculating a single thread, while at others, it darted out several like so many shining rays at the tail of a comet. Gilbert White, of Selbourne, confirms Dr. Lister's account. "Every day in fine weather in autumn," says he, "do I see these spiders shooting out their webs and mounting aloft: they will go off from the fingers if you will take them into your hand. Last summer one alighted upon my book as I was reading in the parlour, and running to the top of the page, and shooting out a web, took its departure from thence. But what I most wondered at was, that it went off with considerable velocity in a place where no air was stirring; and I am sure that I did not assist it with my breath. So that these little crawlers seem to have, while mounting, some locomotive power without the use of limbs, and move faster than the air in the air itself."

I have frequently noticed them, for at the times when these webs are floating in the air they are very numerous, on the vertical angle of a post, or pale, or one of the uprights of a gate, with the end of their abdomen pointing upwards, as if to shoot their thread previously to flying off; when upon my approaching to take a nearer view, they have lowered it again and persisted in disappointing my wish to see them mount aloft. The rapidity with which the

spider vanishes from sight upon this occasion, and darts into the air, is a problem of no easy solution. Can the length of the web they dart forth counterpoise the weight of their bodies? Or, have they any organ analogous to the swimming bladder of fishes, which contributes at their will to render them buoyant in the air? Or do they rapidly ascend their threads in their usual way and gather them up, till having collected them into a mass of sufficient magnitude, they give themselves to the air and are carried here and there in these chariots? I must here give you Gilbert White's very curious account of a shower of these webs that he witnessed. On the 21st of September, 1741, intent upon field diversions, he rose before day-break, but on going out, he found the whole face of the country covered with a thick coat of cobweb drenched with dew, as if two or three setting nets had been drawn over the ether. When his dogs attempted to hunt, their eyes were so blinded and hood-winked, that they were obliged to lie down and scrape themselves. This appearance was followed by a most lovely day. About nine A. M., a shower of these webs (formed, not of single floating threads, but of perfect flakes, some near an inch broad, and five or six long) was observed falling from very elevated regions, which continued without interruption during the whole of the day; and they fell with a velocity which showed that they were considerably heavier than the atmosphere. When the most elevated station in the country where this was observed was ascended, the webs were still to be seen descending from above, and twinkling like stars in the sun, so as to draw the attention of the most incurious. The flakes of the web hung so thick upon the hedges and trees, that baskets full might have been collected. No one doubts, he observes, that these webs are the production of small spiders which swarm in the fields in fine weather in autumn, and have the power of shooting out webs from their tails so as to render themselves buoyant and lighter than the air. In Germany, these flights of gossamer appear so constantly in autumn, that they are there metaphorically called "*der fliegender sommer*," (the flying or departing summer,) and authors speak of the web, as often hanging in flakes like wool, on every bush and hedge throughout extensive districts.

So prodigious are the numbers of these spiders, that sometimes every stalk of straw in the stubble, and every clod and stone in the fallows, swarms with them. Dr. Strack assures us, that twenty or thirty often sit upon a single straw; and that he collected about 2000 in half an hour, and could easily have doubled the number had he wished it; he remarks "that the cause of their escaping the notice of other observers is, their falling to the ground upon the least alarm."

SLAVERY IN INDIA.

(Concluded from page 10.)

For "The Friend."

That slavery, disguise it as you will, is still a bitter draught even in India, many facts loudly testify.

In some districts, where an enumeration of the population has taken place, while the total number of inhabitants appears to have increased considerably, that of the slaves is found to have remained stationary; and it is reasonably supposed that the increase of the latter has been prevented by scanty fare, hard work, and cruel treatment.

Masters possess the legal right of manumission, but it is never exercised in favour of agrestic slaves. A slave of the highest class may be hired from his master for seven and a half fanams per annum, equal to the almost incredibly pitiful sum of ninety-two cents! The lowly Pooliar Cherumar, who compose more than half the aggregate slave population, may be hired for even less than half that sum, paltry as it is. The sale prices are correspondent. A slave of the highest class will fetch 250 gold fanams, equal to thirty-one dollars; a man of the lowest class forty-eight fanams; a woman thirty; a boy twenty; and a girl fifteen fanams. The average price of all castes, of which twenty are enumerated, is equal to \$16 50! Such is the market value of human cattle in British India. The sale of agrestic slaves is common. They may be sold for the debts of their master; but in the Tamil country the removal of them from their village, and consequently from their families, would be contrary to ancient usage; and hence the practice of transferring them with the land when it is sold, which, though not necessary in law in Campbell's judgment, is in the Tamil country almost invariably adopted. On the western side of the peninsula, on the other hand, the people, except immediately on the sea-coast, are no where congregated in villages. Each landlord there is resident on his own estate, and the slaves may be removed from one estate to another however distant.

But Baber considers this an innovation upon the ancient usages of the country; and Professor Adam attributes its introduction to the practice of the government in seizing and selling slaves off the land in satisfaction of public dues. Slaves were thus sold away from the estates where they were born and bred; husbands and wives, parents and children, were separated; and all the nearest and dearest associations and ties of our common nature were severed—and all this done by authority, in execution of judgments, and in satisfaction of revenue arrears. The extent to which this practice has been carried is shown by the statements of Vaughan, a collector of revenue under the Madras government, and a defender of such proceedings. "The sale of cherumars," that is, slaves, says this officer, "both in execution of decrees for arrears of revenue, and by mutual and private contracts, is as common as the sale of land." And how common is the sale of land for arrears, appears from Sir Thomas Munro's report, dated July 16, 1822: in one single talook (or estate) out of sixty-three in Malabar, 1330 plantations and rice fields were sold in order to satisfy

public balances. In consequence of repeated remonstrances from benevolent and public-spirited servants of the government, the Madras board of revenue, in 1819, prohibited the sale of slaves on account of arrears of revenue in Malabar; but the sale of them has not been prohibited in execution of decrees, and of course slave owners continue to exercise the right, to which the example of government has accustomed them, of selling their slaves indiscriminately one to another apart from the lands to which they belong, and even still, as is alleged, in discharge of revenue arrears.

We have now endeavoured to exhibit the condition of the field slaves. That of the domestic slaves is less rigorous; though, as Adam believes, not so easy as is generally represented. He first gives us the fair colouring of Colebrooke and Chaplin, and then with his own hand completes the picture, by adding the darker shades. Colebrooke represents it to be a very mild system, in Bengal, accompanied by every indulgence necessary to the well-being and increase of the slaves, and, indeed, opulent persons, he says, are liable to become overstocked by their natural increase. But in that case they never sell the supernumeraries, but emancipate them; to sell a household slave being accounted a disgrace, while manumission is held to be an act of piety and an expiation of divers offences.

On this Adam expresses his conviction, that the kind treatment of domestic slaves in Bengal is not universal, and remarks that it is absurd to suppose they are never sold in a country where one of the great sources of domestic slavery is the sale of children by their parents, and of freemen by themselves; where a man, when he wants money, will pawn his own wife; and he undertakes to show, from the observations of Liston, Hamilton, and Dr. McCosh, that the sale of domestic slaves under the Bengal presidency is not so unusual as Colebrooke's remarks imply. And he notices many notorious customs which necessarily involve the practice of cruelty to the domestic slave.

Chaplin, in his official report on the state of domestic slavery in the Dekhan, describes it as "a very mild and mitigated servitude, rather than absolute slavery." Yet he thinks some legal provision needful to protect the slave from oppression, and to regulate, but not prohibit the traffic in "what has hitherto been deemed a marketable commodity." He states that "the master could chastise his slave with moderation, but if death ensued from his severity he was punished severely by fine or otherwise, according to the pleasure of the government." It is not necessary to repeat Adam's comments on this account of domestic slavery by Chaplin; the inferences to be drawn from it are very plain, and quite opposed to his own opinion of the mildness of the system.

Under the Madras presidency, where the domestic slaves are nearly all Mohamedans, their condition, so far as it relates to the males at least, is without dispute an easy one, but it is far otherwise with the females, whose situation is utterly repugnant to every principle of humanity and morality. Professor A. believes that the seclusion of female slaves in the harems of Mussulmans of rank too often pre-

cludes complaint, prevents redress, and cloaks crimes at which Europeans would shudder.

In conclusion, he remarks:—"We see more distinctly what slavery is both in law and practice by the attempts made to lessen its evils, to control the master, and to protect the slave. When men of high official station, of acknowledged sound judgment, and of extensive local experience and intimate acquaintance with native institutions and customs, in different and distant provinces, without communication with each other, earnestly and repeatedly urge on the government they serve the adoption of certain modifications of the existing law of slavery to remedy certain alleged evils,—in the very terms of the recommendations they offer, and of the descriptions they give of the evils to be remedied, we have their testimony to the existence and reality of those evils, perhaps in one of the most natural and unforced, the most authentic and impressive, forms in which it could be conveyed. Bearing this in mind, let us review the various suggestions of Richardson and Harington in Bengal, and of Baber and Campbell in the Madras presidency, and we shall see such a picture of slavery as, independent of all other evidence, may well arrest the attention of the government and people of England. According to Harington, there is no law in Bengal against the exportation of natives, to be sold as slaves, and according to Campbell, the act making the slave trade felony, is a dead letter throughout the Madras territory, and offences against it by traffic in slaves by sea may take place with impunity along the whole line of the Coromandel and Malabar coasts under the Madras government. The additional fact established by Baber, that domestic slaves, partly natives of Arabia, but chiefly of Abyssinia, are found in fact in all the great towns throughout Malabar and Canara, proves not only that the slave trade may take place, but that slaves actually are imported at least on the Malabar coast, although probably in small numbers at a time, and only for domestic purposes, and introduced under the guise of personal attendants of their masters, or as sailors employed on board Arab, Moppilla, or Lubbee vessels. The argument of Richardson against the continued recognition of Hindu slave law, and in favour of the rigid interpretation and enforcement of the letter of Mohamedan slave law, and Harington's defence of the continued maintenance of both systems by the British government, prove that they are in fact recognised, maintained, enforced, and administered by that government, if any additional proof of that fact were required after the perusal of Macnaghten's Principles and Precedents of the Hindu and Mohamedan laws of slavery. With regard to the actual state of slavery and slaves in India, the various recommendations and suggestions of these public officers of the East India Company's government for the reform of slave law, prove that parents sell their children as slaves; that children are kidnapped to be sold as slaves; that girls are purchased to be the victims of profligacy; that men and women sell themselves for life, and involve their families in the same doom; that slaves are sold by their owners to provide means for the payment of arrears of revenue to the government, and by the

government in execution of decrees of courts of justice; that by these sales slaves are removed from the places of their nativity, parents are separated from their children, and even mothers from their infants, husbands from wives, and brothers from sisters; that the East India Company, by the escheating of lands and estates, and of the slaves attached to them, become, and are slaveholders; that agrestic slaves in particular are ill-fed, ill-clothed, and ill-housed, and that they are neglected in sickness, age, and infirmity by their masters; that their masters have the power of corporal punishment in their own hands; and finally, that many, Macnaghten says thousands, are wrongfully detained in bondage, contrary to the letter and spirit of the law. Such is slavery in British India, according to the clearly implied testimony of those who have benevolently but unsuccessfully employed their official station and influence to rouse the government to remedy its most direct and flagrant evils.

So little has the subject attracted attention, that the court of directors of the company—the governing body in England—so recently as the twelfth month, 1821, say in one of their despatches to the Indian government, “*We are told that part of the people employed in the cultivation of Malabar are held as slaves; that they are attached to the soil; and marketable property;*”—and this is said fourteen years after Dr. Francis Buchanan’s journey through Mysore, Canara, and Malabar, published in London, under the authority and patronage of the directors themselves, familiar to every one who has the slightest interest or curiosity in Indian affairs, and containing a complete development of the system of slavery prevailing in the western provinces of the peninsula. Dr. Buchanan’s work was not only published under the authority and patronage of the directors, but the investigation into the resources of the three above mentioned provinces which it records was performed under the orders of the governor-general of India, and at the expense of the East India Company. Authentic information is collected at great expense to the state, with much labour to the agent employed, and still these provinces continue to be governed, or rather misgoverned and neglected, just as if no such information was possessed. And this too, notwithstanding the British parliament, in consenting to the extension of the charter of the company in 1833 for a period of twenty-one years, expressly enjoined the immediate adoption of measures to extinguish slavery. One third of that term has passed, yet the condition of the slave has not been ameliorated; the state of slavery has not been mitigated; drafts of laws and regulations for these purposes have not been prepared and transmitted; nothing whatever has been done or attempted for the accomplishment of the will of parliament.

The population of Pittsburg, including dependent villages in the vicinity, is computed at 60,000. The annual amount of manufactures and mechanical productions, about 12,000,000 dollars; sales of merchandise, about 13,000,000.

Change of Elevation in the Waters of the Great Lakes.

From the Second Report of Douglass Houghton, State Geologist of Michigan, 1839.

Intimately connected with the geological changes which are taking place, from the deposit of detrital matter at the mouths of streams, and in the deeper portions of the lakes, together with the degradation of the lake and river coasts, are the changes in the relative level of the lakes; a subject to which the attention of our citizens has been more particularly called within the past two years.

The great interest which this subject possesses in connection with our lake harbours, as well as with those agricultural interests situated upon the flat lands bordering the lakes and rivers, may be a sufficient apology for the introduction, in this report, of the accompanying facts and reflections upon the subject. An accurate and satisfactory determination of the total rise and fall of the waters of the lakes, is a subject the importance of which, in connection with some of our works of internal improvement and harbours, can, at this time scarcely be appreciated.

Much confusion is conceived to have arisen, in the minds of a portion of our citizens, in consequence of a confounding of the regular annual rise and fall to which the waters of the lakes are subject, with that apparently irregular elevation and subsidence, which only appears to be completed in a series of years; changes that are conceived to depend upon causes so widely different, that, while the one can be calculated with almost the same certainty as the return of the seasons, the other can by no means be calculated with any degree of certainty.

It is well known to those who have been accustomed to notice the relative height of the water of the lakes, that, during the winter season, while the flow of water from the small streams is either partially or wholly checked by ice, and while the springs fail to discharge their accustomed quantity, the water of the lakes is invariably low.

As the spring season advances, the snow that had fallen during the winter is changed to water, the springs receive their accustomed supply, and the small streams are again opened, their banks being full in proportion to the amount of snow which may have fallen during the winter, added to the rapidity with which it has been melted.

The water of the lakes, in consequence of this suddenly increased quantity received from the immense number of tributaries, commences rising with the first opening of spring, and usually attains its greatest elevation, (at least in the upper lakes,) some time in the month of June or July. As the seasons advance, or during the summer and a large portion of the autumnal months, evaporation is increased, and the amount of water discharged by the streams lessened, in consequence of which the water of the lakes falls very gradually until winter again sets in, when a still greater depression takes place from the renewed operation of the causes already mentioned.

The extreme variation in the height of water from winter to summer is subject to considerable change, according as the winters may vary

from cold and dry to warm and wet; but during the past eight years, it may be estimated at two feet.

This annual rise and fall of the water of the lakes, dependent, as it manifestly is, upon causes which are somewhat uniform in their operation, must not be confounded with that elevation and depression to which the waters are subject, independent of causes connected with the seasons of the year. These latter changes which take place more gradually, sometimes undergoing but little variation for a series of years, are least liable to be noticed, unless they be very considerable; but with respect to consequences, they are of vastly more importance, since they are subject to a larger and more permanent range.

That the waters of the lakes, from the earliest settlement of the country, have been subject to considerable variation in relative height, is well known. At one time the belief was very general that these changes take place at regular intervals, rising for a space of seven years, and subsiding for a similar length of time; a belief which would appear to be in consonance with that of the Indians upon the peninsula, and with whom it no doubt originated. It is not wonderful that a subject, the causes of which are so little comprehended by our natives, should be invested with an air of mystery, or that an error once propagated, (in consequence of the long series of years required to bring about any considerable change), could scarcely be eradicated.

While the idea of the septennial rise and fall must be regarded as founded in error, it is nevertheless true that, from the earliest records, the height of the lakes has been subject to a considerable variation, usually rising very gradually and irregularly for a series of years, and after this filling in a like manner.

Our old inhabitants agree in stating that the waters were high from 1800 to 1809; in proof of which it is stated that the roads which had before been in use upon the banks of the Detroit river, were so completely inundated as to be rendered impassable. A similar circumstance is related to have occurred in the vicinity of Chicago, a broad sandy beach forming the immediate shore of the lake near that place having been wholly overflowed.

I have been unable to obtain authentic information respecting the changes which took place between the years just mentioned and 1814. but from the latter year to the present time, we have a more connected series of facts relating to the subject.

“It is now a matter of record, that in 1814 and 1815 the Detroit and St. Clair rivers were unusually high; that the foundations of the houses, and much land that had long been under dry cultivation, were submerged. These buildings had been erected many years before, and of course under the belief that they were afloat from all but extraordinary and temporary inundations. No observations appear to have been made upon the progress of the elevation, whether it were gradual or abrupt, or whether there were any preceding seasons of a character to produce it.”

In 1820, or about that time, the rivers had resumed their usual level. Several wharves were built at Detroit, between that year and

1828, at a height, as was supposed, sufficiently above the general level for all purposes of convenience and safety. At the latter date the rivers had again attained the elevation of 1815, and remained so until 1830, with only such occasional depressions as might be caused by strong winds, being nearly upon a level with the wharves.*

From 1830, when my attention was first drawn to this subject, to the present year, I have been enabled to make a somewhat connected series of observations, under circumstances peculiarly favourable, having during that time followed the complete line of coast, from the foot of Lake Huron to the head of Lake Superior, by canoe, and having traversed portions of the coast several times, thus being enabled to renew observations at points where they had been previously made. During the time of these examinations, I have been enabled to fix, with a considerable degree of certainty, upon the height at which the waters of the lakes stood in 1819 and '20, when they were at their lowest level; a step which was conceived to be one of the first necessary in determining the complete range between high and low water.

For the last two years my attention has been more particularly called to the coast of lakes Huron and Michigan, and I feel confident in asserting that the waters of these lakes has, during the last year, (1838,) attained a greater elevation than has before occurred in a very great number of years; a fact which is conclusively shown by the renewed degradation of banks covered with debris, that had long remained undisturbed, as well as by the great number of forest trees, sometimes covering many acres of ground, that have been destroyed in consequence of inundation. Many of these forest trees may be estimated to have attained an age of from one to two centuries.

In order to arrive as nearly as possible at correct conclusions as to the variation in the height of the water of the lakes from 1820 to 1838, I have carefully compared my own observations with those contained in an invaluable register, kept in this city by Col. Henry Whiting, U. S. Army, as also with the valuable data contained in the report of the State Topographer, hereto appended. It should be noted that the height of the water in the Detroit river is much more subject to fluctuation from slight causes, such as the effects of the winds and ice, than that in the open lakes; causes for the operation of which, it is sometimes difficult, if not impossible, to make the proper allowance. In fact, slight causes are productive of such changes as to render it absolutely impossible to arrive at accurate conclusions, except by simultaneous observations, made at points widely separated.

Assuming June 1819 and '20 as zero, or the point of low water, the following table will not vary far from an accurate statement of the relative height for several of the subsequent years.

	Ft. In.
June 1819 and '20,	0.00
" 1828, rise,	2.10
" 1830, same level,	2.10
" 1836, rise,	10—3.08
" 1837, "	5—4.01
" 1838, "	7—4.08 Total.

In examining this table of relative heights, it should be borne in mind that this estimate does not include the regular yearly variation to which the waters of the lakes are subject. The estimates, it will be seen, are made from June of each year, or that month in which the waters are invariably high; but it is conceived the result would not be varied were the calculations made from any other month in the year, provided the same month were selected for the observations of the succeeding years. Were the difference in height computed from February, 1820 to June, 1838, the total amount would be found to be increased to about six feet eight inches, a method of estimating which would lead to conclusions wholly unwarranted; nevertheless the assumption of these defective premises may serve to account for the exaggerated statements which have so often been made, of the increased height of these waters.

This rise of water has by no means been confined to the great lakes, for the waters of the small lakes through the whole interior portions of the state have, unless their waters are discharged through broad and shallow outlets, been increased in a like manner. Small streams the width of which, at their points of intersecting the section lines, were recorded by the United States' surveyors, in those surveys made from 1820 to '26, have been found, in many instances, during the past year, to have nearly doubled the width assigned them; and mills have actually been erected upon streams which, according to the field notes taken in the years mentioned, must at that time have been nearly dry. It is also well known that within the last few years, (preceding 1838,) portions of the elevated country which were previously dry, have been inundated with water; springs have burst out where they had been previously unknown, and that marshes, which before contained but little water, have been transformed into small ponds or lakes.

These changes have not been peculiar to Michigan, for they have been noticed, more or less, over the whole western part of the United States, and perhaps it may not be too much to add, over most of the northern part of the continent; and they are changes which, from the immense extent affected, must depend upon causes which have operated in a very general manner.

It is well known that the water of all streams, during the occurrence of a wet and cold season, when the fall of rain is increased and evaporation diminished, is augmented, and that the augmentation or diminution will be in proportion as these causes are in more or less active operation. Our great chain of inland lakes, so far as these causes may be supposed to operate, may be regarded as a stream of great width, and must necessarily be liable to be affected by similar causes; although when the great extent occupied by these bodies of water is taken into consideration, it can be readily understood why these causes when once brought into operation

would produce their results more slowly, as well as why the results once produced would be of a more permanent character.

That the changes in the relative height of the waters of the lakes may be dependent upon the operation of a similar series of general causes, operating for a succession of years, I have many reasons for inferring. The succession of cold and wet seasons immediately preceding 1838, have been proverbial over the whole western country; and the unfavourable influence which these wet seasons have produced, more particularly upon those farming interests situated on low and flat lands, has been severely felt by that portion of our agricultural community. While these facts may be apparent to all, it is nevertheless desirable to refer to the subject in a more definite manner; a task which is rendered somewhat difficult, for the reason that, until the last few years, continuous tables, indicating the amount of rain which has fallen, have only been kept at a very limited number of places in the United States.

The total amount of rain which fell at Philadelphia (as shown by a register, chiefly kept at the Pennsylvania Hospital) from 1810 to 1814 inclusive, or during the five years immediately preceding the high water of 1814 and '15, was 185.68 inches; and the amount which fell at the same place from 1815 to 1819, the five years immediately preceding the low water of 1819 and '20, was 151.14 inches; showing an excess of 34.53 inches, or a fraction over 2 feet and 10 $\frac{1}{2}$ inches for the years immediately preceding the stage of high water.

The amount of rain which fell at Philadelphia, as deduced from the same table, from 1816 to 1826 inclusive,* was 364.43 inches, and from 1827 to 1837 inclusive,† 451.05 inches, being an increase, in the last eleven years, of 86.62 inches, or a fraction over 7 feet 2 $\frac{1}{2}$ inches.

The amount of rain which fell at Marietta, Ohio, (as deduced from the tables of Dr. Hildreth,) from 1819 to 1823 inclusive,‡ was 202.83 inches, and from 1828 to 1832 inclusive,§ was 228.17, showing an increase during the last five years estimated, of 25.34 inches, or a fraction over 2 feet 1 $\frac{1}{2}$ inches.

That there has been a corresponding increase in the amount of rain that has fallen within the area of the great lake basin, I am not able to show by actual data, but the known increased size of the numerous tributaries, together with the other facts mentioned, will go far to substantiate the opinion that the fall of rain over that area has been greatly increased during that time.

According to the estimate of the State Topographer, it appears that the basin of the great northwestern lakes has a superficial area nearly four times larger than that of the lakes themselves. Now if we may be allowed to assume that the increase of the amount of rain which has fallen into this basin, during the last

* Eleven years, embracing the complete time from which the waters had perceptibly commenced falling, until they had again nearly attained the same altitude.

† Eleven years, during most of which time the waters have been steadily increasing in height.

‡ Five years, embracing the time of low water.

§ Five years, during most of which time the water was increasing in height.

* The above extracts are from the pen of Col. Henry Whiting, U. S. Army, and their value is much enhanced from the fact that they embrace only such portions of the subject as were the result of his personal observation.

eleven, of the fourteen years estimated, be equal to the increase at Philadelphia, during that time, it would follow that, had all sources of discharge been cut off, this cause alone would have been sufficient to elevate the waters of the lakes about 29 feet; * an elevation more than six times greater than that which is estimated to have taken place.

When we take into consideration, in connection with the causes already enumerated, the fact that during the wet years, evaporation must have been less than during the dry ones, it may fairly be presumed that sufficient *apparent* causes have existed, to produce all the results which have been noticed; and we may add, should a succession of dry and warm seasons follow, we may look with certainty for a return of the water of the lakes to its former low level.

Electric Telegraph.—This extraordinary machine is now being worked on the Great Western Railroad, between Drayton and Paddington; and although no distinct idea of the apparatus can be imparted without plans and draughts of the dial, pipes, rods, &c., of which it is composed, yet the principle will excite unqualified admiration when our readers learn that intelligence is conveyed at the rate of 200,000 miles per second, or 8000 times quicker than light travels during the same period, by means of electrical currents passing through coils of copper wire placed immediately behind some magnetic needles, made to operate upon a circular series of twenty letters, which indicate such terms, either separately or collectively, as they have been arranged to represent. This telegraph will act day and night, in all states of the weather, and with a rapidity so superior to the common process that one minute only is required for the communication of thirty signals.

The Electric Telegraph was called into action recently on the Great Western Railway, in consequence of an Irish gentleman having left, at one of the stations fifty or sixty miles from London, his great coat, containing a very valuable snuff box. On arriving in London he made known his case. The telegraph was set to work, and in three hours he was put in possession of his coat. On receiving it he exclaimed—"I may tell this story in Cork, but who will believe it."

Anecdote of Archbishop Cranmer.

A priest near Scarborough, sitting among his companions, over his beer, at the door of a country ale-house, and some body happening to mention the archbishop: "That man," said the priest, "as great as he is now, was once but an ostler and has no more learning than the goslings under the green." Cromwell, Earl of Essex, who had his spies in every quarter, was informed of what the priest had said. A messenger was immediately des-

patched for him, and he was lodged in the Fleet. Some months elapsed, when the archbishop, who was entirely ignorant of the affair, received a petition from the poor priest, full of penitence for his imprudence, and of supplication for mercy.

The primate, having inquired into the business, sent for him. "I hear," said he, "you have accused me of many things, and, among others, of my being a very ignorant man. You have now an opportunity of setting your neighbours right in this matter, and may examine me, if you please."

The priest, in great confusion, besought his grace to pardon him: he never would offend in the same way again.

"Well then," says the archbishop, "since you will not examine me, let me examine you."

The priest was thunderstruck; making many excuses, and owning he was not much learned in book matters.

The archbishop told him he should not then go very deep, and asked him two or three of the plainest questions in the Bible: Who was David's father? and who was Solomon's?

The priest, confused at his ignorance, stood speechless.

"You see," said the archbishop, "how your accusation of me rises against yourself. You are an admirable judge of learning and learned men. Well, my friend, I had no hand in bringing you here, and have no desire to keep you. Get home; and if you are an ignorant man, learn at least to be an honest one."

Soon after the Earl of Essex came to the primate, and with some warmth told him, he might for the future fight his own battles; that he had intended to have made the priest do penance at Paul's cross, but his grace's misjudged lenity had prevented him.

"My good lord," said the primate, taking him by the hand, "be not offended. I have examined the man myself; and be assured from me he is neither worthy of your notice nor mine."—*Gilpin's Lives of Reformers.*

Early Rising.—The air in the morning is more bracing and balmy, than during any other part of the day. Every boy or girl, who can be spared from household affairs, should be abroad with the lark and the robin, inhaling it. What will your sons or daughters be good for, if you allow them to be dozing and dreaming, and breathing carbon in a close room, and dreading to get up, when they ought to be out brushing off the dew-drops from the flowers, and listening to the minstrelsy of the orchard and grove, or with burning cheeks and frost breath, dallying with the hoary locks of winter? It is easier for a child to rise at five o'clock than at seven.

If you allow your children to become sluggish when they are young, they will probably carry the habit with them through life, of crying, "A little more sleep, a little more slumber, a little more folding of the hands to sleep." Begin early then to fix your hour and adhere to it. Let your child know that you are fixed as the laws of the Medes and Persians, and he will see that there is no use in trying to plead off. In this way he will become accustomed

to early rising, while he is yet a child. As the habit gains strength, it will become more and more pleasant to him. He will be likely to retain it when he is no longer under your eye, or your roof. He will live longer and be more happy, and do more good than if he had been indulged when he thought it a hardship to be roused so early from his slumbers. If your boy does not get sleep enough by the time you set for his rising, send him to bed an hour earlier, and the matter will soon be adjusted.—*Humphrey.*

Pierce's Patent Identifying Detector Lock.

We have been much interested with a sight of this ingenious improvement on Chubb's patent lock, which, as is truly declared by the inventor, possesses, in addition to the most perfect security, a means of identifying any person, who attempts to open it by any improper means whatever. "Its construction is simple, its parts accurate, its action peculiarly pleasant, remarkably strong; and, above all, it is so perfectly secure that it defies the most ingenious attempt to open it, by any kind of instrument that can possibly be applied. The combination upon which this security is founded admits, also, of such an infinite number of changes, that every lock differs, and can be opened only by its own proper key." "Locks, known by the name of Detector Locks," adds the patentee, "have long been before the public; but as they merely apprise the owner of an attempt having been made, without presuming to identify the guilty one, anxiety and suspicion are the natural results; and not unfrequently have the innocent been made to suffer with the guilty." As a remedy for this evil, the present invention marks the offender with an unexpected stamp, which cannot be removed for weeks, and thus detects the perpetrator alone, without the possibility of misleading suspicion. We cannot tell whether we most admired the ingenuity or the certainty of this piece of mechanism, which may, indeed, be described not only as a secure *lock* to our doors and chests, but a *key* to those who would try to pick them.

Singular Will.—An English miser, John Pleech, lately died in London, leaving the following will: I give and bequeath to my nephew, my old black coat; I give and bequeath to my niece, the flannel waistcoat I now wear; I give and bequeath to each one of my sister's grandchildren, one of the earthen pots on the top of my wardrobe; finally I give and bequeath to my sister, as a last token of the affection I have always felt for her, the brown stone jug at the head of my bed. The disappointment of the legatees, when this strange will was read, may easily be imagined. The deceased was spoken of by all in a way by no means flattering to him, and his sister, in a fit of anger, gave the brown stone jug, her legacy, a kick, which broke it in pieces, when, lo! a complete stream of guineas poured out of it, and the general disappointment gave way to joy. Each hurried to examine his or her legacy, and the flannel waistcoat and little earthen pots were found equally well filled, the testator having only wished to cause them an agreeable surprise.

* It is not, of course, supposed that, had the sources of discharge been cut off, this would have been the actual result, for the estimate is made without any reference to the increased evaporation and other causes, which would have been brought into action in consequence of the extended area.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 14.)

The first members of the Society of Friends who arrived at Boston, after the publication of the law against Quakers, were Anne Burden and Mary Dyer. This was very early in the year 1657. Sewel, and all the modern writers which have taken him for their authority, tell us, that Mary Dyer came from Rhode Island to Boston, but an investigation of the language of Bishop, from whom Sewel derived his information, will show that this was not the case. After having recited the law made against Quakers being brought into the colony, he says, "The two first that came over after this your law, were Ann Burden and Mary Dyer, her whom ye afterwards put to death." "Mary Dyer's business was to pass that way to Rhode Island, having, before she arrived there, no knowledge of what you had done." Now not only would it be nonsense to say, "she came from Rhode Island to Boston," "to pass that way to Rhode Island;" but the very words "came over," as Bishop uses them, implies crossing the sea. Beside, it would seem impossible that Mary Dyer, if she had been at that time fresh from her own residence, which was immediately adjoining Newport, should have been ignorant of the transactions at Boston, for Nicholas Upshall, banished for his opposition to the laws against Quakers, was living in Rhode Island, and the very Indians around were acquainted with the cause which forced that aged man from his family, and the comforts of his own fireside. As it is evident from the concurrent testimony of all the early writers, that prior to 1657 there were no Friends resident on this continent, I am inclined to believe that Mary Dyer, having been to England to visit her friends, was there convinced of our testimonies, and probably received a gift in the ministry. Anne Burden, we know, came direct from London, whither the captain who brought her was obliged to convey her again; and the whole tenor of Bishop, and the manner in which he mixes their narratives, shows that they came and suffered together. "These two," he says, "ye imprisoned, and kept close prisoners, that none might come at them; and though William Dyer came for his wife from Rhode Island, after he heard that she was there, and in prison; yet ye suffered him not to have her, until he became bound in a great penalty (so great was your fear) not to lodge her in any town of your colony, nor to permit any to have speech with her on her journey."

Anne Burden, who was not a minister, had been an inhabitant of Boston and its neighbourhood for sixteen years; but her husband having removed his family to England, had died there, and she was now come to Boston to collect the debts due his estate, for the maintenance of herself and children. When brought before the rulers, they would neither admit the necessities of her family, nor her ignorance of their ordinance, as sufficient to secure her from suffering. She was kept a

prisoner twelve weeks, and was not permitted to attend to the business upon which she came. Some of the inhabitants of Boston took pity on this poor widow and her fatherless children, and freely undertook to collect the debts due her husband's estate. Having gathered £30 in goods, which they perceived were better suited for the Barbadoes market than for that of London, they interceded with the magistrates, that she might be permitted to take passage with them for that island. At first they seemed ready to comply with this reasonable request, if any one could be found willing to take her, but after a bargain had been made with the master of a vessel for that place, they refused to permit it. She was, at the conclusion of the twelve weeks, taken from prison, and by the common executioner was conveyed in a boat, they had pressed for the occasion, on board the vessel she had been brought in from London. Of the goods collected for her she had received nothing; and except six shillings sent her by an honest debtor, she obtained no portion of her husband's estate. The captain had previously demanded of the rulers who would pay for her passage, and they advised him to seize as much of her goods as would suffice; this, however, he promptly refused, as she went not with him of her own will. But the rulers themselves, who had paid nothing, levied on the property, collected £6 10s. as her passage money to England, and seven shillings for conveying her to the ship, although the captain had offered to send his own boat to take her on board. When she arrived in England she remunerated the captain.

Of the eight Friends sent from Boston to London in Captain Lock's vessel, six, viz. William Brend, Christopher Holder, John Copeland, Sarah Gibbons, Mary Weatherhead, and Dorothy Vaughn, "found themselves under a necessity of returning again; being firmly persuaded that the Lord had called them to bear testimony to his truth in these parts, and having a full assurance of faith, that he would support them through whatsoever exercises he should be pleased to suffer them to be tried with." But the law imposing a penalty upon any captain who should convey a Quaker to Boston, being now known in England, they could obtain no passage. Still the concern remained with them, and a similar engagement of mind was felt by Robert Hodgson, Humphrey Norton, Richard Dowdney, William Robinson, and Mary Clark. Robert Fowler, a ministering Friend who followed the sea, had a small vessel built for himself, which being brought to London, opened the way for these Friends being carried to New England. The captain wrote a description of the voyage, of which the following are the principal parts. It is entitled

"A TRUE RELATION OF THE VOYAGE UNDERTAKEN BY ONE ROBERT FOWLER, WITH MY SMALL VESSEL CALLED THE WOODHOUSE; BUT PERFORMED BY THE LORD, LIKE AS HE DID NOAH'S ARK, WHEREIN HE SHUT UP A FEW RIGHTEOUS PERSONS, AND LANDED THEM SAFE, EVEN AS AT THE HILL ARRATART."

"The true discourse taken as follows. This vessel was appointed for this service from the beginning, as I have often had it manifested

to me; that it was within me several times, 'Thou hast her not for nothing;' and also New England presented before me. Also, when finished and launched and made to sea, contrary to my will, she was brought to London, where, speaking, touching this thing, to Gerard Roberts, and others, they confirmed the matter in the behalf of the Lord, that it must be so. Yet entering into reasoning, and letting in the temptation, and hardship, and the loss of my life, wife and children, with that of the enjoyment of all earthly things, it brought me as low as the grave, and laid me as one dead to the things of God. But by his instrument, George Fox, I was refreshed and raised up again. Before that it was so contrary to myself, that I could as willingly have died as have gone; but by the strength of God, I was now willing to do his will. So the customs and fashions of the custom house could not stop me; yet still I was assaulted by the enemy, who pressed from me my servants; so that for that long voyage, we were but two men and three boys, besides myself.

"Upon the first day of the fourth month, called June, received I the Lord's servants aboard, who came with a mighty hand, and an outstretched arm with them; so that with courage we set sail, and came to the Downs the second day; where our dearly beloved William Dewsbury and Michael Thompson came aboard; and in them we were much refreshed; and after recommending us to the grace of God, we launched forth.

"Again reasoning came upon me, and thoughts arose with me, to have gone to the admiral, and made complaint for the loss of my said servants, and asked for a convoy, from which thing I was withheld by that which was my helper. Shortly after the south wind blew a little hard, so that it caused us to put in at Portsmouth, when I was furnished with choice of men, according to one of the captain's words to me, that I might have enough for money; but he said my vessel was so small, he would not go the voyage for her.

"Certain days we lay there, where the ministers of Christ were not idle, but went forth and gathered sticks, and kindled a fire, and left it burning; also several Friends came on board and visited us, wherein we were refreshed. Again we launched forth from thence about the eleventh day, and were put back again to South Yarmouth, where we went ashore, and there, in measure, did the like. Also, we met with three pretty large ships which were for Newfoundland, who did accompany us about thirty leagues, but might have done three hundred leagues, if they had not feared the men of war; but for the escaping of them they took to the northward, and left us without hope of help to the eastward; though, before our parting, it was shown to Humphrey Norton, early in the morning, that they were nigh that sought our lives; but, said he, 'Thus saith the Lord, you shall be carried away as in a mist.' And presently we espied a great ship making towards us, and the three ships were much afraid, and tacked about with what speed they could; in the very interim the Lord God fulfilled his promise, and struck our enemies in the face with a contrary wind, to our refreshment. Then upon

our parting from these three great ships, we were brought to ask counsel of the Lord, and the word was from him: "Cut through and steer your straightest course, and mind nothing but me;" unto which thing he much provoked us, and caused us to meet together every day, and He Himself met with us and manifested largely unto us, so that with storms we were not prevented above three times in all our voyage. "The sea was my figure, for if any thing got up within me, the sea rose up against me, and then the floods clapped their hands, of which in time I took notice, and told Humphrey Norton: again, in a vision in the night, I saw an anchor swimming about the waters, and something of a ship that crossed our way, which in our meeting I saw fulfilled, for I myself with others had lost ours, so that for a season the vessel in a manner ran loose; which afterwards, by the wisdom of God, was recovered into a better condition than before.

"Also on the 25th day of the same month, in the morning, we saw another vessel that was great, making towards us, which did appear, far off, to be a frigate, and made her signs to us to come to them, which unto me was a great cross, we being to windward of them; and it was said: "Go speak him; the cross is sure; did I ever fall therein?" and unto others there appeared no danger in it; so that we did, and it proved a tradesman of London, by whom we wrote back.

"Also it was very remarkable, when we had been five weeks at sea in a dark season, where in the powers of darkness appeared in their greatest strength against us, having sailed but about three hundred leagues, Humphrey Norton entering into communion with God, told me that he had received a comfortable answer; also that about such a day we should land in America; which was even so fulfilled. Also thus it was all the voyage, with the faithful, who were carried far above storms and tempests, that when the ship went either to the right hand or to the left, their hands joined all as of one, and did direct her way; so that we have seen and said, we see the Lord leads our vessel as it were a man leading a horse by the head; we regarding neither latitude nor longitude, but kept to our line, which was our leader, and guide, and rule.

"Upon the last day of the fifth month, 1657, we made land; it was part of Long Island, far beyond the expectations of the pilot: furthermore, our drawings all the voyage had been deep southwards, until the evening before we made land, and then the word was, there was a lion in the way, unto which we gave obedience, and said, 'Let them steer northwards, until the next day following.' And soon after the middle of the day, there were drawings to meet together before the usual time; and it was said we may look abroad in the evening; and as we sat waiting upon the Lord, they discovered the land, and our mouths were opened in prayer and thanksgiving; and as way was made, we made towards it, and espying a creek, our advice was to enter there, but the will of man (viz. the pilot) resisted it; but in that, of late, we had learned to be content, and told him both sides were safe, but that going that way would be more trouble to him; he also saw it,

after he had lain by all night, and the thing was fulfilled.

"Now to lay before you, in short, the largeness of the will, wisdom, and power of God, thus this creek did land us between the Dutch plantation and Long Island, where the movings of some friends were unto: which otherwise would have been very difficult to have gotten to; also the Lord God that moved them brought them to the place appointed, and also us unto our way, according to the word which came unto Christopher Holder, 'you are in the road to Rhode Island.' In that creek came a shallop to meet us, taking us to be strangers, we making our way by boats, and they spake English to us, and informed us, and also guided us along. The power of the Lord fell much upon us, and an invisible word came unto us, that the seed of America shall be as the sand of the sea; and it was published in the ears of the brethren, which caused tears to break forth with fullness of joy; so that presently for these places some prepare themselves; who were, Robert Hodgson, Richard Downey, Sarah Gibbons, Mary Wetherhead, Dorothy Waugh, who the next day were put on shore, in the Dutch plantation called New Amsterdam. We came, and it being on the first day of the week several came aboard to us, and we began our work; I was caused to go to the governor, and Robert Hodgson with me, who was moderate both in words and actions.

"Robert and I several days had seen the vessel in danger; the day following this was fulfilled, there being a passage between two lands, which is called by the name of Hellgate; and to that place we came and into it were forced, and were carried over it; and the Scripture is fulfilled in our eyes, in the figure, "Hellgate cannot prevail against you;" yet I believe one yard's breadth would have endangered both loss of vessel and goods.

"Also there was a shoal of fish pursued our vessel, and followed us strangely along close by the rudder; and in our meeting it was showed me, these fish are to thee a figure: thus do the prayers of the churches proceed to the Lord for thee and the rest. Surely in our meeting did the thing run through me, and as oil did rejoice me."

We shall hereafter show how these Gospel labourers entered upon their work, the different places to which they were led, and the reception they met with. N. E.

For "The Friend."

PUBLIC MORAL LECTURES.

No improper obstacles should be placed in the way of any duty, but it does not thence follow that plans for doing good should not be subjected to the judgment of age and experience, and to suitable checks where the cause of religion and the character of a religious body may be involved. Youth are often full of ardour, and older persons are not always possessed of as much prudence as may be needful to prevent them from hazarding the cause which they profess to espouse. Popular enthusiasm may wake some up to deeds of reform, and inspire them with the persuasion that they can do much to enlighten others, and to cor-

rect public opinion. This may be all true. But every religious society has also its duties and its rights, and being in some degree responsible for the conduct of its members, it is bound to see that their proceedings do not infringe its order, and bring a shade over the purity of its profession.

To engage in acts for the moral reformation of others, partakes of the nature of a religious duty; and this includes a divine requisition as well as a qualification for the work. If we are prepared to undertake to reform others, we must be changed men ourselves, and that not merely on the particular point on which we attempt to change others. A defect in us may be referred to by others as a palliation for their wrong doing, and instead of dissuading them from their evil practices, we may induce the idea that these practices are not as prejudicial as our delinquenters represent. It has become quite customary to lecture upon the evils of slavery and intemperance, and I cannot doubt that benefit has arisen from the considerations which have been awakened in many. With the intemperate declamations of some, and the injury they have done to the cause, I have little now to do, but regarding the propriety of the members of our religious Society holding public meetings, and delivering lectures upon the iniquities of those evils, I have had doubts. They are held without the consent of the meeting to which the lecturer belongs; his friends have exercised no judgment on the subject, either in relation to his fitness, or whether it is his proper business.

Many persons have mistaken their religious duty, and where they have not been rectified by their friends, they have often missed their post and their usefulness in religious Society. Under a course of discipline, young persons are prepared to occupy stations in the church which the Head only can assign to them. If they are not in these stations, they not only fail to edify the body, but to experience themselves a growth in the truth. Active and ardent, they may think they ought to be doing something in the good cause of righteousness in the earth; and not keeping patient and watchful towards the Heavenly Leader, the enemy may draw them aside into things which do not belong to their sphere of duty, and thus having left the only safe guide, such become benighted and entangled in a labyrinth from which they are not often extricated. In scarcely any thing is it more difficult to convince people that they have erred, than where they have entered the wrong path under the profession of duty. It is mortifying to think of having been deceived, and the unwillingness to retract is strengthened by the suggestion, that if mistaken now, there is no probability of more certainty in future. I always feel regret when I hear of Friends delivering public moral lectures. It strikes me as an effort of the man, and if it originates in the will and wisdom of man, there is strong reason to doubt that it will produce the effect which the lecturer designs. Lecturers upon slavery or intemperance do not often admit the necessity or expediency of divine guidance in their efforts; and if they have no divine guide, they may defeat the object, and leave their hearers less convinced than they found them. If the

speaker has the garb of a Friend, his sentiments and actions are placed to the credit or discredit of his Society, and in some instances no little dispute has been produced. In relation to these subjects, Friends have believed, ever since they took them up as a body, that in order to labour availingly to convince the objects of their concern, that the course of the slaveholder and the consumer of ardent spirits was repugnant to the precepts and the purity of the gospel, it required a degree of the reasoning virtue of truth, inbuing the mind of him who engaged in the work with a deep feeling of its nature and importance, and inducing a religious qualification to labour for the benefit of his fellow men. They also believed it requisite to address their labours immediately to persons who were involved in these evils. To them they directly unburthened their exercised minds, and the propriety of the course was proven by the reformation of many. We have no account of their delivering lectures on the sin of slavery to companies of people already satisfied of its repugnance to the precepts of the gospel, and not one of whom owned a single slave. They went to the slaveholder, and endeavoured to induce him to surrender to the slave his natural right, the right to liberty, property, and the enjoyment of happiness. Had those who have spent much time in public lectures been induced, under a sense of religious duty, to go to the slaveholder, instead of declaiming against him hundreds of miles distant, and immediately imparted, in a right spirit, their concern for him, for the slave, and for the welfare of our country, the ear and the heart of the slaveholder would have been kept open to receive such disinterested labours; and the remedy being directly administered where the disease exists, we might now see a very different state of feeling among the slaveholders, in relation to this tremendous mass of iniquity and pollution in our beloved and favoured country.

I will present a few extracts from John Woolman's journal of his labours, which exhibit the state of mind in which he and his companions engaged in that work, and some effects of their efforts.

"In the beginning of the 12th month 1758, I joined in company with my friends, John Sykes and Daniel Stanton, in *visiting* such who had slaves; some, whose hearts were rightly exercised about them, appeared to be glad of our visit; but in some places our way was more difficult, and I often saw the necessity of keeping down to *that root from whence our concern proceeded*; and have cause in reverent thankfulness, humbly to bow down before the Lord, who was near to me, and preserved my mind in calmness under some sharp conflicts, and begat a *spirit of sympathy and tenderness* in me, towards some who were grievously entangled in the spirit of this world.

"In the first month, 1759, having found my mind drawn to visit some of the more active members in our Society at Philadelphia who had slaves, I met my friend John Churchman there by an agreement; we continued about a week in the city, and part of our time was employed in *visiting* such who had slaves. It was a time of deep exercise, looking often to the Lord for his assistance, who, in unspeak-

able kindness, favoured us with the influence of that spirit which crucifies to the greatness and splendour of this world, and enabled us to go through some heavy labours in which we found peace. After our general spring meeting, I again joined with John Churchman, on a visit to some who had slaves in Philadelphia, and with thankfulness to our Heavenly Father, I may say, that *divine love* and a true sympathising tenderness of heart prevailed at times in this service. In the 7th month I found an increasing concern on my mind to visit some active members in our Society who had slaves, and having no opportunity of the company of such who were named on the minutes of the yearly meeting, *I went alone to their houses*, and, in the *fear of the Lord*, acquainted them with the exercise I was under; and thus, sometimes by a few words, I found myself discharged from a heavy burden.

"On the 28th of 11th month 1759, I was at the Quarterly Meeting of Bucks county, and had conversation with my friend Samuel Eastburn, who expressed a concern to join in a visit to some Friends in that county who had negroes. As I felt a draught to that work in the said county, I came home and put things in order, and in the following month was at Buckingham meeting, where, through the descendings of heavenly dew, my mind was comforted, and drawn into near unity with the flock of Jesus Christ. Entering upon this visit appeared weighty, and before I left home my mind was often sad, under which exercise I felt at times the Holy Spirit which helps our infirmities; through which, in private, my prayers were at times put up to God, that he would be pleased to purge me from all selfishness, that I might be strengthened to discharge my duty faithfully, how hard soever to the natural part. We proceeded on the visit in a *weighty frame of spirit*, and went to the houses of the most active members throughout the county who had negroes; and through the goodness of the Lord, my mind was preserved in resignation in times of trial. Though the work was hard to nature, yet, through the *strength of that love* which is stronger than death, *tenderness of heart* was often felt amongst us in our visits, and *we parted from several families with greater satisfaction than we expected*."

At Newport, he says, "In several families in the country I felt an engagement on my mind to have a conference with them in private concerning their slaves; and through divine aid I was favoured to give up thereto. Though in this concern I appear singular from many whose service in travelling is greater than mine, I do not think hard of them for omitting it; I do not repine at having so unpleasant a task assigned me, but look with awfulness to Him who appoints to his servants *their respective employments*, and is good to all who serve him sincerely."

New Kind of Tin Plate.—M. Budy has formed a superior tin plate of iron and nickel. It is five or six times harder than that now in use, and is very advantageous for culinary utensils, as it does not communicate any colour to sauces, which common tin plate frequently does.—*Foreign Journal*.

THE FRIEND.

TENTH MONTH, 17, 1840.

The British parliament, it appears, was procured on the 11th of the 8th month last by the queen in person. The speech she delivered or read on the occasion, may, of course, be considered as expressing the sense of the cabinet; consequently, the testimony contained in the annexed extract from it to the good conduct of the emancipated people of colour, bears the stamp of official attestation:

"The conduct of the emancipated negroes throughout the West Indies has been remarkable for tranquil obedience to the law, and a peaceable demeanour in all the relations of social life."

The paper from which we derive the extract adds the following:

"We state, in this connection, that we have just received from the office of the British and Foreign Anti-Slavery Society, among other valuable publications, a thick octavo, entitled 'Extracts from Parliamentary Papers relative to the West Indies, 1839,' published 'by authority,' forming an invaluable record of the circumstances preceding, attending and following the birth of freedom in the West Indies. The results of emancipation, as published from time to time, in the anti-slavery publications, are here *fully confirmed on the highest official authority*."

WEST TOWN SCHOOL.

The winter session will commence on second day, the second of next month. Conveyances will be provided as usual, to take the pupils, on the morning of that day, from the stage office, No. 46 north Sixth street. Those who wish to go out in this way, are requested to have their names timely entered in a book left at the office for the purpose.

Philadelphia, 10th mo. 17th, 1840.

BINDING.

As vol. 13 of "The Friend" is now completed, with the title and index herewith furnished, those who want it neatly bound will please send their numbers to the office—and if they are deficient by any numbers, being lost or defaced, the earlier the better. Application is frequently made for back numbers, when it is too late to procure them.

MARRIED, at Friends' Meeting House, on Sixth street, on third day, the 6th instant, JESSE W. TAYLOR, of the Northern Liberties, to MARIA, daughter of the late Mark Balderston, of Bucks county, Pa.

DIED, on third day, the 29th ult., JOHN H. BOOK, in the 33d year of his age; a member of the Northern District Monthly Meeting. He was a native of Germany, but had resided in and near this city many years—a man of great integrity, and exemplary Christian life.

—, in Camden, N. J., on the 5th instant, at the residence of her son, Richard M. Cooper, ARBELL COOPER, relict of the late William Cooper, aged 92 years.

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THE FRIEND.

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CASTE--IN INDIA.

In reading works on India, and in studying the Hindoo character, it is important to understand what is meant by the term *caste*, so frequently referred to. We extract the following from a recent English publication under the title of "British India in its relation to the decline of Hindooism, and the progress of Christianity," by William Campbell, missionary to India.

What is caste? is a question which is often put to a missionary, in his visits to the churches at home; and it is one which is really difficult to answer, since its ramifications, in the Hindoo system, are so deep, and its evils so numerous and appalling. Some have considered it a civil rite, while others have maintained that it is a religious one. But the truth is, it is so incorporated with the whole superstition, that it is both civil and religious, as far as Hindoo society can be said to partake of the one and the other. It is the adamant chain which binds the distinct masses of the community together, and links them to their gross superstition; it is the foundation on which the fabric of their idolatry rests, and without which it must fall; it is that fatal, that retributive, that irresistible destiny which connects them with the life that was, the life that is, and the life that is to come. In the division which Bramha has made of mankind, the Bramins are the priesthood—the first order among men—the most sacred and divine of the race—and the most fortunate in securing every right and privilege to themselves; the Cheitras are the nobility to whose care are entrusted the kingly office, the affairs of government, the military and civil departments of the state; the Veishas are the merchants, the farmers, and those who, in England, would be denominated the respectable classes of society; the Shoodras are the great body of the people, and constitute the artificers, the tradesmen, the inferior agriculturists, and the working classes of all kinds. But these four tribes are divided and subdivided into many other castes who eat and drink together, intermarry among themselves, and have little intercourse with their kinsmen of the same general order. In addition to these, there are the Pariahs who are esteemed

the outcasts of society, the refuse of mankind, the serfs of the soil—the men of infamy and degradation—the beings who are unworthy of the divine protection, and of a name or a dwelling among the offspring of Bramha, and who are consigned to ignominy and subjection for ever.

This, they say, is not the appointment of man, but the decree of the Creator; and woe to the individual who would be dissatisfied with the arrangement and would venture to disturb it. The present state of existence is not regarded as one of probation—it is one of rewards and punishments. The Bramin is happy in his present lot, but it is the fruit of some meritorious actions which he performed in a former birth; while the perpetration of some dreadful crime has consigned the Shoodra to his labour, and the Pariah to his degradation and vassalage. For a Shoodra to aspire to the rank of a Veisha, or for a Veisha to envy the caste of a Cheitra, or for a Cheitra to wish to become a Bramin, would be an unpardonable crime. Fate has fixed the position of every one in the universe. So pure, so rich, so honourable and excellent is the blood which flows in the veins of the Bramin, that it is a dignity conferred upon the monarch sitting upon his throne, and surrounded by his nobles and his senators, to have the feet of the most abject and worthless of the tribe upon his head; and happy indeed is the day in which a Shoodra is permitted to drink of the water where a Bramin has bathed his feet. Let the descendant of the individual be high or low, noble or contemptible, his destiny has fixed it; his future history is written upon his forehead; the decrees of Bramha are inevitable; and to the control of fate he must submit. At Bellary, I once visited a Bramin who was under sentence of death. For a trifle of money which he knew his friend possessed, and while he entertained him as his guest, he had risen in the night and murdered him. I endeavoured to bring home the crime to his conscience; but it was of no use. "Bramha," he said, "has written it all in my forehead; it was my fate to murder my friend, and to be hanged for it; it is no concern of mine. I must suffer, it is true; but the Creator must account for it all." His destiny had given him his birthright; had allotted him his career, had exempted him from his responsibility, had made him what he was, and would make him what he would be.

On the same principle, the caste of the individual determines his trade, or his profession. Whatever his father is, that is the employment which the son must follow, to which through life he is bound to adhere, and in which it is his duty to instruct his posterity. This plan would seem, at first view, to secure the advancement of the arts and sciences, and the greater perfection of the trades and manufac-

tures. But it is not so. They are only carried as far as could be expected, without taste and imagination, which flourish only in more congenial climes. Under such oppressive enactments, there is an end to emulation, there is a stop to all skill, ingenuity and improvement, and there is no stimulus to excel even in those branches of industry which the individual may pursue. In England and in China, the humblest peasant may, by his learning, his genius, his diligence and talents, work his way to the greatest honours, and to the highest offices in the state; but the caste of the Hindoo forbids his attempts to rise out of the condition in which he was born; and while trade and commerce have been changing society in Europe, and are now, with the power of steam on their side, propelling it with accelerated speed, society in India has been almost stationary for two thousand years, has withstood all the storms, and changes and revolutions to which it was exposed, and will unquestionably continue the same, till the present combinations be broken to pieces, that, out of the confusion, there may arise a public order more in accordance with freedom, improvement and prosperity.

No doubt, at Calcutta, at Madras, at Bombay, and at some of the large stations in the interior, where numbers of Europeans are collected together, the natives are surmounting their former prejudices. It begins to be understood that caste has been a great barrier to improvement; the manners, the customs and habits of Europeans, and the order of society as existing among them, are producing a salutary influence; and it would only be necessary for the government to adopt a liberal line of policy, to hold out encouragement to genius, to enterprise and to industry, and to introduce into India all the improvements which are performing such wonders in England, to inflict a blow upon caste from which it will not speedily recover.

But the capitals are not the country. The towns, the villages, and the distant provinces are far behind; and an individual looking at Calcutta, and alleging that the leaven which is working there, is operating, in the same degree, throughout the whole empire, would commit a grievous mistake. But even there, general knowledge, the success of the gospel, and new laws and European government, are producing similar effects; and let the British authorities lay aside that great partiality which they have invariably shown to the prejudices, the usages, and the extravagant pretensions which prevail in Hindoo society; instead of looking at the natives with pride and hauteur, let the civil and military officers treat them with kindness and condescension; let office and rewards be conferred upon merit, and talent and service and integrity alone; instead of

frowning upon the Shoodra in his hut, and scowling the outcast Paria to a distance, and compelling him to prefer his complaint in court, through the medium of another, let them understand that they are men, and that they are deserving of law and justice and right as much as the highest Bramin in the land; let a system of education, on proper principles, and suited to all classes, be established throughout the provinces, and the day must speedily come when the sons of India will vie with those of Britain in the career of civilization, and improvement. The government and all classes of Europeans have it in their power to do much, and while the progress of knowledge and true religion must crown the triumph, education, the press, public opinion, and equitable laws, and measures of amelioration, may do a vast deal to hasten and to secure it.

No system could be more the reverse of the gospel, than that of caste, as established by Bramha. According to the letter and the spirit of the Bible, it is our duty to love our neighbour as we do ourselves, to love our enemies, to do good to those who hate us, and to pray for those who despitely use us and persecute us. While it holds up to reprobation the conduct of the priest and the Levite who, very probably on the ground of caste and their own superiority, looked upon the poor man who had fallen among thieves, and passed him by on the other side; it holds up, as an example to all, the conduct of the good Samaritan who bound up his wounds, and took charge of him. But the spirit and temper which caste generates and maintains in its votaries, are, to leave all, except their own immediate kindred, to starve and perish in their calamities, and to make them unkind and malevolent. A stranger may lie at the door, may writhe in agonies, may die, and become the prey of the jackals or the vultures, before a Hindoo would render him any assistance. To give him a cup of cold water to relieve his thirst, or to administer medicine to him in sickness, would be violation of his caste, and would expose a Shoodra to the anathema of his kinsmen. Shortly after our arrival at Bangalore, the roof of our house was under repair; and one of the bricklayers fell from a great height, and was very much injured. In his agonies, the poor man was fainting away, and we called upon his fellow-workmen to run to the well, and fetch some water. Not one of them would stir; and what was the hard-hearted reply? "That man, sir, is not my caste; I cannot touch that man, nor give him water to drink." Hindooism dries up all the human sympathies, and renders it devotes misanthropes. It is true that the love of fame, and the desire of merit, will occasionally preponderate, and triumph. To dig a well in the desert, to plant a grove or an orchard, to erect a temple, to build a tank, to give presents to the Bramins and aims to the poor, are deeds the most meritorious, and are sure to raise the individual to immortal life and blessedness. But as to real philanthropy, as to the genuine benevolence which the gospel inspires, as to those feelings of compassion and of kindness which are to be found among the poorest classes of our own society, they are scarcely to be found; the system robs the people even of the social affections, inasmuch

as it allows them to carry their aged, sick, and infirm parents and relatives to the banks of the Ganges, to stuff their mouths with its soil, and to immerse them in its waters, that their end may be hastened, and they may cease to be a burden.

No institution could be more rigid in its enactments, and more severe in its penalties, than caste. To be turned out of the synagogue among the Jews, was bad; to be under the anathemas of popery, and be exposed to its pains and penalties in the dark ages, was worse; but to be deprived of caste, and to be subject to all the evils which its loss involves, is worst of all. An individual may be wicked, profane, devoid of every good principle, and an abandoned profligate, and yet, as a Hindoo, may enjoy all the privileges of his caste; but the moment that he violates any of its rules, the moment that he would venture to eat and drink with a person of another grade, he exposes himself to the most dreadful denunciations. No person can receive the miscreant into their house, or hold any intercourse with him; every one agrees to cover him with ridicule, contempt and disdain; to be seen with him would be a crime deserving of reprehension; the woman to whom he was betrothed, would not be allowed to marry him; he is deprived of the protection and immunities to which his caste might have given him a claim; all denounce him as a Paria, as a Chandala, as the veriest vagabond that ever lived, and his parents, and relatives and friends must be the first to disown him, and to shower curses upon his head. No wonder that this system should be regarded as a great barrier to the truth. If the fear of man can bring a snare, well may it operate here.

But whatever may be the influence which caste exercises over multitudes in keeping them back from an open and a bold avowal of the truth, it visits the weak, the humble and unoffending convert with terrible vengeance. If bonds and imprisonments do not await him, his friends and relatives are sure to cast him out; threats, calumnies, and persecutions attend him at every step; daily is he obliged to take up his cross, to deny himself, and stand prepared to suffer the loss of all things. By the Hindoo law of inheritance, every outcast forfeits his right to his patrimony; and since every Christian becomes an outcast, he must, on his profession, agree to surrender his claim to all the property which a gracious Providence has given him, for his own comfort, and for the good of others.

CROTON AQUEDUCT.

One of the most costly, stupendous and magnificent works now in the course of prosecution in this country is the Croton aqueduct, by which the city of New York designs to supply itself with an abundance of pure and wholesome water for drinking, and all other domestic purposes. New York, it is well known, is worse off on the score of good drinking water than any other city in the Union; and in endeavouring to remedy this great want, her citizens have wisely resolved to obtain a supply of water, of which the quality shall not

only be all that is desirable, but of which the quantity shall be adequate to the public requirements for many years to come. The great work of the Croton aqueduct was therefore undertaken, by which the limpid streams of the river of that name are to be made to flow into the city of New York. The original estimate of the cost of this work was \$4,718,000; but it is now ascertained that it will not fall short of \$10,000,000—the expenditures upon it to the first of January last having already reached within a fraction of \$4,000,000.

Tanner, in his useful and interesting work on the canals and railroads of the United States, remarks, that "of the true character and magnitude of this important work (the Croton aqueduct) but few, even of the citizens of New York, have an adequate conception." The New York Sun repeats this opinion, and furnishes the following interesting details respecting it:—

The length of the aqueduct, it is pretty generally known, is 40.56 miles; its width at the bottom 6 feet, at the top 7 feet, and its height varying from 8 to 10 feet. The side walls are of good building stone, 39 inches thick at bottom, 27 at top, and having a batter of 3 inches by 12. The bottom of the aqueduct is an inverted arch, and the top is a semicircle. Both arches are turned with brick, and the interior surface of the side walls has a coat of hydraulic mortar, and is also lined with the same material of brick. The aqueduct, maintaining a uniform descent, requires that in some cases the earth should be cut away, and in crossing valleys that they should be filled up. The earth removed in the excavation is "back-filled" over the aqueduct, until it is 4 feet deep over the crown of the arch, level on top, and from 8 to 10 feet wide.

When the ground is too steep, a "protection wall" is introduced; this is laid dry, *i. e.* without mortar, and made to slope one half to one, or one to one, at an angle of 45 degrees. So much for the aqueduct in "open cutting" in earth. When a valley is crossed, a heavy wall, fifteen feet wide on top, with sides sloping one twelfth to one, is built with large stones firmly embedded in small broken ones. On the top of this wall a foot concrete is placed, the aqueduct, as usual, is built on *that*. As water passes through valleys, a stone passage way, called "culvert," is made of suitable dimensions.

The dam at Croton, about five miles above its mouth, will back the river several miles, and cover with water, exclusive of its present bed, between five and six hundred acres, and thus form the great reservoir, which will contain 100,000,000 gallons for each foot in depth from the surface. It is a submarine mound, 100 feet in length, 70 feet wide at bottom, and 7 feet at top, with an average height of 40 feet; built of stone and hydraulic cement. Immediately after the aqueduct leaves the dam, it passes through the "corporation tunnel," 180 feet in length. Between this tunnel and Harlem river the aqueduct is constructed over twelve considerable culverts, varying in length from 66 to 172 feet, and making an aggregate of 1313 feet, besides a great number of unimportant ones; and through eleven principal tunnels. The most important of these tunnels

is that at Tibbett's Brook, which is 810 feet in length, and cut in solid rock. The next in point of length, is at Yonkers, 684 feet long, cut through earth and rock; and that at Sing Sing, cut through solid rock, is 336 feet in length. The Benvenue tunnel is 720 feet in length, and the residue vary from 186 to 416 feet in length. The aggregate length of the principal tunnels is 4437 feet.

There are, however, numerous unimportant elevations and depressions on the line, which require either culverts or tunnels. At the Harlem river, the aqueduct reaches 33 miles from the dam, and remains still 7 miles short of the distributing basin in this city. At this point, too, the aqueduct encounters its most formidable impediment. The depth of the river at the crossing of the aqueduct is 26 feet at ordinary high tide, and its width at the same point 620 feet. The description of the bridge by which the river is to be crossed, and of the residue of the route, we quote from Tanner's work before mentioned. It says:

The bridge will be 1420 feet in length, between the pipe chambers at either end; 18 feet in width inside of the parapet walls; and 27 feet between the outer edges of the coping; 16 piers, built of stone laid in courses of uniform thickness. Of these, 6 will be in the river, and 10 on the land, (8 of which will be on the Westchester side of the strait.) The river piers will be 20 by 40 feet at the base, and 84 feet in height, to the sping of the arch—diminishing as they rise in height. The arches will have a span of 80 feet. The land piers will be proportionally less in size, their height varying according to the slope of the banks, and the span of these arches will be fifty feet each.

The central height of the arches over the stream is to be 100 feet above high water level, in the clear; and the distance from high tide to the top of the parapet walls will be 116 feet. The total elevation of the structure, from its base at the bottom of the strait to the top of the parapet, will be about 138 feet. The piers and abutments will be carried up with pilasters to the top of the parapet, with a projection of two feet beyond the face of the work. Those piers to be erected in the water will commence with solid rock, upon which the earthy bed of the stream reposes. The estimated cost of this structure is \$755,130.

The bridge is intended for the support of iron pipes; and these will be laid down in the first instance, two or three feet in diameter, which, it is supposed, will be adequate for the supply of water to the city, for many years to come. The work, however, will be so arranged, as to admit the introduction, at any time hereafter, of two four feet pipes, whose capacity will be equal to that of the grand trunk. The pipes will be protected from the action of the frost, by a covering of earth four feet in depth, well sodded on the surface. The aqueduct will discharge its water into the northern pipe chamber, where the aqueduct resumes its course towards the city. At the distance of half a mile, the line crosses a ravine of 30 feet to the top line of the embankment; and at a short distance beyond, it enters the Jumel tunnel, 234 feet in length, and 6½ miles from the city. A ravine is passed soon after leaving the

tunnel, 25 feet below the grade line; and soon after another, still more formidable, presents itself, which required a foundation of 30 feet to elevate it to the grade. No impediment of importance occurs until the work reaches Manhattanville, near which occurs a tunnel, 1,215 feet in length, the longest in the whole series. It is denominated the Manhattan Hill tunnel, and is 35 miles from the point of outset at Croton river.

The water will be conducted over the Manhattan valley by means of iron pipes or inverted siphons—the depression of the valley is 150 feet below the grade line, and arrangements of pipe chambers, on each side of the valley, similar to that at Harlem strait, covered with a course of concrete masonry, six inches thick. After the pipes are laid, concrete is to be worked under them, as a support, 18 inches wide, and 12 high; and the whole is to be protected with a covering of earth, to guard against frost and other injury.

The aqueduct having terminated at one pipe chamber, on Manhattan hill, it recommences at another on the Asylum hill, and after proceeding a short distance southwards, enters the Asylum hill tunnel, 640 feet in length, which is the last. About three miles from the southern terminus of this herculean work, the aqueduct commences its passage over several streets, the grading of which has a mean depression below that of the aqueduct, of about 40 feet; this vale is to be passed by a bridge of corresponding height. The line of the aqueduct runs 100 feet east of ninth avenue; and on the land, extending from one street to the other, a foundation wall is to be built, of sufficient width and height to support the aqueduct. Over the carriage way and side walks of each street, there will be circular arches turned. Ninety-sixth street being 100 feet wide, will have two arches of 27 feet span on each side, for the side walks. The other streets, being only 60 feet in width, will each have of an arch of 30 feet span for the carriage way, and on each side, of the 10 feet span. The breadth over the arches to be 24 feet.

On the whole line there will be ventilators placed at intervals of one mile apart; and between each, triangular cavities, designed for the erection of additional ventilators, are left, covered with flag stone, and their location indicated by marble slabs. Some of the ventilators can be used as waste weirs and as entrances into the aqueduct.

The next important work is the reservoir, 38 miles by the line of the aqueduct, from its northern terminus. It covers 35 acres of ground, divided into two sections. The north section to have 20 feet of water when full; the south 25 feet; the whole reservoir will contain about 160,000,000 gallons. From this reservoir the water will be conveyed through the fifth avenue to the distributing basin, of about 5 acres, holding 20,000,000 gallons, at Murray hill, in Forty-second street, by means of pipes 30 inches in diameter. From Murray hill the water will be conveyed to the city by the ordinary distributing pipes.

Bennett's Discovery in Steam Machinery.

—An experimental trip was made a few days

since, from New York to Stonington, by the steamboat Eureka, for the purpose of witnessing the performance of some machinery, the invention of — Bennett, of New York, which has attracted the attention of machinists and men of science, and which, if successful, is considered scarcely less important than the discovery of the application of steam to navigation. The object of the invention is to save heat, or to obtain the power by the consumption of a third or a fourth of the fuel now used, making a saving of two thirds the expense, and requiring less space for fuel, which is of vast importance, particularly to vessels navigating the Atlantic. The experiment is pronounced a satisfactory one. The consumption of wood during the trip from New York to Stonington, a distance of 130 miles, was but 9½ cords, and, on her return trip, 3 cords. The usual consumption of steamboats making the same voyage, is 25 cords each way.—*Philad. Ledger.*

ROCHESTER.

The flour manufacturing capacities of this enterprising city of western New York are thus glanced at in a letter published in the Commercial Advertiser.

The great business of Rochester is the wheat and flour trade. Its position is such that it affords the natural market for the wheat growers of the great "granary" of New York; and the water power supplied by the rapids and falls of the river in the descent, being about two hundred and sixty feet within the city limits, gives the place an advantage over all other localities in the western region of New York. There is no other town in the world where there are so many flouring mills, constructed upon so large a scale, and built with such expense and solidity. When these mills are all in motion as in ordinary good times they usually are, they are adequate to the daily manufacture of five thousand barrels of flour, and require daily nearly twenty-five thousand bushels of wheat. Two of these great flouring mills I have visited, and examined from the water-wheels to the machinery in the attic, viz. Beach's mill, and that of Harvey Ely. The former is, I am told, the largest establishment of the kind in the United States, having sixteen runs of stones. Ely's mill, however, I believe, is considered, as in all respects, approaching the nearest to perfection of any of them. The situation is upon the east bank of the river, a few rods above the aqueduct. It stands upon the edge of the canal, and has either nine or twelve runs of stones, (I forget which,) and the whole edifice seems to be almost as full of machinery as the case of a watch—and this machinery seems to be of the most complete and perfect character. For instance, a boat laden with wheat may be run alongside of the mill; the wheat shovelled into a chain of ascending buckets, and carried through every process of cleaning, grinding, cooling, bolting, and being conveyed into the barrels, into which it is pressed by the machinery, ready for the cooper, as the last office, to clap in the head. And the wheat is carried through all the different processes by being handled but once, 1st. It is carried up into the fifth, or topmost

loft, where it goes through one machine, to fan out the remaining chaff. It goes through another machine, to be separated from cheat and cockle; it is then carried through another, which cleanses it of the smut, if any; it then descends into the hopper, and being ground, it goes into the bolters, whence it passes into the buckets again, and is carried up into the cooling chambers, into which it is thrown and spread for cooling. As it becomes cool, it is carried out by machinery, and brought down cool, superfine flour, and packed, as I have before described.

I do not know that I have given an intelligible idea of the mill, or the process; and, perhaps, some of the millers may laugh at my errors, if I have made any.

The history of Mary Jemison, a name of some notoriety in our early annals, is thus written in a letter from the Genesee Valley, N. Y. to the Commercial Advertiser:

"The Gardow reservation, to which I have referred, and upon a section of which General Brooks resides, was a tract of ten thousand acres, which the Seneca Indians reserved in their sale to Robert Morris, in 1797, conferring it upon Mary Jemison, the celebrated "White Woman," who resided upon it until her decease, at a very advanced age, some ten or fifteen years ago. Mary Jemison was truly a remarkable woman. She was of Irish parents, and was born at sea, on their passage to America, in 1742 or '43. Her parents settled on what was at the time the frontier of Pennsylvania. She had an uncle in the command of Washington, who fell at Braddock's defeat. In the spring of 1755, Mary, her parents, two brothers, and several inmates of the house, were made prisoners by a party of half a dozen Seneca Indians and four Frenchmen. They were all hurried off into the woods, and the whole party murdered afterwards, Mary alone excepted. She was exposed to all the hardships and privations of a prisoner, until her arrival at a Seneca town, where she was adopted into an Indian family, as a daughter, and henceforward treated with kindness—leading a roving life, and for a season meditating upon the means of escape. These being frustrated, she at length resigned herself entirely to the Indian life and customs. At a proper age she was married to a Delaware Indian, whom she loved, and by whom she had one or more children. She visited Fort Pitt several times, and occasionally resided among the Shawnee Indians.

Her husband died, and she afterward married a Seneca chief, living in the Genesee valley, at about the beginning of the war of the revolution. Her Seneca husband was a man of blood, but kind and affectionate to her. She retained her family name, Jemison, and also the English language, which she spoke fluently, until the day of her death. But although she had been religiously instructed by her parents, she embraced the religion of the Indians, and, in a word, became thoroughly Indianized—adopting, and becoming enamoured of all their manners, habits and customs throughout. Her life was full of incident and wild adventure. The Indians ever entertained an exalted

esteem for her, as was evinced by the grant of the Gardow tract—embracing a rich section, both of intervalle and upland, upon which she resided until her death. In obtaining this grant, or reservation, moreover, she showed all the cunning of her adopted people. Thomas Morris, who conducted the treaty for his father, has told me, that when the request was made to him for a reservation for "The White Woman," he supposed that they meant only a farm of some two or three hundred acres, but that the woman herself, by artfully indicating certain bounds with which he was not exactly familiar, actually overreached him, and obtained the large tract already mentioned, including the whole of the Gardow flats, and the romantic walls of rock and hill within which they are sequestered.

During the war of the revolution her house was often the quarters of Brant and Colonel John Butler, when making their incursions upon the frontiers of the colonies. She attended the treaty of Genesee Flats, held by General Schuyler, in 1775; and her life, taken down in writing from her own lips, in 1823, was full of incident and adventure. She would not throw off her Indian costume, even after the white population had completely surrounded her residence—but adhered to her Indian customs with the utmost tenacity to the last. She was rich not only in lands, but in herds and flocks, and had tenants who worked her lands. One of her sons was educated a physician, and obtained a surgeon's commission in the navy, dying a few years ago on the Mediterranean station. In many respects Mary was a valuable woman—humane and benevolent—and doing great good among the people of her adoption.

A Modern Dog of Montargis.—The Gazette de Flandres has the following narrative in a letter from Arras of the 16th of August: a shepherd was journeying to Souastre, where his relations lived, for the purpose of passing some days with them. At night-fall he perceived three individuals approaching him from a field on the road side. The moment they reached his side they laid hold of his person, and demanded his money or his life. The poor man had nothing with him, and pleaded his penury. Incensed at their failure, confirmed by an examination of his person, the ruffians assaulted him violently with their heavy sticks. He struggled with them, when one of his opponents drew forth a knife and wounded him seriously with it. The unfortunate man fell, and was left for dead on the road. During the night, the shepherd's relatives were awakened by the singular barking of a dog opposite their dwelling; but the noise ceasing some time afterwards, they thought there was nothing about which it was necessary to trouble themselves. Next morning, however, having risen very early, they were greatly terrified upon opening the door, at perceiving a bundle covered with blood lying outside, with the contents of which, upon opening it, they were but too well acquainted. They also remarked, that the road which the bearer of the bundle had taken, seemed to be indicated by traces of blood. They followed this

track, and at some distance perceived the shepherd stretched on his back, apparently lifeless. A knife had cut through the folds of his cravat. His dog, which had been wounded in several places apparently by the same knife, was by his master's side, licking his wounds, and whining piteously. The unfortunate man was carried to his relative's house, and there careful treatment restored him to life, and hopes are entertained of his ultimate recovery. The dog had carried the shepherd's bundle to the house, and barked for assistance. Not succeeding in obtaining any, he had returned to watch over his master, until human aid came at length to his relief.

Clerical Pastimes.—The London Record, a Church of England newspaper, has taken decided ground against the practice of many of the clergy who frequent scenes of worldly and dissipating amusements. It freely publishes the names of all who are thus addicted, and the excitement which this course has already produced is evidence that the guilty are ashamed to be exposed to the world, though they may be well known as clerical sportsmen in their own neighbourhood. The Record says:

A striking instance of clerical conformity to the vain pleasures of the world has been brought under our notice by two correspondents. The Kent Herald gives the following account of the matter:—

"*Canterbury Races.*—On Thursday these races commenced on Barham Downs. The day was as lovely as ever broke from the heavens, and the company was numerous, though we cannot say there were many of the nobility and gentry present. Some difficulty had been experienced in getting up these races this year, owing, in a great measure, to the little support lately afforded by sporting gentlemen. The grand stand was very meagerly attended. We noticed the *Very Reverend the Dean, the Venerable the Archdeacon Croft, E. R. Rice, Esq., M.P., Lord A. Conyngham, M.P., J. W. Henniker Wilson, Esq., Twisden Hodges, Esq., G. Dering, Esq., the Misses Faggs, Mrs. and Miss Webb, the Rev. C. H. Hallett, the Rev. J. Hallett, the Rev. R. O. Tylden, &c.*"

On this list one of our correspondents remarks:—

"Surely the apostle would speak of these facts weeping; and are they not altogether incompatible with the ordination service of our church, which solemnly enjoins all ministers 'to lay aside the study of the world and the flesh, to give themselves wholly to the work of the ministry, and to be in all things wholesome examples for the people to follow.'"—*New York Observer.*

DIED, 8th mo. 3d, 1840, ELIZABETH COPE, relict of Samuel Cope, senr. in the seventy-sixth year of her age—a member of Birmingham Monthly Meeting, Chester county, Pa.

8th mo. 29th, CHARITY BALDWIN, relict of Caleb Baldwin, in the eighty-sixth year of her age—a member of Woburn Monthly Meeting, Chester county, Pa.

at his residence in this city, on the fifteenth instant, JAMES C. FISHER, aged 86 years.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 23.)

On second day, the 3d of the sixth month, the Friends who had been put on shore at New Amsterdam commenced their gospel labours on land. Mary Weatherhead and Dorothy Waugh, both maidens, went into the streets of the city, and there delivered sundry Christian exhortations to the people. For this they were arrested and committed to prison. They were confined in separate dungeons, both of which were very wet and miry. In these they were kept for eight days; and on the 11th or 12th of the month, their hands being bound behind them to rods, they were brought out of the prison by two negroes who led them to the water-side, and placed them on board a boat which was about sailing for Rhode Island. Peter Stuyvesant, the governor, had behaved to Robert Fowler and Robert Hodgson very courteously when the Woodhouse first put into New Amsterdam, and the severity with which he, at this time and for some years after, treated Friends is ascribed by Bishop, to the evil influence of Thomas Willet of Plymouth. This man had laboured successfully to instil a most unreasonable prejudice into the governor's mind against an unoffending and harmless people. Stuyvesant's reason for sending the two females to Rhode Island, was probably because the vessel in which they came had proceeded thither.

Richard Dowdney, Sarah Gibbons and Robert Hodgson had left New Amsterdam on the third, and proceeded into the country around. The two first appear for a time to have met with no molestation, and therefore the particular course of their travels we are unable to trace. Robert Hodgson having a concern to visit the English settled on Long Island, passed over and declared amongst them the spirituality of the gospel of our Lord Jesus Christ. Many of the inhabitants in the neighbourhood of Flushing, to preserve their civil and religious liberty, had fled from the persecuting priested magistracy of New England, and were now prepared to receive "the truth in the love of it." Among these, the names of John Tilton, Joane Chatterton, Henry Townsend, Tobias Feak, and Edward Hart have been recorded, who were soon severally called upon to endure much suffering and contumely for their kindness to Friends, and their testimony for liberty of conscience. From Flushing, Robert Hodgson passed eastward to Hamstead, where he also met with some whose hearts were open to gospel truth, and their houses to receive the messengers thereof. Here he appointed a public meeting, to which the inhabitants around were invited. In that neighbourhood there resided an Englishman named Gildersleave, a magistrate under the Dutch government. This man hearing of the expected meeting, issued a warrant to arrest Robert, and put it into the hands of an officer to execute. This man came to the house at which the meeting was to have been held, at an earlier hour than it was called, and found his victim walk-

ing in quiet meditation in an adjoining orchard. Robert was arrested, and the magistrate having thus prevented the religious opportunity, went himself to inform the governor of his proceedings. Stuyvesant approved of his course, and sent back with him the jailer and a guard of twelve musqueteers, to bring Robert and those who had given him lodging and encouragement to New Amsterdam. On their arrival at Hamstead they searched the prisoner, and took from him his knives, papers, and a copy of the Holy Scriptures. They then pinioned him so closely that he had hardly liberty to refresh or rest himself, and in this condition they kept him all that night and the ensuing day. In the mean while they made strict search for those who had entertained him, and on this charge, arrested two females, both young mothers, one having two small children, the other with one at the breast. On the evening of the second day they procured a cart, and having placed the women therein, they tied Robert, pinioned as he was to the hinder part, to follow on foot or be dragged. They then left Hamstead and proceeded to New Amsterdam in the night; and as the road was bad, and mostly through the woods, Robert, who, no doubt, frequently fell, had his body much torn and bruised before they reached it. The distance he thus travelled was nearly thirty miles. The women were punished by imprisonment, although their obedience to the law of their Lord Jesus Christ had violated no law of man. They were in a short time released. As for Robert, he was thrown into a dungeon, in which he was kept until the time of the sitting of the court, when he was brought before it, and examined. After this examination he was sent back to prison, and kept there until he was brought out to hear his sentence. Thomas Willet, the bitter enemy of Friends, was in court, and interpreted to Robert the judgment of the governor. Willet's language was to this effect, "It is the general's pleasure, seeing you have behaved yourself thus, that you work two years at a wheelbarrow with a negro, or pay, or cause to be paid, 600 guilders." Robert, who was not conscious of having violated any law of the land, desired liberty to make his defence. They would not, however, allow him to speak, but committed him to prison, where none of the English inhabitants were permitted to visit him. After a few days he was again brought forth, and a paper read to him, which being in the Dutch language, he did not understand; but he observed some that did, shaking their heads in token of disapprobation. Soon after this he was taken from prison early one morning, and being chained to a wheelbarrow, was commanded to work. Robert, who wished to maintain his testimony inviolate, and who was not willing to screen himself from suffering, by working for his oppressors, without a clear sense of duty, replied, that he "was never brought up nor used to that work." On this, a negro was commanded to beat him, which he did with a tarred rope more than an inch in diameter, and continued it until the poor victim became so faint from suffering that he fell to the earth. On being raised on his feet, he was found to have still strength enough to stand, on which they recommenced and con-

tinued the work of cruelty, until he again fainted away. They now forced him and his barrow up before the governor's house, to whom they made complaint, that they could not make him work. Here he was left chained, and towards the middle of the day, the sun shining very hot, and his body being much bruised and swelled, and having had for some time previously but little nourishment, he became very faint. Being unable to stand any longer, he sunk on the ground, not knowing but that his last hour was come. He was not, however, agitated or surprised; but his mind was turned inward, and stayed upon the Lord. Whilst waiting in this state, he says, "I felt strength and refreshment from the Lord, as the oil of gladness to make me whole." Not feeling freedom to labour, he passed through similar scenes of cruel suffering from day to day. Dwelling in spirit with the Lord, his supporter, his faith did not fail him, and at seasons his mouth was opened to declare the glad tidings of life and salvation to those who came near him. His persecutors endeavoured, by threats, to prevent his preaching the Word, and finding these ineffectual, they retained him in prison, and for two nights and a day and a half furnished him no food. The complicated sufferings he was now called on to endure were of the most aggravated kind. He was raised up by his hands above the floor, and weights attached to his feet, and whilst suspended in this condition, was beaten, unmercifully, with rods. Being apparently near his close, Robert spake to the fiscal, to grant him time for consideration, and desired that some of the English inhabitants of the city might be permitted to visit him and examine his body. These requests were granted. A woman was admitted, who washed his stripes, and administered what she could to his necessities; but his strength was so reduced, and his flesh so wounded and torn, and the dungeon so devoid of all comforts suited to the sick, that she told her husband she thought he could not live until the ensuing day. On this her husband was touched with compassion, and offered the fiscal "a fat ox" if he would permit him to remove Robert to his own house, that he might be properly nursed. The offer was reported to Stuyvesant, who, however, would not consent to his release from the prison, unless the fine was paid in full. A number of the inhabitants on this came to Robert, and offered to raise the 600 guilders for him. The poor prisoner, who appears to have recruited rapidly, told them, that he was not easy to receive his freedom in that way. He believed the Lord would heal him, and was free to labour, when his ability should be restored, for the sustenance he should need whilst in confinement. In a few days he was sufficiently strengthened to work, which he did very cheerfully, and was well contented with his bread and water. Many of the citizens were troubled at the coarseness of his fare, and would have furnished him with better, but he declared himself satisfied, and desired that he might not be burdensome or troublesome to any. In the meanwhile the feelings of the community became strongly interested on his account, and they so assailed with their reprofs, Thomas Willet, who had been the cause of Robert's

sufferings, that he petitioned the governor that the prisoner might be released. He, himself, told Robert, that by his participation in his sufferings, he had "lost the love of both the Dutch and English." A sister of the governor becoming strongly interested in the case, was also earnest in her entreaties with her brother, who at length yielded to the wishes of the community, and commanded that Robert should be set at liberty. Thus, without paying a penny of the fine, he was permitted to depart to fulfil his mission, and engage in new exercises of love and obedience in other parts of the gospel field of labour.

Some of the faithful ministers who were then on this continent appear to have felt a fear, lest Robert's submitting to work might have been in weakness, and through a desire for a release from suffering. Humphrey Norton, to counteract such an impression, thus writes at the close of Robert's account of his sufferings.

"Reader, there being an entire nearness betwixt the fore-mentioned sufferer and me, for whose innocency sake I cannot hold my peace, we having been partakers of the spirit of life and love together several days and years, and baptised we have been into many trials, which hath caused us for the comfort of each other to communicate what might administer strength unto either; and I perceiving that many have scrupled at this, my brother's working, I shall impart unto thee what grounds he gave me for it, when by the Father's will we were brought together again in this strange land. The thing, I dare say, he did in as much innocency (in his measure) as Paul did in consenting to be let down the wall in a basket, or the spies flying from the harlot's house upon the wall. When he called unto them for a time of consideration, in which he committed himself for counsel wholly to the Lord God; he told me that the word came unto him, 'Work, thou shalt know more of my mind than ever thou hast done.' This is according unto what he formerly said unto the governor, that if the Lord called him to work, he should not deny it. Here was the Lord's call, and his servant's answer, for which I am sure he lost not his reward."

The deliverance of Richard Hodgson probably took place towards the middle of the seventh month. To make a connected narrative of his case, we have run a little before the general current of our history; let us now return to the ship Woodhouse, and see what became of the rest of the ministers she brought over.

After leaving New Amsterdam, 6th mo. 3d, 1657, she passed through Long Island sound, and so to Rhode Island. The following letter written from that place, which was sent to England with the original copy of Fowler's Narrative of the ship Woodhouse, is an important link in filling up the chain of events.

"*Dear Father and Mother*—My love salutes you and all the faithful in Christ Jesus, who is my joy, and in whom I do rejoice at present. This is to let you all know that I am at Rhode Island and in health, where we are gladly received with much joy of heart; but now I and Christopher Holder are going to Martha's Vineyard, in obedience to the will of our God, whose will is our joy.

"Humphrey Norton is at present at Rhode Island; Mary Clark waiting to go towards Boston; William Brend is towards Providence. The Lord God of hosts is with us, the shout of a King is amongst us; the people fear our God, for his goodness is large and great, and reaches to the ends of the earth: his power has led us all along; and I have seen his glory, and am overcome with his love. Take no thought for me, for my trust is in the Lord, only be valiant for the truth upon earth. The Lord's power hath overshadowed me, and man I do not fear; for my trust is in the Lord, who is become our shield and buckler, and exceeding great reward.

"The enclosed is the voyage as Robert Fowler did give it, which you may read as you can. Salute me dearly to my dear friends, with whom my life is, and the Lord's power overshadow you, so may you be preserved to his glory. Amen, amen. Stand fast in the Lord. We are about to sail to the Vineyard, and having this opportunity, I was free to let you know, by the Barbadoes, how we are. Farewell. I am your servant for the Lord's sake.

JOHN COPELAND."

"Rhode Island, the 12th of 6th month, 1657."

JOYS OF RELIGION.

Observe some of those young persons (I hope you are not so unfortunate as not to know such) whom you yourself believe to be most fully under the power of religion; call them, if you will, its prisoners, its bondmen, its slaves; some of your gay companions attempt to ridicule them as its fools; but do you observe whether their piety conduces to their happiness. It is true, they are not happy after the manner in which your lighter friends account of happiness; not happy, if the true signs of that state be a volatile spirit, a continual glitter of mirth, a dissipation of mind and time among trifles, a dread of reflection and solitude, an eager pursuit of amusements; in short, a prevailing thoughtlessness, the chief suspensions of which are for the study of matters of appearance and fashion, the servile care of faithfully imitating the habits and notions of a class, or perhaps the acquirement of accomplishments for show. It must be confessed, they have thoughts too grave, the sense of too weighty an interest, a conscience too solicitous, and purpose too high, to permit them any rivalry with the votaries of such felicity. Certainly they feel a dignity in their vocation, which denies them the pleasure of being frivolous. But you will see them often cheerful, and sometimes very animated. And their animation is of a deeper tone than that of your sportive creatures; it may have less of animal briskness, but there is more soul in it. It is the action and fire of the greater passions, directed to greater objects. Their emotions are more internal and cordial; they can be cherished and abide within the heart with a prolonged, deep, vital glow; while those which spring in the youthful minds devoid of reflection and religion, seem to give no pleasure but in being thrown off in volatile spirits at the surface. Did you think these disciples of religion must renounce the love of pleasure? Look, then, at their policy for securing it. The most unfor-

tunate calculation for pleasure is to live expressly for it; they live primarily for duty, and pleasure comes as a certain consequence. If you have but a cold apprehension of the degree of such pleasure, if you can but faintly conceive how it should be poignant, you can at least understand that it must be genuine. And there is in it what may be called a principle of accumulation; it does not vanish in the enjoyment, but, while passing as a sentiment, remains as a reflection, and grows into a store of complacent consciousness, which the mind retains as a possession left by what has been possessed. To have had such pleasure is pleasure, and is so still the more, the more of it is past. Whereas you are aware, if you have been at all observant of the feelings betrayed by the youthful children of folly in the intervals of their delights, (and does nothing to your own experience obtrude the same testimony?) that those delights, when past, are wholly gone, leaving nothing to go into a calm habitual sense of being happy. The pleasure is a blaze which consumes entirely the material on which it is lighted. So that the uncalculating youth, who seized a transient pleasure last week, or yesterday, has no satisfaction from it to-day; but rather, perhaps, feels fretted with a sense of being cheated, and left in an irksome vacancy, from which he has no relief but in recovering his eagerness to pursue another, which is in the same manner to pass entirely away. And observe, this is the description of the unenviable kind of felicity of the less criminal class of young persons destitute of religion; it represents the condition of those who surrender their spirits and life to vain and trifling interests, as distinguished from the grosser evil which we denominate *vice*. To insist that religion is better than *that*, as productive of happiness in this life, would seem but an impertinent pleading in its favour.—*Poster.*

MORAL COURAGE.

If God, like man, his purpose could renew,
His laws could vary, or his plans undo;
Desponding Faith would drop its cheerless wing,
Religion deaden to a lifeless thing!
Where could we, rational, repose our trust,
But in a Power immovable as just?
How judge of revulsion's force divine,
If truth unerring gave not the design?
Where, as in nature's fair acceding plan,
All smiles benevolent and good to man.
Placed in this narrow clouded spot below,
We darkly see around and darkly know;
Religion leads the salutary beam,
That guides our reason through the dubious gleam;
Till sounds the hour, when he who rules the skies
Shall bid the curtain of Omnipotence rise!
Shall dissipate the mists that veil our sight,
And show his creatures—all his ways are right.

Bovvs.

In a letter written by James, who is supposed to have been the son of Alphaeus, the brother of Jude, and a near relation of Jesus Christ, it is said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways."

The first prominent mental characteristic of an individual of decision, is a complete confidence in his own judgment in the special business which engrosses his attention; and in the absence of such confidence the mind is confused, and his performances are vacillatory—a conscious imbecility distresses him, and he is apt to become fretful. He doubts and wavers; and, in a state of feverish agitation, his ideas are unsettled, unfixed, and undecided. He knows not how to determine, and his conduct is a tissue of inconsistencies; he is dissatisfied with himself, and in the view of the sagacious, of those whose regard he is desirous of acquiring, he appears weak, wavering, double-minded, and to be unworthy of their confidence.

Moral courage is an essential ingredient in the qualities composing a decisive character, and it is essential to the successful execution of a scheme judiciously sketched, that the individual entrusted therewith possess it. Having this, and an implicit trust in Providence for support and protection, the ordinarily anticipated difficulties will form no obstacle for intimidation, but will rather give an impulse to the energy necessary to remove or overcome them, and prompt him to say mentally, "I dare do all that may become a man." He firmly confronts every thing that threatens him in the prosecution of his purpose, and is prepared to meet the consequences of its accomplishment, and disdains to compromise the interests that rouse him to action for the privilege of a disgraceful security. He may have to encounter contempt and ridicule, scorn, taunts, and jeers; but these will be rendered ineffective by a perfect composure; and the invincibility of his temper will paralyse unseemly opposition to his views; and, like the seraph Abdiel,

—faithful found

Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, untamed,
His loyalty he kept, his love, his zeal;
Not number, nor exalt, with him wrought,
To swerve from truth, or change his constant mind,
Though single. Firm amidst them forth he passed,
Long way through hostile scorn, which he sustained
Superior, nor of violence feared aught;
And with retorted scorn his back he turned
On those proud towers to swift destruction doomed.

This trait of character has been prominently exhibited in many of the Christian missionaries, and was pre-eminent in the life of all the holy apostles after the resurrection of their Master, the Saviour of the world. One instance in the career of St. Paul may suffice to illustrate it. When in his pathetic discourse to the elders of the Ephesian church he took his leave of them at Miletus, he said, "And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."—*Episcopal Recorder.*

SECOND APPEAL TO THE PUBLIC

On behalf of the Africans taken in the Amistad.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the supreme court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upwards of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the *extremity of the peril* in which these Africans are placed, let him read the congressional document containing the correspondence between the secretary of state and the Spanish minister.* Shall these hapless sons of Africa, for want of further aid, and able professional defenders, be surrendered to the Spanish minister, who claims them, "not as slaves, but as assassins!" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief,—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign A. S. Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, No. 20 Commerce street, Philadelphia; to A. A. Phelps, No. 32 Washington street, Boston; or to Lewis Tappan, 122 Pearl street, and 131 Nassau street, New York.

S. S. JOCELYN,
JOSHUA LEAVITT, } Committee.
LEWIS TAPPAN, }

* The document can be had at 131 Nassau street. It appears by it, that in anticipation of the decision of the district judge being adverse to the Africans, the executive of the United States directed a public vessel to proceed to the Bay of New Haven to take them on board and convey them to Cuba, *before an appeal could be interposed*. Let a humane public look at this fact as shown in the following documents:

Memorandum from the department of state to the secretary of the navy.

Department of State, Jan. 2, 1840.

The vessel destined to convey the negroes of the Amistad to Cuba, to be ordered to anchor off the port of New Haven, Connecticut, as early as the 10th of January next, and be in readiness to receive said negroes from the Marshal of the United States, and proceed with them to Havana, under instructions to be hereafter transmitted.

Lieutenants Gedney and Meade to be ordered to hold themselves in readiness to proceed in the same vessel, for the purpose of affording their testimony in any proceedings that may be ordered by the authorities of Cuba in the matter.

These orders should be given with special instructions that they are not to be communicated to any one.

The secretary of the navy to the secretary of state.

Navy Department, Jan. 2, 1840.

Sir,—I have the honour to state that, in pursuance of the memorandum sent you to this department, the United States schooner Grampus, Lieutenant Commanding John S. Paine, has been ordered to proceed to the bay of New Haven, to receive the negroes captured in the Amistad. The Grampus will probably be at the point designated a day or two before the 10th instant, and will there await her final instructions in regard to the negroes.

Lieutenants Gedney and Meade have been ordered to take passage in the Grampus for Havana, to give testimony there respecting the capture of the Amistad.

I am, respectfully, your obedient servant,

R. K. PAULING.

Hon. John Forsyth, Secretary of State.

Mr. Forsyth to Mr. Holabird.

[CONFIDENTIAL.]

Department of State, Jan. 12, 1839.

Sir,—Your letter of the 11th instant has just been received. The order for the delivery of the negroes of the Amistad is herewith returned, corrected agreeably to your suggestion. With reference to the inquiry from the Marshal, to which you allude, I have to state, by direction of the President, that, if the decision of the court is such as is anticipated, the order of the President is to be carried into execution, unless an appeal shall have actually been interposed. You are not to take it for granted that it will be interposed. And if, on the contrary, the decision of the court is different, you are to take out an appeal, and allow things to remain as they are until the appeal shall have been decided.

I am, sir, your obedient servant,

JOHN FORTSYTH.

W. S. Holabird, Esq. Att. U. S. for Dist. of Conn.

WARRANT OF THE EXECUTIVE.

The Marshal of the United States for the District of Connecticut will deliver over to Lieutenant John S. Paine, of the United States Navy, and aid in conveying on board the schooner Grampus, under his command, all the negroes, late of the Spanish schooner Amistad, in his custody, under process now pending before the Circuit Court of the United States for the District of Connecticut. For so doing this order will be his warrant.

Given under my hand, at the city of Washington, this 7th day of January, A. D. 1840.

M. VAN BUREN.

By the President:

John Forsyth, Secretary of State.

Blessings of Temperance.—One day in the streets of Cork, a man by the name of Barry, a cork dealer, on his way to the savings bank, was met by a tavern keeper named Murphy; the latter said, "Why do you not come to see me as often as you used to?" To which the former answered, "I cannot do any such thing now, as Father Mathew has desired me to keep out of the way of temptation." "I am sorry to see you looking so very badly," said the tavern-keeper; "why, your face is quite yellow." "Why," said Barry, "if my face be yellow, so are my pockets too," and pulled out of his pocket four sovereigns, which he was going to lay up in the savings bank. Not less than three or four hundred new books have been opened in the Cork Savings Bank since the spread of temperance there. By laying up money in that manner, they would have but little need of poor laws or work-houses. By becoming teetotalers, the people would, in fact, constitute poor law societies among themselves. Then, neither the aged father nor mother of a teetotaler would be under the heart-rending necessity of applying for admission to a work-house.

Such results are common wherever this blessed reformation has worked its way. Its path is strewn with the trophies of its redeeming power, and millions have already rejoiced, and millions more will yet rejoice, that it has dawned upon the world.

TRIPLETS FOR TRUTH'S SAKE.

Let sceptics doubt—philosophers deride
The Christian's privilege—"an inward Guide:"
"Madam is of her children justified!"

Let such as know not what that boon implies,
God's blessed book, above his spirit, prize:—
No stream can higher than its Fountain rise!

Let them whose spirits truths and shadows crave,
For Baptism, trust the elemental wave:
One Lord, one Faith, *one Baptism*, still must save!

Let them who, like the Jews, "require a sign,"
Partake, unblam'd, of outward bread and wine:
Then, Lord! *within* canst make the substance mine!

Believing in thy glorious gospel-day,
Types, emblems, shadows,—all must pass away;
In such I dare not place my trust, or stay!

ABRA! un Thee, with child-like trust, I call,
In self-abasement at thy footstool fall,—
Asking to know *but* THEE, and find THEE *all*!.

B. B.

The above, copied from the poet's own hand-writing, 4th mo. 4, 1840, by SENEX, who, in doing which, has been to admire a prosal definition of the "Inward Guide," by John Woolman, who writes thus:—

"There is a principle which is pure placed in the human mind, which in different places and ages hath had different names; it is, however, *pure*, and proceeds from God. It is deep and inward; confined to no forms of religion, nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this (principle) takes root and grows, of what nation soever, they become brethren in the best sense of the expression."—*Dub. Edit.* p. 323.

THE FRIEND.

TENTH MONTH, 24, 1840.

A respected member of Indiana Yearly Meeting, held at Richmond in that state, has kindly supplied us with materials from which we condense the following:

The meeting for sufferings of this body of Friends, took place the present year, on Second day, the 28th of the ninth month; the meeting for ministers and elders on Third day; and the general meeting for worship on Fourth day. The meeting for discipline was opened on Fifth day morning, the 1st of the tenth month, and continued, by adjournments, until Third day afternoon, the 6th of the month. The meeting was very large; and throughout was signally favoured with the good presence of the Shepherd of Israel. We have thankfully to acknowledge that, through divine favour, the spirit of peace and brotherly love extended its happy influence through most of the important transactions of the meeting. The presence of a considerable number of ministering friends and their companions, from other yearly meetings, contributed much to our satisfaction; and while we felt sensibly the blessing of our Heavenly Father in thus sending them for our help, they no doubt had the reward of peace, from being found in their places, in the performance of their duty. On fifth day, amongst other business, the epistles from the other yearly meetings were read, furnishing fresh evidence of the benefit resulting from this brotherly intercourse. A committee was appointed, as usual, to draft replies. On Sixth day, the state of society was considered; and during the reading and answering of the queries,

much impressive counsel was imparted, particularly in relation to the due attendance of religious meetings, and to love and unity as becomes our Christian profession. Pernicious books and publications were instructively adverted to, and those especially having a tendency to create a disrespect for the reading of the Holy Scriptures and the writings of early Friends, were cautioned against; and all were affectionally exhorted to build on the same blessed foundation, as did the apostles and early Friends, the light and power of Christ revealed in the heart. Slavery was spoken of as a great national evil, resting upon the nation as a national stain; and Friends were exhorted to keep together,—to keep to Christ as their head, and to his teachings, which would enable them to bear their testimony against this enormity, with a weight and influence before the people and the councils of the nation, which would be felt. The proper training up of the beloved offspring, also claimed attention, in which parents and others having charge of them, were advised to exercise a godly care to instruct them in the doctrines of religion, and to protect them from the corrupting influence of the world.

An interesting and satisfactory report of the proceedings of the committee on Indian concerns was read on Seventh day. The Shawnee tribe, on the Konzas, west of the state of Missouri, to which the attention of this yearly meeting is exclusively directed, appears much disposed to civilization. A school of thirty-six of their children is now in successful operation at Friends' establishment among them, in which the children are boarded, and instructed in husbandry and household affairs, as well as letters, and appear to be obedient, and inclined to learn. The Yearly Meetings of Ohio and Baltimore lend important aid in various ways in the prosecution of the concern. Our yearly meeting directed \$600 to be raised for the current year, to be applied in connection with the proceeds of the farm, and the contributions from Ohio, Baltimore and elsewhere, in carrying on the establishment.

The reports on schools, show an increase of four or five hundred children during the last year;—the number of a suitable age to be sent to school amounting to more than 7600.

A report of the committee of last year, on the subject of dividing the yearly meeting, unfavourable to the measure at the present time, was read and concurred in by the meeting.

The report of the committee on the concerns of the people of colour, which was read on third day morning, was very satisfactory, showing considerable attention on the part of that committee to the education, and assistance in various ways of that class amongst us.

The meeting closed under a covering of solemnity, in which the hearts of many present were devoutly thankful for the continuance of the Lord's mercies and goodness, and for the many favours experienced during the several sittings.

Woodman should be *Woolman* in first column of page 24 last week. The error was corrected in part of the impression.

A Special Meeting of The Institute for Coloured Youth, will be held at Friends' Reading Rooms, Apple Tree Alley, near Fourth street, on 3d day afternoon, 27th inst., at 3 o'clock.
SAMUEL MASON, JR., Sec.

A Stated Meeting of the Female Branch of the Auxiliary Bible Association of Friends, in Philadelphia Quarterly Meeting, will be held on the 29th inst, at 3 o'clock P. M. in Friends' Reading Room, Apple Tree Alley.

A Stated Meeting of the Auxiliary Bible Association of Friends, within the limits of Hadonfield Quarterly Meeting, will be held at Cropwell Meeting house, on 2d day, the 2d of 11th mo., at 2 o'clock P. M.

NATHANIEL N. STOKES, Sec.

An Apprentice wanted to the Drug and Apothecary business, apply at this office.

WEST TOWN SCHOOL.

The winter session will commence on second day, the second of next month. Conveyances will be provided as usual, to take the pupils, on the morning of that day, from the stage office, No. 46 north Sixth street. Those who wish to go out in this way, are requested to have their names timely entered in a book left at the office for the purpose.

Philadelphia, 10th mo. 17th, 1840.

DIED, on the 20th instant, at his residence in Solebury, Bucks county, Pa., JOHN COMFORT, an elder belonging to Buckingham Monthly Meeting. During his last illness he suffered much bodily distress; but through the arising of the Son of righteousness to his soul, he was favoured to witness a morning without clouds, wherein was opened to his view the door to the kingdom prepared for the righteous, and he was enabled to perceive that there was nothing in the way of his entering therein. His close afforded fresh evidence to survivors of the truth of the said declaration: "Mark the perfect man, and behold the upright, for the end of that man is peace."

— at his residence, near Richmond, Indiana, on the evening of the 24th of the 9th month, 1840, THOMAS ROXBORO, in the 83d year of his age. He was a member and elder of Whitewater Monthly Meeting—a man of Christian piety and exemplary deportment. Having emigrated with his family from South Carolina more than thirty years ago, he was among the first settlers of the neighbourhood, while all was yet a wilderness around; and now, having lived to a good old age, and to see the country well improved, and thickly inhabited, and his children settled, he has departed in peace. A short time before his decease, he wished his friends to be informed, that he had a hope of a happy immortality, through the merits and mercies of Christ our Saviour.

—, on the morning of the 17th instant, at the residence of Bennett Smedley, in Willistown, MARY HALL, in the 70th year of her age—a member of Goshen Monthly Meeting, and for many years in the midst of a meek and quiet spirit, and very different of her own abilities; yet, when the trials and difficulties of our Society began to spread, she manifested the firmest attachment to its principles and testimonies, and was a faithful labourer in the many exercises that attended the support of its order and discipline; and when the period of her dissolution had nearly arrived, she expressed an eager resignation to the will of her divine Lord and Master. The removal of this our dear friend will be deeply felt by the few who compose the meeting of which she was a member; yet, as it is the testimony of Scripture, "That blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them," we must believe our loss is her gain.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

ROME.

The march of Rome to universal dominion has no example for its steadiness and stern determination. Twice only, and for a short space, during a period of seven hundred years, was she at peace with all the world. For the first five of those seven centuries, the Roman arms were not carried beyond the confines of Italy; but her citizens were training themselves for the future conquest of the world by continual and often disastrous conflicts with the fierce tribes of kindred origin that surrounded them. The early history of Rome is a tissue of traditional song and fable, in which the truth is distorted and discoloured by national vanity and superstition. It will be necessary, in order to understand its true character, to examine the early condition of Italy, and ascertain the circumstances amidst which this extraordinary people arose. The earliest inhabitants of Italy were the Ligurians, who inhabited the northern part; the Umbrians in the east, and the Tyrrhenians in the west. These last were a nation of common origin with the tribes that occupied Greece. They passed into Italy from the northeast, and the period of their migration was probably that of the settlement of the same people in Greece. In their southern progress through the peninsula, they became more or less mingled with the nations already established in those fertile regions, the Ligurians and Umbrians; and various subdivisions of these different tribes, under names as various, arose. It is impossible to speak with accuracy of any thing more than the general outline of this ancient history; but enough remains to prove that the civilization of ancient Italy was of Pelasgian origin. Its various monuments, from the rude cyclopean masonry of the Samnites and Latins to the delicate and graceful earthen vase of the most powerful of these mixed races; the Etruscans or Heturians display arts and a taste altogether Grecian, and exhibit, in many cases, a degree of skill and civilization which make us the more regret the absence of all authentic history of their career. What is very singular is, that in the coins and inscriptions of the Etruscans, characters were used so nearly resembling the Greek, that they have

been deciphered, while of the language of which they are the expressions, not the slightest trace of knowledge remains. The Ionian colonies in Magna Græcia, as the southern extremity of Italy was called, carried on an extended commerce, became wealthy and powerful, and maintained intimate relations in the interior. Such was the state of Italy, from the eighth to the sixth century before Christ. During the same period, a city was growing up on the banks of the Tiber, that was ere long to control the destinies of the world. It seems probable that three distinct tribes were inhabitants of the hills on which Rome stands, and that by conquest or alliance they became blended into one state. Such at least is the most probable origin of the three tribes—the Ramnes, the Tities, and the Luceres, of which ancient Rome consisted. The internal polity of Rome was Pelasgic, in all its principal features. The authority of the king was limited, and the supreme power resided in an assembly of the people, to whom the senate submitted all important questions of state. The three tribes were divided into ten sections, called curiæ, and each curia into ten gentes or houses. The senate consisted of a representative from each gens, so that it was composed of three hundred members. Like the Pelasgians of Greece, they had subjected to slavery the native tribes whom they had conquered; and though this servitude was milder than that of the Helots, we still perceive in the relations which subsisted between the patrons and clients, the existence of a class of hereditary serfs. The client, like the American slave, had no legal existence, and he could only sue and be sued through his patron. The latter possessed, in ancient times, the power of life and death over the former; he was bound to protect them, and a great portion of his wealth consisted in the numbers and industry of his clients.

The division of the Roman people into houses, or clans, was the origin of the great Roman families—the Cornelli, the Julii, the Æmili, who were not, as is commonly supposed, the descendants of a common ancestor. The honour of the house was guarded with the greatest care by its members; and the common bond of union was the participation in its religious rites, for which each gens had its peculiar solemnities and periods. The religious observances of the Romans were intimately blended with every part of their system. No public measure could be taken, without consulting the augurs and auspices, and the national archives were in the keeping of the pontiffs, who were the great expounders of the national law. Thus the system of Roman polity was framed, while as yet Rome consisted only of the patrons or patricians, and of the clients; of those who were the true citi-

zens of the republic, who founded the state, and administered the law, and of those who were their abject slaves.

Amidst the uncertainty which enveloped the early condition of the republic, we may trace the origin of the most important events of her internal history. The primitive territory embraced an extent of only five or six miles, and the infant state was engaged in constant wars with her neighbours. It was the practice to incorporate the citizens of the conquered state into the commonwealth, by extending to them the protection of the Roman law, and subjecting them to the performance of military duty, and the payment of taxes, without, however, granting them any of the political privileges of the Roman people. There thus grew up, by the side of the latter, a distinct class, called the Plebs, or the plebeians. Although personally free, the plebeians were liable to be reduced into servitude for debt by a patrician creditor. They were exclusively engaged in agriculture, while all mechanical and servile trades were pursued by the clients. If a plebeian married a patrician, the offspring was regarded by the latter as a degraded race. With the extension of its territory, the number and importance of the plebs of Rome increased, while the people, or patricians, were, from the nature of their institution, diminishing in importance. The plebeians acquired wealth, distinguished themselves by military services, and by abilities, and many families that ranked as such at Rome, had been patricians of the noblest class in their own nation. These naturally aspired to a share in that government in which they had so deep an interest; and thus it was, that the whole internal history of Rome is that of the struggles of this new element with the original materials. The centre to which the power of the state had of old gravitated was shifted, and new arrangements of the social system became necessary, in order to maintain the tranquillity and equipoise of the commonwealth. The unwise resistance of the patrician estate to the just claims of the plebeian, was the source of almost all the disorders and calamities of the republic. Another circumstance necessary to the full understanding of the civil history of Rome, is the law respecting the public lands. In the division of the original territory, the lot of each citizen consisted of two jugera, or about one and a third English acres. No more striking picture of the poverty and simplicity of the infant commonwealth can be given than that which this statement conveys. A portion was set apart as the public domain for the uses of the state, or as common pasture land for the whole body of the people. The conquered lands became the property of the state, though a greater portion was usually, by a formal act which subjected them to the

duties of a Roman citizen and to a tribute to the state, restored to the original owners. The remainder was considered as public property, and it was either sold for the benefit of the public treasury, or was suffered to remain in the hands of those citizens who chose to occupy it upon the precarious tenure of being tenants at the will of the people. Originally, the patricians, or people, alone, shared in these privileges; but as the influence of the plebeians increased, we find them engaged in a constant struggle for political power with the patricians, whom they compelled, slowly and reluctantly, to abandon their exclusive pretensions.

They thus procured a share in the distribution of the public lands—the right of intermarriage—officers of their own caste to protect their interests, and gradually, admission to the offices of the state; until at length, all, except a few connected with the higher religious ceremonies, were thrown open to them. All this was the work of ages. The foundation of Rome is placed in the year before Christ, 753. For the first 245 years, the city was governed by a succession of kings, and was engaged in petty wars with her nearest neighbours, which, although they enlarged her territory but little, rendered her the acknowledged head of the Latin confederacy. The plebeians, during this period, gained some privileges in the state, and had their assemblies in which they exercised a limited power. The expulsion of the Tarquins was the mere transfer of the regal office from a single king, chosen for life, to two chosen for a year. The extent of the supreme power remained vague and undefined—at one time, almost despotic, and at others,—slightly limited by the popular voice. The change was felt chiefly in two respects. The right of suffrage thereby became the most important privilege of the people, and the direction of public affairs followed the popular impulses. These were all warlike, and as every consul was ambitious of distinction, each sought to signalise his short administration by some act of heroism, some brilliant victory, or advantageous peace. The constant exercise of the right of suffrage aroused to the utmost the vigilance of the citizens over the state, and diffused throughout the whole community that intense feeling of patriotism, which was, next to their power of heroic endurance and their constancy of purpose, the great characteristic of the Roman people. Another period of 245 years elapsed before the Romans became masters of Italy. In that time the city was twice conquered, first by the Etrurians, under Porsenna, and next by the Gauls, under Brennus, and more than twice was her existence endangered by internal feuds. Yet the constancy of her citizens triumphed in the end over all obstacles, and the conquest of her most formidable enemies, the Samnites, in the year B. C. 260, brought her into contact and collision with the Lacedæmonian colonies of Magna Græcia. The Tarentines sought the alliance of Pyrrhus, and from this date begins the intercourse and wars of Rome and Greece, which ended in the subjugation of the latter, and opened to the former the road to Asia.

One of the principal causes of the Roman greatness was the character of these first five

centuries of the history of the republic. The enemies with whom she combated, were fierce, warlike, and rude; during much of the time, the alternative of the struggle was destruction or supremacy; and thus it happened, that the conquests which were with difficulty won, brought neither luxury nor idleness in their train. The Roman practice of colonizing the conquered states, and of extending to them many of the privileges of citizenship, incorporated them into the Roman commonwealth, and soon converted fierce enemies into firm friends and allies.

Originally, the citizens served in the army without pay, and returned to sow their grain, or to gather their harvest. Hence the early wars of Italy consisted of short inroads into an enemy's country—of a march, a battle, and a retreat, whether loaded with plunder or with disgrace; and the sole pay of the soldiery was the division of the booty. Such was changed but little the relations of contending parties; but at the siege of Veii, which began in the year B. C. 404, and lasted ten years, the Roman senate introduced the practice of paying the soldiery. This rendered it possible to carry on remote and long wars, and by rendering the Roman army a permanent body of men, ensured the perfection of its tactics and discipline, and gave it a decided superiority over the equally fierce and brave, but less disciplined armies of the tribes that surrounded them.

(To be continued.)

For "The Friend."

Insanity—its Causes and Prevention.

A deep and increasing interest has been felt of late years on the subject of insanity, and great improvements have been made in the mode of treating it, especially in relation to the moral treatment.

The law of kindness has been found abundantly more efficacious than that of severity and terror, formerly employed. It is delightful to reflect upon the favourable change thus made in the comforts of the insane; but prevention is still more desirable than cure. As every one is liable to be exposed to causes capable of exciting disordered action in the brain, the organ of the mind, all are interested in obtaining a correct knowledge of the causes which predispose to, and of those which may excite the disease. I have therefore thought the judicious remarks on the causes and prevention of insanity, contained in the concluding chapter of a recent excellent treatise on this malady, by Dr. Ellis, physician to the Hanwell Asylum, England, might be usefully transferred to the columns of "The Friend." The testimony therein borne to the importance of impressing Christian motives and sentiments upon the youthful mind, and the misery which result from a contrary course, ought not to be forgotten by those to whose care the education of children may be entrusted. B.

Insanity may be traced to three classes of causes—viz. direct physical injuries of the brain, over-excitement from moral causes, and diseased action in it from sympathy with some other part of the body. It becomes a matter of very serious inquiry to ascertain how far

the circumstances which produce it are either directly or remotely under our control. The instinctive dread of pain possessed by man, in common with other animals, is a sufficient guarantee for his using the greatest care to avoid the accidents which are likely to expose him to an attack of insanity from the first set of causes. The only means by which his liability to suffer from these could be diminished, would be by giving him more information as to the effects likely to be produced on the system by particular circumstances, in order to induce a greater caution on his part not to place himself where he is likely to be exposed to their injurious operation.

But the cases of insanity arising from direct physical injuries are comparatively few, and but little can be done to avoid their occurrence: those which have their origin from moral causes are by far more numerous, and fortunately much more capable of being avoided; they are generally the result of our having an undue estimate of the things of this life.

Let us, by way of illustration, briefly trace the progress of the operation on the mind of a sudden reverse of fortune, one of the most usual of the moral causes of insanity. We will suppose that this has overtaken a man from circumstances entirely out of his power, although, if it be inquired into, it will be found that it frequently arises from the neglect of that commandment which bids us not to make haste to be rich. Now if the mind be well disciplined, the wealth, which is no longer possessed, has not been an object of inordinate affection; it has been habitually viewed as a talent, for the right use of which a great responsibility is incurred, and the mere loss of it creates no excessive uneasiness; and even if its absence affects the personal comfort of those who are the dearest, this is submitted to with a full reliance that it is ordered by a wise and merciful Providence, whose dealings with all his creatures are exactly such as are the most conducive to their real welfare. Under these circumstances, there would not be such an anxiety as to prevent sleep, and produce an excessive sanguineous action in the brain, to terminate in insanity. The mind would be kept in peace. But let us suppose that such a reverse has happened to one who has looked upon riches, and the pleasures to be procured by them, as the chief good; and whose life and powers, mental and bodily, have been constantly absorbed in their acquisition. To such an individual—and unfortunately there are very many with whom this is the case—the mere probability of the loss of that which he holds the dearest, produces a restlessness and anxiety, which weaken the nervous system, and incapacitate it from bearing up against the shock which he feels when that which he most valued is suddenly torn out of his grasp. It cannot be a matter of surprise that the mind, not knowing where to look for consolation, should be overwhelmed, and that insanity should be the result. And we may, in a similar manner, trace to an over-estimate of the things of this life, insanity arising from the loss of children, disappointed ambition—in fact, from any other moral cause. But this, painful as it is, is the result of the previous habits and conduct. With the view of making

the nature of the evil more intelligible, it will be worth while to prosecute the inquiry a little further, and to endeavour to trace these habits to their origin. We shall find that, from infancy to manhood, the usual process of education is to foster that erroneous estimate of temporal things which is the general source of insanity from moral causes, and to weaken and predispose the body for its reception; unfortunately, the same system prevails with both sexes. In infancy, in the higher ranks of life, the child is in a great measure left to the tuition of ignorant nurse-maids; and in many cases, with the first dawn of reason, it imbibes false and superstitious impressions, which are a source of torment to it for years; and when the child is more immediately under the presence and management of its parents, the first lesson that is impressed upon its mind is that the gratification of the senses is the chief good. And this, too, is not taught in the dull, uninteresting formal manner in which, at a much later period, and after this principle has been well ingrained, valuable truths are attempted to be imparted. This is instilled by practice and example. In females, the next principle which is systematically brought into exercise, is vanity. As soon as the child can speak, and is capable of understanding anything, it is taught to set a high value upon its dress: the attention is directed to it, and from early infancy it engrosses a considerable portion of its time and thought. After the principles of love of animal gratification, and in females the love of approbation, have been carefully fostered, the next step is to provide some education for the intellect. The two classes of motives which are acted upon, are fear and emulation. The natural result of the former, with many, is to produce excess of timidity, dissimulation, and the other vices attendant upon an undue exercise of the organs of caution and secretiveness; and the inevitable consequences of the latter are, to foster selfishness. The reward of success is a personal gratification, exactly in proportion to the superiority over others. The result is an over-value of the praise and good opinion of others: this is one of the most prolific sources of suffering which the human mind can possibly feel; and it is also one of the greatest preventives to a man's daring independently to do that which his conscience teaches him to be right. Hence also results an excessive activity in a set of feelings which, when over-excited in after-life, frequently terminate in insanity. So far, then, as the training effects the sentiment, it is from infancy prejudicial: it tends to foster the natural desire for the gratification of appetite, to induce inordinate ambition, and to create an over-estimate of wealth, and of the things of time and sense; and in all these points it directly leads to insanity. It is also physically injurious, from causing at too early a period excess of vascular action in the brain. The intellect is, by fear of disgrace, and hope of praise, stimulated to an unhealthy activity. The brain and nervous system absorb the blood, which ought in youth to be directed to the supply of proper muscular volume and energy. Females suffer in this respect more than males; in fact, the entire want of proper exercise, and the excessive stimulus given to

the mental faculties, so affect the frame, that there is hardly a female, educated in the boarding-schools conducted on the usual principles, whose spine is not more or less distorted. It is foreign to the object of the present work to inquire, whether this enormous expenditure of constitution, for the sake of intellect, is most judiciously laid out, in securing the most valuable mental attainments. It is perfectly obvious that—even if it be—a system of education which entirely neglects, as one of its primary objects, the imbuing the mind with right motives, and with a due estimate of the real value of the things of this life, leaves it exposed to such excessive anxiety, on any reverse or disappointment, as tends to insanity. How little, too, is the real welfare usually considered in the selection of a walk in life! A combination of circumstances affording a probability of the acquisition of wealth, is usually the only guide; and, with both sexes, marriages are entered into or avoided on the same principle. But the tracing the influence of education and the habits of society, in producing insanity, would form an ample subject for a volume. The evil would be prevented by a simple obedience to the precepts of the Gospel.

In many cases, insanity, arising from sympathy, is entirely brought on by bad management of the constitution; independently of those instances where it is the result of obvious excess, it frequently arises from a very slight moral cause, acting upon a highly irritable nervous system, habitually too much excited by the use of stimulus. Indeed, as has been previously observed, the constant use of any stimulus ought, if possible, to be avoided by those who have a predisposition to the disease. In fact, any circumstances which tend to put the body out of order ought to be guarded against; and much of insanity might be avoided, if a practical knowledge of the human frame, and of the influence of external circumstances upon it, were made a branch of education, both amongst males and females. Indeed, I am convinced that, with very few exceptions, a right religious disciplining of the mind, with a judicious and careful selection of the walk in life, and a prudent management of the body, would exempt mankind from the horrors of this painful and mysterious disease.

Progress of Improvement in Great Britain.

Judging from the reports of transient visitors and newspaper gleanings, we are prone to form very gloomy apprehensions relating to the condition of the great mass of the British population. That the distress witnessed there is often great, there can be no doubt, especially in comparison with the comforts accessible to the labouring class in our own favoured land. From the following, however, it would seem that things are not so bad as many suppose.

The means of internal communication in Great Britain are probably superior to those enjoyed by any other country. Our high roads, which, during the first half of last century were execrable, have been signally improved since the close of the American war:

and since the general introduction of the practice of *Macadamising*, they may be confidently pronounced to be the very best in Europe. With the exception of Holland and Belgium, no country is better supplied with canals; and by these means, and the aid afforded by our numerous navigable rivers, the conveyance of the bulkiest articles has been rendered both easy and cheap. Railroads seem now, however, to be likely to supersede most other methods of conveyance, in so far at least as the transit of passengers, and of the lighter and more valuable species of goods, are concerned; and the wonderful speed with which lengthened trains of carriages are impelled by locomotive engines along these roads, is among the most valuable and astonishing results of modern science and discovery. By facilitating travelling to a degree that could not a few years ago have been conceived possible; rendering all the great markets of the empire easily accessible to the products of the remotest districts, obliterating local prejudices and customs, reducing the country to a homogeneous mass, and producing everywhere a spirit of emulation and competition, our improved means of communication are exercising an influence of the most powerful kind, and which cannot be too highly appreciated. Still, however, it has been doubted whether these extraordinary improvements in the arts, and the vast extension of commerce, has conferred any real and important advantage on the bulk of our people. That they have added prodigiously to the field of employment is certain, but it has been contended, that the increase of population, and consequently of the demand for labour, has been equal, or nearly so, to the increase of employment; that the condition of the people has not been materially improved; and that their command over the necessities, conveniences, and enjoyments of life has not been augmented in any thing like the degree in which their numbers have increased. There is really, however, no truth in these representations. The condition of the great bulk of the people of Britain, and particularly of the labouring classes, has been signally and indeed astonishingly improved since the middle of last century. The greatest possible ameliorations have been effected in the interval in the diet, dress, and lodging of all classes. Towards the middle of the last century, about half the people of England were consumers of barley, rye and oat bread; whereas at present, not one tenth part of the population use any bread unless made of wheat. The consumption of butchers' meat, as compared with the population, has also doubled or more in the interval; and the extraordinary increase in the consumption of tea, sugar, coffee, and such like articles, is too well known to require being pointed out. The improvements that have been made in clothing and lodgings are, if possible, still more remarkable. Linen shirts, that were formerly luxuries, used only by the richer classes, are now worn by every body, and the old, coarse, comfortless home-made cloths have been wholly superseded by the better and cheaper products of the factories. The cheapness, to specify one instance, and extraordinary abundance of cotton fabrics have given the poorest females the means of greater

comfort, neatness, and display in dress, than were enjoyed by the highest classes in the first half of last century.

And any one who compares the old farm houses and cottages, or the old narrow streets and lanes in any one of our great towns, with the farm houses, cottages, and town lodgings for the poor, built within the last fifty, and still more the last thirty years, will at once be sensible of a vast improvement. Essential as glass windows may now appear, in the sixteenth century they were luxuries, all but unknown in the castles of the principal nobility in England; and in Scotland, in the early part of the last century, glass was seldom seen in the windows of the first class of country houses, and never in cottages. The latter were then almost universally destitute of even chimneys! But the liberal use of these and of glass, is not the only circumstance in which modern houses excel those built previously to the American war. The former are in all respects superior. They are constructed on a larger scale; the apartments are more spacious and lofty; they are better ventilated, and are supplied with water to an extent of which our ancestors had no idea. It is in fact to the better construction of houses, the greater width of streets, and, above all, to the abundant supply of water, and the effective system of underground drainage that now exists, that the entire freedom of our great towns from epidemic diseases, and the wonderful improvement in the health of the inhabitants, are mainly to be ascribed. Signal as the spread of improvement has been every where throughout Great Britain since 1750, it has been greatest in Scotland. This, no doubt, has been principally owing to the fact of Scotland being previously in a comparatively backward state. But its progress since the epoch referred to, or rather since the close of the American war, has been all but unprecedented; and, if at all, has only been surpassed by the progress made by Kentucky, and one or two more of the American states.

In Ireland, we regret to say, improvement has been much less rapid than in any part of Great Britain; but even there a considerable advance has been made; and the fair presumption seems to be, now that the civil disabilities under which the catholics laboured have been removed, that improvement will proceed with an accelerated pace. If any thing more than has been already stated, were required to establish the astonishing improvement in the condition of the people of Great Britain during the last fifty years, it would be evinced by the decrease that has taken place in the rate of mortality since 1760 and 1770. The extreme limit of human life assigned by the palmist has not, indeed, been extended; but a much larger proportion of those born arrive at or approach to that limit than formerly. The probable life of a male annuitant, five years of age, (a picked life,) at the commencement of last century, has been found to be 39.03 years; whereas it appears that the probable life of a male of five years of age, taken at an average of the mass of the population, from 1813 to 1830, was not less than 49.80, or nearly eleven years greater than the former! This extraordinary improvement must, no doubt, be ascribed

to a variety of causes; partly to the drainage of bogs and marshes, by which agues and marsh fevers have been entirely banished from many districts; partly to improvements in the diet, dress, lodgings, and other accommodations of the mass of the people; partly to the greater prevalence of cleanliness; and partly, and since 1800 chiefly, perhaps, to discoveries in medical science, and the extirpation of the small-pox. But, however explained, this and the facts mentioned above, show exclusively that the beneficial influence of the extraordinary improvements in arts and sciences, made during the last sixty or seventy years, has not been counterbalanced by the increase of population, and that it has not been confined to the upper and middle classes. On the contrary, these improvements have been especially beneficial to the labourers. The latter are at this moment incomparably better fed, better clothed, and better lodged, than at any former period of our history; and, in point of fact, daily enjoy, and reckon as indispensable, a great number of articles of convenience and luxury that formerly could rarely be obtained even by the richest lords.—*McCulloch's Geographical Dictionary.*

From the Health Journal.

DEATH FROM TIGHT LACING.

I have seen and am much pleased with your paper, and doubt not it will do much good. I hope for it an extensive circulation. In one of the late numbers you call for *facts*, whether communicated in elegant language or not. I have recently learned one to which I gave all possible publicity, and have told it in almost every circle of the young in which I have since found myself. Two weeks since, while on a visit to the house of a respectable, long-experienced physician, in one of the southern boundary towns in New Hampshire, he gave me in substance the following account, as near as I can recollect.

He was called, a week or two previous, to visit a young female, I think, over twenty years of age, who was distressingly ill of a complaint of the lungs, labouring under great difficulty of breathing, and which his discrimination led him at once to impute to a long-continued practice of *tight lacing*—a practice which is slaying its thousands and tens of thousands in our enlightened land. There was, in his opinion, an adhesion of the lungs to the chest, and a consequent inflammation, which had proceeded to such a height that death was inevitable. Little or nothing could be done. The poor girl, after a few days of acute suffering, fell a victim to—(what shall I say! I am unwilling to wound the feelings of her friends)—her own folly and vanity. It could not be *suicide*, because no such result was contemplated, though the deed was done by her own hand. We can call it by no softer name than *self-slaughter*, for such even an external examination of the body proved it to have been. The shoulder blades were found to be literally lapped one over the other; the false ribs had been so compressed, that a space of only about an inch and a half remained between them; and so great was the curvature of the spine, which had been girded in by the cords of

death, that after the corpse was laid out for interment, *two pillows* were put under the *arch* thereby formed, while the shoulders rested on the board. She was a large, healthy person, and was ignorantly led by the desire to please, to sacrifice her life at the shrine of fashion, and the prevailing false ideas of beauty of form. She was said to be of amiable disposition, and correct moral habits, *otherwise*.

My own mind was so impressed with the recital of this story, that I could hardly forbear weeping over the folly, and weakness, and ignorance, and wickedness of my sex. I inwardly wished for the ability to ring this case of suffering and death in the ears of every female in our land, until their voluntarily-assumed "strait-jackets," that indicate nothing better than mental aberration in the wearers, should be voluntarily thrown aside.

Dead and Alive Professors.—We live in a day when too many professors have a name to live and are dead. Too many who, though we would hope they are not destitute of some spiritual truth and grace in their hearts, yet are drawn, through an attachment to present things, to live sadly below their privileges and callings. They have but little of the comforts of the Gospel in their own souls, and bring in but a small revenue of glory to God. If we were to ask them the cause, and they would speak out; they could tell us there was a time when they, likewise, were warm and lively in their souls—when they little expected such a change as they had lived to see. They did not grow cold all at once, but by imperceptible degrees. Worldly attachments stole upon them; they became remiss in secret duties—content with being found in a round of outward appointments, entangled more and more by the temptations which they neglected to shake off in time, and now that blessedness which they once spoke of is gone. They have lost the savour and relish of spiritual things; their strength is departed; and though at times they cry out, "O that it was with me as in times past!" they find themselves unable to recover what they have lost, and unable to set heartily about seeking the Lord for deliverance. Instances of this sort should be warnings to us. As rumoured robberies endear our gold, so when we hear what subtly Satan employs, and what advantages he gains over others, it should make us redouble our diligence and guard, lest we, likewise, should be stripped and spoiled of our best things, grieve the Holy Spirit, and be appointed to walk in darkness. It is a mercy to be kept from backsliding in life, from bringing an open reproach upon our profession; but there is a backsliding in heart, likewise, which is exceedingly uncomfortable, and often proves an inlet and occasion to the other.—*John Newton.*

A course of lectures on geology, to be delivered at Friends' Reading Rooms, by Dr. Joseph Thomas, will, if nothing prevent, commence on fifth day evening, the 18th of next month. An introductory lecture on the study of the sciences to be given next fifth day evening, (eleventh month, 5th,) at half past seven o'clock.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 30.)

Christopher Holder and John Copeland having, as set forth in the preceding letter, a concern to visit Martha's Vineyard, obtained a passage to that island, on which they landed the 16th of the 6th month. Thomas Mayhew was the governor, and the principal portion of the population was Indian. This was the scene of what has been considered one of the most successful attempts ever made to Christianise the aborigines of our country. Their minister was Thomas Mayhew, jr., the governor's son, who, following the example of John Eliot, had been indefatigable in his labours amongst them. I would not wish to call in question the motives of either of these individuals, neither do I doubt but that among their supposed converts there were some really brought to something of an experimental knowledge of that washing of regeneration and renewing of the Holy Ghost, which makes meet for the kingdom of glory; but it is to be feared that too few of them were ever brought to understand the spirituality of the gospel. Cotton Mather tells us, that "The Indians of Martha's Vineyard, who are now serious Christians, will, upon their own too certain knowledge, abundance of them, acknowledge the witchcrafts, wherein they had actual conversations, and explicit confederacies with devils, while they were yet Pagans. They know that many persons among them have been, by the zeal of their parents, dedicated unto their infernal gods, and educated for the special service of these gods; but that the demons accept only some here and there to make dangerous powows or wizards of them. They know that these powows often employ their demons to smite their neighbours with blindness and lameness, and other mischiefs; and sometimes to kill them; and sometimes to cure their maladies. They know that their manner is, to form a piece of leather like an arrow-head, and then tie an hair unto it, or take a bone of some dead creature: over these things they use magical ceremonies, whereupon a demon presently snatches them away, and conveys them into the bodies of the persons to be afflicted; or, sometimes the demon pretends unto them that he brings a portion of the spirit of the person closely imprisoned in a fly; and as they deal with the fly, so it fares with the body of the person intended." Cotton further tells us, that the ground of conversion of a sachem to Christianity, as given by himself, was, that the god he employed to kill, to wound, or to make lame those he intended mischief to, had failed to injure Hiacomoes, the first Indian convert on Martha's Vineyard. He tells us also that Mitak, the sachem of the Gay-head on Martha's Vineyard, having been himself converted to Christianity, and finding his people wedded to their ancient rites, retired into a solitary place for three years. At the end of this time, making use of their heathenish belief in converse with infernal spirits, he returned to his tribe, giving them to

understand that he had received from that source glad tidings for them. He thus persuaded them into a willingness to attend to the message which Cotton says "he pretended to bring; whereupon he opened to them the mysteries of the gospel, dispensing the word to such as came to hear him; insomuch that at this day that people are all Christian by profession."

Our early Friends were anxious to know what insight into the spirituality of the gospel these Indians had obtained; and at various times they asked the converts many questions, the answers to some of which they have preserved. From these it would appear, that the idea they had obtained of God, was that of a being of superior power and intelligence, who resided somewhere above the stars. Of his indwelling with the children of men, and of the manifestations of his spirit, whereby he makes himself known to the seeking soul, they seemed to have had little conception; when desired to give the ground of their belief in the doctrines or principles they professed, they generally replied that John Eliot, Thomas Mayhew, or some other of their teachers, had told them so. In short, their answers plainly intimated that, with many, their new religion was to them but a tradition received of man, and resting upon the authority of man; and that they had not come to that teacher, which, if faithfully followed, would have been a true guide, counsellor and instructor.

One of our early Friends (John Rouse) who had visited these Indians, writing in 1659, narates some of the conversations referred to above, and then in allusion to the contributions sent from England to support the priestly missionaries, adds, "If they will preach among the Indians, let them do it freely." And Friends we do believe that if such a course as this was taken, that if the monies set apart for the conversion of the Indians were committed to the hands of such here as will be faithful in laying it out upon such things as the Indians need, as clothing, &c. and that it be sent over to New England, and there faithfully given forth amongst them as their needs shall be; the English also themselves showing forth a good life and conversation among them, more good by this means will be done to the converting of them, and far more glory will be brought to God, than hath as yet been through all the preaching of their priests; for their talking doth but beget into a form, but this would beget into the power, and bring them to desire to know the God whom such serve. And whereas some may say, "If this be done, the ministers will want encouragement to labour to convert them." Truly, to such we answer, when the time of their converting to the power of God comes, those ministers that will be employed in that work will not need encouragement from man; for if men do not seek to hinder them, they shall not need to encourage them, for they will be such as dwell in the power of God, and by it are guided, the nature of which is to carry on those who are led by it, with all courage and valour to do that they are called to, and their reward is with God; but the earthly spirit must have earthly encouragement, or it will faint; but that which is put into their mouths, is as water which is cast

upon a dry, barren, howling wilderness, which cannot be satisfied." "And this is not written out of prejudice to any man's person, but in love to the simple, that the deceitful spirit may be discovered, and truth may be made manifest to all; and all occasions of stumbling which may hinder any from coming to the knowledge of God and Christ Jesus the light, may be removed out of the way of all, whether Jew or gentile, Turk or Indian; for there is a seed which must be gathered."

To return to Christopher Holder and John Copeland, on their arrival at the island they attended at the place of worship, and quietly waited until the service of priest Mayhew was over. One of them then spoke a few words, for which both he and his companion were forcibly expelled by the constable. In the afternoon of the same day they had a conversation on some doctrinal points with the minister, and after an interchange of sentiment, were allowed peaceably to withdraw. On Second day morning the governor came to visit them, bringing the constable with him; and after a few words, he bade them depart from the island. The two Friends, who came not in their own wills, but under a real sense of religious duty, informed the governor that they stood in the will of God, ready to go as he should make way for them. To this Thomas Mayhew replied, "It is the will of God that you should go to-day." He then hired an Indian to carry Christopher and John over to the main land, and commanded them to pay the freightage. The prisoners, who would do nothing to forward their banishment from the island, whilst they could not feel their Master leading them away, meekly answered, "We cannot pay the Indian, for as much as we did not hire him or set him on work." The governor then directed the constable to search for their money, who took from them nine shillings. They were then delivered into the hands of the Indians, who were desired to carry them over in their canoes. The governor having lightly and irreverently declared, that what he had himself willed in this case, was the will of God, went away, leaving the fulfilling thereof to the Indians. These last were in no hurry to execute it; and as the weather was stormy, and the sea rough, they kept Christopher and John with them for three days, during which period they treated them with great hospitality and love. The weather becoming pleasant, and the sea calm, they prepared to carry out the governor's orders, and being ready to depart, the banished ones freely offered to pay for the kind entertainment they had received. The Indians, however, would take no money, saying, "You are strangers, and Jehovah hath taught us to love strangers."

It was on the 20th of the sixth month, 1657, that these two ministers of the gospel were landed from an Indian canoe, somewhere on the Barnstable coast. Although taken there without their own consent, yet it was not without the good providence of Him, who at times overrules the actions of unregenerate man, to the extension of the borders of his own spiritual church. They found themselves drawn onward to Sandwich, at which place they were gladly received by many who were true seekers

after Heavenly riches. Oh! to those who had been long vainly endeavouring to extract living virtue out of dead forms—spiritual nourishment out of dry husks—there was something peculiarly consolatory and strengthening in a religion, alive with the fresh and sensible evidences of divine power, and abounding in the sustaining help of the Spirit. No wonder then that the messengers, to whom it was thus given to proclaim the substance of the gospel, should have been joyfully welcomed by some. But it was not so with all. In the account the two Friends have left of this visit, they say, "Great was the stir and noise of the tumultuous city; yea, all in an uproar, hearing that we, who were called by such a name as Quakers, were come into those parts. A great fire was kindled, and the hearts of many did burn within them, so that in the heat thereof, some said one thing, and some another; but the most part knew not what was the matter. Yea, so it is in truth, our God went before us, whose presence was and is with us, compassing us; whose dread took hold of them, so that their hearts failed them for fear of those things which were coming upon them."¹⁸

The Friends remained for a short time at Sandwich without molestation; and when their service there was accomplished, they proceeded to New Plymouth. Whilst at the ordinary there, Thomas Southworth, one of the magistrates, with several of the church ministers, came and entered into a dispute with them, which lasted for a considerable time. At the close of the controversy, although convicted of no unsound doctrine, or infringement of the colonial laws, the magistrate told them they must be gone from that patent. Feeling no draft for labour there at that time, they intimated that they were nearly ready to go; but informed them, that before leaving their jurisdiction, they must return to Sandwich. They remained quietly at their lodgings that night, but in the morning were arrested by the marshal, and carried before two magistrates, who asked them many questions; such as, from

whence, and why they came thither? They answered them freely; and the magistrates being moderate and finding nothing against them, gave them a discharge—commanding them, however, to depart their patent. On this they returned to the ordinary, where they again spent a night. In the morning they took their departure for Sandwich; but it seems the constable had orders to prevent their passage that way, so he arrested them as they left the town, and carrying them six miles towards Rhode Island, he set them at liberty. Still feeling a religious obligation to return to Sandwich, they passed directly there. Here they found fresh openings for gospel labour, which they faithfully improved. After some days they were again arrested and carried to Plymouth, where they were brought before Thomas Prince the governor. No charge was, however, exhibited against them; but he told them they must leave the colony. Their work not having been fully accomplished, they were not easy to go; and so they freely told the governor how it was with them. After some time spent in conversation, he released them, and they returned to Sandwich. The ministers there finding that many were convinced of the principles of Friends, became urgent in their complaints; and to satisfy them, the governor issued a warrant to the constable, to arrest the two Friends as extravagant persons and vagabonds, and bring them to Plymouth. Christopher and John desired a copy of the warrant, but it was refused. William Newland, in whose house their meetings had been held, and who was one of the first converts in that place, insisting that it was usual to furnish one to prisoners on demand, was rebuked for interfering, and was afterward fined ten shillings for his speech. It would appear that the prisoners were that night confined at the house of Nathaniel Fish, whither four of their Friends, viz. Peter Gaunt, Daniel Wing, Ralph Allin and William Allin, coming to see them, were afterwards indicted for felony, on pretence of having forcibly broken into the man's house, although they found the door open when they approached to enter it.

Being brought again to Plymouth, the magistrates told them that there was a law in force which forbade their remaining in that patent. They desired to see it; but it could not be produced. The rulers were, however, comparatively moderate towards them, and said, they did believe the prisoners were not acquainted with their law. As Christopher and John could not promise to leave their jurisdiction, they threatened to whip them as vagabonds if they returned; and then issued the following warrant, addressed

"To the under marshal of the jurisdiction of Plymouth.

"Whereas, there hath been two extravagant persons, professing themselves to be Quakers, at the town of Plymouth, who, according to order, may not be permitted to abide within the liberty of our jurisdiction. These are therefore in the name of his highness the lord protector of England, Scotland and Ireland, to will and command you forthwith, on receipt hereof, to convey the said persons, viz. Christopher Holder and John Copeland, unto the

utmost bounds of our jurisdiction. Whereof fail not at your peril.

THOMAS PRINCE, GOVERNOR.
JOHN ALDEN,
JOSIAH WINSLOW,
THOMAS SOUTHWORTH.

"Plymouth, the 31st of August, '57."

The under marshal executed this warrant by carrying them fifty miles towards Rhode Island; and when he set them at liberty on the second of seventh month, they appear to have proceeded direct to that asylum for the persecuted and oppressed. N. E.

The Epistle from the Yearly Meeting, held in London, by adjournments, from the 20th of the fifth month, to the 29th of the same inclusive, 1840.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends—we are reverently thankful to the Father of mercies that we have been brought together again. We have been comforted in the Lord, and one in another, and it has been a time of confirmation to our faith. We are therefore bound to intreat our beloved brethren and sisters, everywhere, to put their whole trust in Him.

In reviewing some of the distinguishing features of our Christian profession, the doctrine of the immediate revelation of the Holy Spirit to the soul has been brought home to our minds. It is by the convictions of this grace that God worketh in man, making manifest those things which are reprobable, bringing him to an understanding of his righteous law, and condemning him for sin. By this power, the soul which yields to its operations, is broken and made contrite in the Divine presence.

How infinite is the kindness of Him who is the creator and upholder of all things, in that He condescends thus to plead with his fallen and rebellious creatures. The contemplation of this subject so fills the awakened mind with admiration and love, that we desire to press it upon all our dear Friends of every class and description; and, O! that the whole bulk of mankind could be brought to accept this truth; to beware that they do not lightly esteem such tokens of the goodness and love of our Almighty Father in Heaven. Under the full conviction, that He never condemns or reproves for any thing but that which is contrary to his holy will, may we open our hearts to the teachings of his Spirit, and, in the strength of the Lord, put away the evil of our doings from before his eyes. Let us turn, with unfeigned repentance, towards Him; then shall we accept with thankfulness, that redemption which was purchased for us by the sufferings and death of our Lord Jesus Christ—by the unutterably costly price of the blood of the Lamb of God.

Dear Friends, Christ is precious to us, and may he be felt to be precious by every one of you. In the day of Divine visitation to your souls, be instant in prayer, in supplication, and in earnest wrestling, that you may be strengthened so to overcome the corruptions of your fallen nature as to be made subject to his power, and in all things to be led and guided

* In "A brief account of the Yearly Meeting of Friends for New England," published with a map in 1836, is the following: "From records still in existence it appears that Friends settled in the town of Sandwich," "at a very early period in the history of the Society. The earliest record is that of a marriage which occurred in the year 1654." The latter part of this is evidently a mistake. The direct testimony of all the ancient writers which treat on the settlement of Friends in New England, is positive in relation to the fact of their first visiting that country in 1636. The question I have given in the text, seems conclusive that there were no Quakers living there in 1657, or such a great tumult and stir would not have been made on C. H. and J. C. coming into these parts. Many of the inhabitants were convinced by these two Friends, and their fellow labourers in 1657, and in the eighth month of that year, they began to hold meetings at present called Friends' Monthly Meetings. The record here of Philadelphia Monthly Meeting, there are copies of certificates of marriage solemnised in England, long before the monthly meeting was established here.

by Him. Great, indeed, is the blessedness of the man who is thus brought under the guidance of the Lord. As he continues humble, watchful and faithful, he is permitted to feel that he has an unction from the Holy One: and though he be not at all times sensible of it, yet this anointing abideth in him; it is emphatically truth and no lie. The leadings of the Spirit of God are sure, and they are in the way of truth and holiness.

But we have a subtle, unwearied enemy. There are those whom he gradually draws away from faith in the reality of the teaching and the restraints of the Holy Spirit. Let us also remember, that he transformeth himself into an angel of light, and under the specious guise of high spirituality, he misleadeth the unwary. Departing from the way of truth, they cease to be subject to their brethren in love, and to be under the influence of that wisdom which is easy to be intreated. Humility, watchfulness, and faith, are our safeguards under these temptations. The more we examine ourselves, in this state of mind, with a continued reference to the spirit of truth as an ever-present comforter and reprover, the more thankful shall we be for this unspeakable blessing from God, and the more reverently shall we think and speak of his immediate teachings and requirements.

We affectionately but earnestly intreat all parents, and those who have the care of young people, to direct their attention from early childhood to the teachings of the Spirit. The Lord in his mercy doth often, by the immediate insinuating of his light, visit the soul in the very morning of our day. As these visitations are cherished, the mind is preserved from the snares of folly and vice, and strengthened to enter in at the strait gate, and walk in the narrow way; but how many, through unwatchfulness and the temptations of the devil, have been led out of this path!

We do therefore, in much love, beseech our younger members to take heed that they slight not these offers of mercy. Be very careful, dear young Friends, not to admit any doubts of the reality of past experience in these things. Wait for the power of God, and if you have to wait long, be not discouraged. Be desirous to humble yourselves under his mighty hand, and to know Him to break in pieces the stony heart, and to contrite your spirits before Him. Look unto Him in faith and humility for the guidance of his spirit in your daily walk in life, that he may strengthen you in the performance of every practical duty. With a willing heart and an obedient mind, turn at his gracious reproofs. God is love—love unutterable; and as you thus wait before Him, he will give you to feel this, to know this in your blessed experience, and to taste of this boundless love in his having given his only begotten Son, that through Him we may have everlasting life.

Dear Friends, of all ages and conditions, we have been again brought to feel the value of uniting in the worship of God “in spirit and in truth.” It was under a sense of their need of that nourishment to the soul, which they found not in the forms and observances to which they had been habituated, that our early Friends were first led to separate from others,

and to present themselves in small companies before the Lord. As the eye and the cry of the soul were unto Him, He did refresh and strengthen them together, and give them to feel the sufficiency of his power to qualify them to perform united and acceptable worship in *spirit*, unto Him, the living and true God. Truth and uprightness as inculcated both in the law and the gospel, were deeply rooted in their hearts, and hence, as honest towards God, they could not, with a good conscience, themselves uphold or countenance in others the forms of prayer and thanksgiving to which they had been accustomed. Whilst deeply sensible of the duty and the privilege of true prayer, they found that stated forms were not adapted to their condition; they felt that the use of them was not in the life and power of the gospel, and therefore that it did not accord with that worship which is to be performed in *truth*.

Our sense of the spiritual character of the reign of Christ, and of the inadequacy of these forms to satisfy the soul, remains the same; and we continue to feel ourselves conscientiously restrained from uniting in any of those modes of worship which others think it right to adopt. Whilst we desire to cherish, and to inculcate true Christian charity towards those from whom we differ, we would affectionately encourage all our members to confine themselves, in the public performance of this solemn duty, to a diligent attendance of our own meetings for worship. Under the renewed conviction of the soundness and importance of this testimony to spiritual worship, we are quickened in desire that Friends may be kept alive to a right exercise of mind in our public assemblies. In the experience of past and present times it has been felt, and we believe, by the waiting soul it will continue to be felt in our meetings for Divine worship, whether in the times of silence, or under the exercise of ministry, or the vocal offering of prayer, thanksgiving, and praise, that the words of the apostle are applicable: we are of those who “worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” He grants to his faithful followers at times to feel the force of his own blessed words: “He that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

The amount of the sufferings of our Friends in regard to tithes and other ecclesiastical demands, as reported to this meeting, including the costs and charges of restraint, is upwards of eleven thousand two hundred pounds. We continue to desire, that this our ancient Christian testimony may, in all its parts, be carefully and conscientiously upheld in the spirit of the gospel.

We have received epistles from our dear Friends in Ireland, and, with one exception, from those of all the Yearly Meetings in North America.

We would encourage all our members to seek after a lowly, contented mind, and to be satisfied with a moderate portion of this world's goods, both for themselves and for their beloved offspring. We again commend to our dear Friends, habits of plainness and simplicity in the ordering of their families, and in all the

branches of a domestic establishment. This will promote the exercise of a cheerful hospitality, and increase their privilege of contributing to the wants and comforts of others. We affectionately warn Friends against all speculative and hazardous enterprises in trade: they tend to impair, if not wholly to destroy, in the mind the ability to perceive and to follow that course of duty which the Lord would lead into, both in his church and in his service more at large. At the same time, we feel sympathy for those who may be under trials and difficulties in conducting trade and commerce: may they so act in integrity and honesty, as to be enabled to cast their cares upon the Lord; and may the words of our holy Redeemer, “you Heavenly Father knoweth that ye have need of all these things,” be their stay and their support in times of depression and trouble.

We do in love desire that no one of our members may be in the practice of vain sports—that no one may take pleasure in destroying the creatures of God for self-gratification; such pursuits are an occupation of time which we believe the faithful steward of that responsible trust will find ought to be turned to a better purpose, and they are, we think, calculated not only to weaken our sense of religious impressions, but to harden the heart, and to lead us into the spirit of the world. We also desire that no one may frequent or tarry in inns or public-houses beyond the time necessary for refreshment and rest. When led there by the lawful avocations of life, may all be kept in such a sense of the fear of God, that they may be themselves preserved from the peculiar dangers to which they are thus exposed, and by their consistent example shelter our younger Friends from similar danger. On all occasions on which there is an association with others, let your light, beloved Friends, shine before men—let them see that you are striving to be the followers of Him who was holy, harmless, undefiled, and separate from sinners.

We have often rejoiced in the long continuance of the blessing of peace to this nation. In proportion to these feelings is our sorrow in the apprehension of impending war. Earnestly do we desire that those precepts in the doctrine of our Lord, which mark the dispensation of peace on earth and good-will to man, may be fully accepted and carried out by every professedly Christian nation. Then might we confidently hope that, in their intercourse with the governments and people of those countries upon which the light of the glorious gospel has very dimly shone, the nations that profess the Christian name would commend the peaceable character of our holy religion, by acts of forbearance and conciliation. The contrast to this which their conduct has but too often exhibited is truly affecting. Whether we advert to the treatment of millions in the nations of the east, or of the natives in the islands of the southern hemisphere, the history of the world has mournfully given occasion for it to be said to professed Christians—“The name of God is blasphemed among the gentiles through you.”

May the feeling of love, and of compassion, for the oppressed, and for the sufferer in every clime and under every sorrow, be cherished by us all. May God in his mercy be pleased to

hasten the coming of that day when righteousness shall run down as a mighty stream, and when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Beloved Friends,—we separate under a thankful acknowledgment that the Lord has graciously owned us in the course of our various proceedings, and given us to feel the value and the privilege of Christian love and fellowship. We pray that we may each be led by Christ, our holy head, in the path of individual duty in His blessed service; and that thus this union may be increased in Him. May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all.

Signed, in and on behalf of the meeting, by

GEORGE STACEY,
Clerk to the meeting this year.

Selected for "The Friend."

THE INQUIRY.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know saucy speed,
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
The weary soul may rest?

The loud wind divided to a whisper low,
And sighed for pity as it answered "No."

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favoured spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies?

The loud waves rolling in perpetual flow,
Stopped for a while, and sighed, to answer "No!"

And thou, serenest moon,
That with such holy face
Dust look upon the earth,
Asleep in night's embrace,
Tell me, in all thy round,
Hast thou not seen some spot
Where miserable man
Might find a happier lot?

Behind a cloud the moon withdrew in woe,
And a voice sweet, but sad, responded "No!"

Tell me, my secret soul,
Oh! tell me, Hope and Faith,
Is there no resting place
From sorrow sin and death:
Is there no happy spot,
Where mortals may be bless'd,
Where grief may find a balm,
And weariness a rest?

Faith, Hope, and Love, best known to mortal given,
Wav'd their bright wings, and whisper'd, "Yes, in Heaven."

THE FRIEND.

TENTH MONTH, 31, 1840.

A communication from a Friend of Ohio, which has been detained on the road, enables us to add the following to the brief statement already given of the yearly meeting in that state:—

Our Yearly Meeting convened on the 7th, and closed on the 11th of 9th month—the meeting of ministers and elders beginning on the 5th.

The assembly was larger than at any other time since the separation; and the blessed Head of the church was pleased to own our deliberations from day to day, for which favour gratitude was felt by many.

A continued if not increased concern was felt that our members may steadfastly maintain the faith once delivered to the saints; in which we assuredly believe our dear forefathers in the truth were established.

The maintenance of our peculiar testimonies formed also an interesting part of the concern of the meeting, as being important to ourselves and to mankind at large.

A feeling of sympathy was spread over the meeting for the aborigines of this country, in the multiplied sufferings attendant upon their removal from their late abodes to the uncultivated wilds of the west. The subject was, by minute, recommended to the attention of our meeting for sufferings, in order that every proper opening may be embraced for advocating, under the benign influence of the gospel, the improvement of their condition.

Our establishment among the Shawnee, west of the Mississippi, was reported to be in a more prosperous condition than at any former period. A Friend and his family acquainted with Indian manners, and well calculated to promote their civilization and Christian instruction; also a male teacher, a Friend, are stationed there—a school of about thirty Indian children being in operation.

The general condition of the sons of Africa was brought into notice, more particularly by reading the epistle on that subject, from our brethren at their last Yearly Meeting held in London. Much commiseration for this suffering part of the human family was felt and expressed, and their situation, particularly as respects those within our own limits, who, though nominally free, are nevertheless labouring under many disabilities, was also recommended to the attention of our meeting for sufferings.

There never perhaps was less disposition among us than at the present time to countenance the circulation of books or writings, calculated to disparage the enlightened views entertained by our worthy predecessors of the spirituality of the gospel dispensation, as handed down to us in their doctrinal writings.

The guarded education of our youth, which has for several years engaged the attention of the meeting, was reported to by the quarterly meetings; and although discouragements and difficulties present in prosecuting this interesting concern, yet the subject was again pressing recommended to the attention of our subordinate meetings and members as one of great importance to the welfare of the rising generation and the Society at large.

After repeated attempts to obtain a copy, we have at length succeeded in placing upon our pages the general printed edition, issued by the late Yearly Meeting of London. We have also in possession another interesting document given forth by that meeting, which we propose inserting next week.

DIED, on the morning of the 9th inst., at his residence in Mannington, near Salem, N. J., CLEYTON WISTAR, in the 48th year of his age.

Having been concerned from early life to walk in the fear of the Lord, he was preserved in much circumspection of conduct and conversation, and through the refining baptisms of the Holy Spirit, was prepared for usefulness in the church.

His illness was protracted, continuing more than a year, during which he suffered much, but was preserved in great patience and quiet resignation to the Divine will. For many months previous to his departure, his mind appeared to be very much redeemed from the world, and impressed with a belief that he should not recover. He often said he had no wish to get well, and sometimes would exclaim, "O for an admittance within the pearl gates!" Sensitive of the necessity of filling up the measure of suffering allotted him, he said, "I pray for patience, and desired those about him to join in the petition that it might hold out to the end. Yet he believed it was not altogether on his own account that the season of his probation was lengthened out, and was earnest in desire that it might be sanctified to those about him.

In the fore part of his illness, his mind was introduced into close exercise and conflict, and he continued for a season when the renewed extension of Divine kindness and mercy, he was given to see that his sins were washed away in the blood of Jesus, and a mansion of everlasting felicity prepared for him in that kingdom which shall never have an end. This blessed assurance remained unshaken to the close of life, and he often expressed his earnest desire to be released from the sufferings of the body, that he might enter on the full fruition of peace and joy, which was so clearly opened to his view—saying, "Death had no sting to him, nor would the grave have any victory!" and praying, "Holy Father, if consistent with thy will, be pleased to send thy angels to conduct my spirit to Paradise." Amidst the severest suffering which he was called to endure, the blessed promises of that compassionate Redeemer, who is touched with a feeling of human infirmities, seemed graciously vouchsafed as a strength and support to his mind.

During the many nights of wakefulness and bodily distress which he passed, being unable to lie down, and often greatly oppressed with difficulty of breathing, much of the time was spent in prayer and praise, and in the reading of pertinent and instructive passages of Scripture which were brought to his view. On one occasion, beginning with the 23d Psalm, he continued through several verses, and placed a peculiar emphasis on those striking expressions, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me;—thy rod and thy staff they comfort me." At another time, having passed a night of much suffering, he remarked in the morning that "he had been reclining all night on the bosom of his Saviour." And on another occasion he sweetly and feelingly observed, in the language of the poet,

"Jesus can make a dying bed

Feel soft as downy pillows are."

An alarming and unusual symptom appearing, which caused considerable distress to his family, he calmly remarked, "It is all nothing to me; I am willing every body should know I have no fear of death, and that it has no terrors to me."

Allusion being made to a friend who had prayed at meeting for those who were laid upon the bed of languishing and of death, that they might be divinely supported, and have a clear prospect of future bliss before them, he remarked, "That prayer has been fulfilled to me—every cloud and every doubt is removed."

Appearing at one time more than usually desirous to be released, the question was asked, whether he might not be too anxious? "Perhaps so," was his reply; "but when I consider my poor weak frame, and how much I suffer, and see the bright mansion which is prepared for me, how can I but long to go to it?"

Throughout the course of his illness, his mind was evidently gathered to the Source of all good, and he dropped many other weighty and instructive expressions, convincing that his hopes and dependence were placed on the sure foundation, Christ Jesus, and we doubt not that his redeemed spirit is gone to join the just of all generations, in ascribing blessing, and honour, and salvation, and strength, unto Him that sitteth upon the throne, and unto the Lamb forever.

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PHILADELPHIA.

For "The Friend."

ROME.

(Continued from page 34.)

The manners of the early Romans were frugal and simple in the extreme. The city that was burnt by the Gauls was a collection of cottages and huts, the abodes of husbandmen and banditti. Their habitations were furnished in the rudest manner; they slept on straw, and lived on the coarsest fare. When Camillus entered the capitol, after the Gauls were driven out, he entered it, with his face painted red, like a Mohawk Indian. Several hundred years after the foundation of the city, a law was passed forbidding human sacrifices. It was not until about the time of the capture of Tarentum, B. C. 272, that they coined either silver or gold, the only kind of money previously used having been of iron. It was the plunder of that city which gave them their first taste of foreign luxuries. In all the earlier triumphs they exhibited herds of cattle from the Sabines and Volsci, the empty cars of the Gauls, and the broken arms of the Samnites. But in the triumph of Tarentum the captives were followed by chariots laden with precious furniture, pictures, statues, plate, silver and gold. It was war with Tarentum which first enabled the Romans to measure their legions with the Macedonian phalanx, and taught them all those refinements of the military art of which the Greeks were masters. The capture of Tarentum rendered them the arbiters of Italy, and brought them into rivalry with Carthage for the dominion of Sicily.

The Carthaginian republic had been the controlling power of the western Mediterranean for more than two centuries; it was encircled by a vast commerce, corrupted by the great inequality with which its wealth was distributed, and rendered haughty by extensive colonial possession. The struggle between the two republics was like the desperate encounter of ferocious wild beasts, bent upon mutual destruction. It was more than fifty years before it terminated in the prostration of Carthage, which thus left Rome without a rival in the west, and anxious to avenge upon the east the wrongs she had received at the hands of Pyrrhus.

Admirably adapted as Rome was for conquest, by the iron discipline of her armies, the steady policy of her senate, and the martial enthusiasm of her people, the rapidity of her progress to universal empire from this period forward, was mainly owing to the distracted and exhausted condition of the western world. Each of the great empires of antiquity had arisen upon the ruinous and crumbling fabric of its predecessors; and that of Alexander, broken into hostile kingdoms, all of which were torn by internal dissensions, corrupted by unbridled licentiousness and the most shameless profligacy, did not now contain within itself the capacity for a long continued resistance. It could not but fall before the first bold, well planned and steady attack. But, such is the fate of successful ambition, the poison which had flowed in its veins and destroyed its vitals, was transfused into the life blood of its conqueror, and the liberties of Rome from that moment sickened under the deadly influence of luxury and sudden wealth.

The extension of the Roman dominions beyond the limits of Italy rendered it necessary to increase the powers of the proconsuls and the generals. The immense wealth which was gained in the foreign service enabled those who were thus successful and powerful abroad to become popular at home. Rome was no longer the city of Cincinnatus and the Fabii. It had swelled with the conquests of the republic into a great metropolis. The necessity of conciliating the Italian allies, and of recruiting the armies, had extended to nearly all the surrounding states the privileges of citizenship. The enthusiasm for liberty that marked the primitive Romans, was no part of the character of this mixed assemblage of people, who came from all parts to vote, and to decide questions of peace or war, without a spark of patriotism or a single Roman feeling. The suffrages of this multitude were given to him who was most liberal in his largesses, and who furnished the greatest number of public exhibitions. Hence there took place a fatal change in the character of Rome. The citizen had always been exempt from servile labour, and devoted to the public duties of war or peace. The hired soldiery had relieved him from the former, and now in place of the excitement of the latter was substituted that of public games, and shows where combats of men and of wild beasts daily enraged the national thirst for blood. The enormous wealth that was poured into the lap of her principal citizens by the plunder of the east, enabled private individuals to build and support theatres and temples—to maintain large bodies of dependants—to bribe whole multitudes, and thus to pervert the very forms of free institutions into the means of rising above, and then of trampling upon, the laws.

Such were the means by which the liberty of Rome was destroyed! She had long lost its spirit before its form perished; and the usurpations of the proconsular princes, of Sylla, of Crassus, of Pompey, of Lucullus, and of Cæsar, were the consequences, and not the causes of that change which had come over her institutions and her fortunes.

A great maxim of Roman policy was to divide in order to conquer. Another was to hold up a false appearance of moderation, by always granting to a conquered enemy more favourable terms than he expected, until she was ready for the final blow of destruction. By presenting herself as the protector of the weak against the strong, she found friends in every country, always ready to place themselves under her guardianship. Not an hundred years after she first set foot in Greece her eagles had crossed the Euphrates and ascended the Nile, and she was the acknowledged mistress of all the dominions of Alexander.

The destruction of the liberty of Rome was the result of original disease in her constitution, of disease which strengthened with every accession to her dominions and her wealth. The generals and proconsuls became too powerful for the senate at home, and Sylla and Marius, Pompey and Cæsar, were what they were, because the vices, the temptations and opportunities of the times called such men into action and elevated them into power. The class must have existed even if the virtues of these eminent individuals had equalled their abilities, and rendered them not usurpers but patriots. When the ineffectual struggle of the last of the Romans had yielded to the arms of Augustus, the city of the Brutuses, of the Scipios, the Catos and the Græchis, seemed anxious only to decorate the chains which bound her to the imperial ear, and not only to have lost the possession of freedom, but to be satisfied with the empty shade of its former glories. The tyrant wrought to gratify the citizens by magnificent spectacles, to substitute for the contention of politics the excitement of the theatre and of the gladiatorial contest, and to quench the love of war in the indulgence of unbought luxury. The imperial city was now the centre of the most extensive and powerful empire that the world had yet known. Seated in the centre of the Mediterranean sea, its islands and coasts and tributary waters were all her own. Africa from the gates of Hercules to the Red sea and the mountains of Atlas; Arabia, Syria, Persia and Asia Minor; all Europe, south of the Danube, and west of the Rhine, from Thrace to Spain and Britain, were her subjects or her tributaries. Yet illustrious as Rome had now become for her literature and her arts, and powerful as were her arms, she was hemmed in on all sides by

savage tribes, who were awed, but not subdued before her, and who, driven onwards by irresistible forces from behind, watched every opportunity to attack and encroach, until they finally burst down upon the plains of the south with the suddenness and fury of the hurricane. The light of learning and civilization grew paler and more feeble as it spread from the great face of Rome and Greece, until it lost itself in the darkness of the primeval forests and untrodden deserts that bounded on all sides the vision.

Such was Rome beneath the first of the Cæsars, reclining like a glutted tiger, a fair but false image of gentleness and tranquillity. The temple of Janus was closed for the third time; only once since the age of Numa had she reposed from battle, and now the sheathing of her sword gave peace to the world.

The great platform of central Asia which had so often poured forth its swarms upon the fertile plains of the south, still continued to be the hive of nations. The firm array and warlike spirit of the Greek empires that rose upon the ruins of the power of Alexander, and afterwards the extended and impenetrable frontier of Rome, arrested for a long time the incursions of the Scythian hordes, and diverted the stream of migration and conquest to the northern and western regions of Europe. Beyond the Danube and the Rhine the Roman arms had never made any serious impression, but had even been foiled by the fierce spirit of liberty which animated the Germanic tribes that inhabited the primeval forests of central Europe.

The Celts, the Slavonians, and the Germans, were the three great races who, together with the Pelagic tribes, had occupied the territory of Europe from the earliest ages. The peninsula of Scandinavia was inhabited by the Goths, a race that appears to have migrated at a later period than the others from the common original seat of all these nations in central Asia. It is impossible, with the scanty lights we at present possess, to determine with any accuracy the migrations and relationship of these various tribes. But the general fact may be safely asserted, that the Celts or Gauls appear to have been the earliest of these emigrants from the original seat of mankind, and to have been driven by successive swarms of settlers to the extremities of Europe. They had peopled a part of Italy and Spain, and had spread over Gaul and Britain. They were far from being a savage people, and possessed the arts of agriculture, built towns, and established a subordination of ranks. Their superstition was that of the Druids, and their religious rites, performed in the depth of solemn forests, were polluted by the most cruel human sacrifices. It was this race that inhabited Gaul and Britain at the time of the Roman conquest, and great numbers of them perished amidst the calamities of war and conquest, and many adopted the language and conformed to the manners of Rome, so that the unmixed race is now no where to be found, except in the extremities of the British Isles, and a few isolated and scattered spots on the continent. The Slavonic tribes inhabited the great plains to the north of the Danube; being cultivators of the soil, as well as a pastoral people, they

were less fierce and warlike than the surrounding tribes; and although they shared in the plunder of the provinces, they became in the end the tributaries and serfs of their more powerful neighbours. This main fact in their history is perpetuated by their name, which originally meant glorious, and which has become in all the modern languages of Europe the title of the condition of servitude.

The country immediately bordering on the western bank of the Rhine was the seat of various tribes of the Germanic race, the most warlike and indomitable of all these nations. The Romans in vain attempted to subdue them; for although various tribes were at different times overpowered, and although the Romans took advantage of their dissensions to weaken them, no deep or permanent impression was made upon these fierce natives; who were engaged in constant war, either among themselves, with the Romans, or with their savage neighbours. The vast country to the northeast of these seats of the Germanic and Slavonic tribes, and between them and the great hive of central Asia, was occupied by nations still more savage and rude—the Huns, the Alans, and various Scythian and Tartar tribes, who poured forth, from time to time, in search of plunder or of new abodes. So long as the Roman empire maintained its front firm and unbroken, the waves of these successive inundations were arrested, and the current of migration was bent into a northwestern and then a southern course around the confines of the empire. It was thus that the Vandals, a branch of the great Germanic race, poured across Gaul into Spain, and finally established themselves on the northern coast of Africa.

The liberties of Rome had been crushed by the weight of her foreign possessions, by the enormous inequality of wealth which foreign conquest brought along with it, and by the extinguishment of every particle of Roman spirit in admitting all the nations of Italy to the right of citizenship.

(To be continued.)

From the Charleston Mercury.

WRITING MATERIALS.

The most ancient writings of which we have information were upon hard substances—stone, brick, metals, wood. The Decalogue was engraved on stone. In Greece, Italy and Egypt, marble, brass, and wood, were used for historical records, monumental inscriptions, laws and treaties. Hesiod wrote on leaden plates. The ancient Chinese used wooden tablets, as did the Greeks before Homer's time. Afterwards, their plates of wood were coated with wax, and written with the *stylus*. These tablets were used by the Roman boys at school. According to Plautus, one of the boys used one to break the schoolmaster's head.

They were sometimes fastened together, forming a book, or *codex*, from resemblance to the trunk of a tree. Hence the term *code*.

The edicts of the Roman emperors, senate and magistrates, were on plates of ivory.

Leaves of trees or plants were written upon also, particularly in the east. Hence the origin of the phrase, "the leaves of a book," "the Sibylline leaves," *folios*, &c., from *folium* (a

leaf). Linen was also used, as is seen in the wrappings of mummies.

The bark of trees was afterwards used, and is still common in Asia. The inner bark, or *liber*, was used; whence the Latin "*liber*," a book, and the English, "*library*." A library altogether of bark was recently discovered in Russia. The Saxons used the bark of the beech; and from "*boc*," the Saxon for beech, came our word *book*.

Next was used the papyrus of Egypt; whence our word *paper*. This is a kind of rush growing in marshy places. It was used not only for paper, but for making cloth, ropes, lamp-wicks and boats. Moses was placed by his mother in an ark, or boat, made of it. To make paper, the outer rind was peeled off, and the inner coats, or layers beneath, were placed crosswise, moistened, pressed, dried, smoothed and polished. *Rice paper* is made similarly, from the filmy membranes of the bread-fruit tree.

Parchment and vellum were afterwards introduced, the former made of sheep and goat skins, and the latter of the skins of young calves. There is preserved at Upsal, in Sweden, a manuscript copy of the gospels, in the Gothic translation of Ulfilas, first bishop of the Goths, on violet-coloured vellum, lettered in silver and gold, and bound in massy silver. Most of the ancient manuscripts extant are on parchment.

Paper made of cotton was introduced by the Arabs into Spain. How long it had been used in the east is unknown. About the middle of the fourteenth century, linen paper was substituted, which also was introduced into Europe from the east, where it had been used for centuries. Most of the Oriental manuscripts are upon such paper. The oldest English manuscript on linen paper is dated 1340.

The chisel was used to engrave on stone. To write on bark, soft wood, or waxed tablets, the stylus was used; whence our word *style*. This was made of iron, sharp at one end, to mark with, and flat at the other, to rub out or erase. They were employed sometimes as daggers. Cæsar, when attacked by his murderers, defended himself with one of them. Some persons derive the Italian word *stiletto* from the stylus.

Reeds or canes were used to write on softer substances, the Egyptian *calamus* being preferred. It was pointed out and split like a pen, and left the writing rough and uneven. Pens made of quills came next, their use originating in Europe, and first mentioned in the seventh century. Reeds and canes are still used by some writers in the east, but the goose-quill is the pre-eminent instrument of modern times.

The ancient inks were superior to the modern, in beauty and variety of colour. Besides inks of all colours, the ancients used gold and silver inks, in which capitals, titles, and emphatic words were written, in most manuscripts of the middle ages.

Most old manuscripts are without points, or spaces between the words; but there are many exceptions, and sometimes there is a period after every word.

Originally they wrote from right to left, instead of the present way, which is called

the Ionic method. Afterwards, they wrote backward and forward; *bostrophedon*, as the ox ploughs. The Chinese wrote perpendicularly down, in columns of single words.

The form of letters varied in different centuries. At first, all the letters were capitals. Small letters were introduced in the fourth, but were not in general use before the tenth century. By the peculiar form of the letters, the age of manuscripts is distinguished with great accuracy, from century to century.

The parchment, paper, or other flexible material of ancient writing, was rolled up into a scroll, or *volumen*; whence the word volume.

The sheets written only on one side, were united at the edges, so as to form one long strip, rolled up on a stick, like a map. Of every work, only one book was included in each volume; and, in general, one of our modern volumes would include many ancient ones. Hence the great number of volumes in the ancient libraries.

The present form of books is also very ancient. It is traced back to Pergamus, who first used parchment extensively, and was generally adopted after the time of Augustus, except among the Orientals. Only a small number of extant old manuscripts are in rolls, which is called the Egyptian mode of binding.

Julius Caesar introduced the method of folding letters, and dividing them into pages, in the style of modern books.

The Romans preserved their more precious books in cedar boxes. Hence the praise, "worthy of the cedar." The oil of cedar was also rubbed over books to preserve them.

Transcribing was the only ancient process of multiplying books. The ancient literature would have been wholly lost, had it not been for the Christian religion, and the institution of monasteries. In the dark ages, the monks were the only transcribers. Few hymns could write even their own names; they made their mark. Charlemagne, and several other European monarchs of those times could not write. The monasteries, being respected in war, were also safe depositories for books. Besides copying, the art of embellishing, or illuminating, was practised by the monks.

The monks, however, destroyed many valuable writings, by obliterating them, and using the same parchment for writing or copying works of less or no value. The revival of letters put a stop to this destructive process. Cicero de Republica was thus washed out and *written over*, but was restored by a chemical process. A commentary of St. Augustine on the psalms had been written over the erased or washed-out writing of Cicero, and the veneration in which the saint was held probably contributed to the preservation of the manuscript.

From a Western Paper.

THE PIASA.

AN INDIAN TRADITION OF ILLINOIS.

No part of the United States, not even the highlands of the Hudson, can vie, in wild and romantic scenery, with the bluffs of Illinois. On one side of the river, often at the water's edge, a perpendicular wall of rock rises to the height of some hundred feet. Generally on the opposite shore is a level bottom or prairie, of several miles in width,

extending to a similar bluff that runs parallel with the river.

One of these ranges commences at Alton, and extends with few intervals for many miles along the left bank of the Illinois. In descending the river to Alton, the traveller will observe between that town and the mouth of the Illinois, a narrow ravine through which a small stream discharges its waters into the Mississippi. That stream is the Piasa. Its name is Indian, and signifies in the language of the Illini, "*the bird that decorates men*." Near the mouth of that stream, on the smooth and perpendicular face of the bluff, at an elevation which no human art can reach, is cut the figure of a enormous bird, with its wings extended. The bird which this figure represents was called by the Indians the Piasa, and from this is derived the name of the stream.

The tradition of the Piasa is still current among all the tribes of the Upper Mississippi, and those who have inhabited the valley of the Illinois, and is briefly this: "Many thousand moons before the arrival of the pale faces, when the great magolynx and mastodon, whose bones are dug up, were still living in this land of the green prairies, there existed a bird of such dimensions that he could easily carry off, in his talons, a full grown deer. Having obtained a taste of human flesh, from the fact that he would prey upon nothing else. He was artful as he was powerful; would dart suddenly upon an Indian, bear him off into one of the caves in the bluff, and devour him. Hundreds of warriors attempted for years to destroy him, but without success. Whole villages were nearly depopulated, and consternation spread through all the tribes of the Illini. At length, Ouatoga, a chief whose fame as a warrior extended even beyond the great lakes, separating himself from the rest of his tribe, fasted in solitude for the space of a whole moon, and prayed to the Great Spirit, the master of life, that he would protect his children from the Piasa. On the last night of his fast, the Great Spirit appeared to him in a dream, and directed him to select twenty of his warriors, each armed with a bow and poisoned arrow, and conceal them in a designated spot. Near the place of their concealment, another warrior was to stand in open view, as a victim for the Piasa, which they must shoot the instant that he pounced upon his prey. When the chief awoke in the morning, he thanked the Great Spirit, and returning to his tribe, told them his dream. The warriors were quickly selected, and placed in ambush as directed. Ouatoga offered himself as the victim. He was willing to die for his tribe. Placing himself in open view of the bluff, he soon saw the Piasa perched on the cliff eyeing his prey. Ouatoga drew up his hands form to its utmost height, and planting his feet firmly upon the earth, began to chant the death song of a warrior. A moment after, the Piasa rose into the air, and swift as a thunder-bolt darted down upon the chief. Scarcely had he reached his victim, when every bow was sprung, and every arrow sent, to the feather, into his body. The Piasa uttered a wild, fearful scream, that resounded far over the opposite side of the river, and expired. Ouatoga was safe. Not an arrow, nor even the talons of the bird, had touched him. The Master of Life, in admiration of the generous deed of Ouatoga, had held over him an invisible shield.

In memory of this event, the image of the Piasa was engraved on the bluff.—Such is the Indian tradition. Of course I do not vouch for its truth. This much, however, is certain; the figure of a large bird cut into the solid rock is still there, and at a height that is perfectly inaccessible. How and for what purpose it was made, I leave for others to determine; even at this day, an Indian never passes that spot in his canoe without firing his gun at the figure of the bird. The marks of balls on the rock are almost innumerable.

Near the close of March of the present year, I

was induced to visit the bluffs below the mouth of the Illinois and above that of the Piasa. My curiosity was principally directed to the examination of a cave connected with the above traditions, as one of those to which the bird had carried his human victims. Preceded by an intelligent guide, who carried a spade, I set out on my excursion. The cave was extremely difficult of access, and at one point of our progress I stood at an elevation of more than one hundred and fifty feet on the face of the bluff, with barely room to sustain one foot. The unbroken wall towered above me, while below was the river. After a long and perilous climbing we reached the cavern, which was about fifty feet above the river. By the aid of a long pole, placed on the projecting rock and the upper end touching the mouth of the cave, we succeeded in entering it. Nothing could be more impressive than the view from the entrance of this cavern. The Mississippi was rolling in silent grandeur beneath us: high over our heads a single cedar hung its branches over the cliff, on the top of which was seated a bald eagle. No other sound or sign of life was near us. A sabbath stillness rested upon the scene. Not a cloud was in the heavens; not a breath of air was stirring. The broad Mississippi lay before us, calm and smooth as a lake. The landscape presented the same wild aspect as it did before it had met the eye of the white man.

The roof of the cavern was vaulted, the top of which was hardly less than twenty-five feet in height. The shape of the cave was irregular, but so far as I could judge, the bottom would average twenty by thirty feet. The floor of this cave, through its whole extent, was a mass of human bone. Skulls and other bones were mingled together in the utmost confusion. To what depth they extended I am unable to decide. We dug to the depth of three or four feet in every quarter of the cavern, and still we found only bones. The remains of thousands must have been deposited here. How, and by whom, and for what purpose, it is impossible to conjecture. J. ft.

A Touching Incident.—The Baltimore American states, that as a lad of about twelve years of age was reaching from the wharf, at the foot of Fell street on the Point, he lost his balance and was precipitated into the water. He was seen by his mother, a German woman, who, unable to speak English, ran about in a frantic state for assistance; in the mean time, a blacksmith, named Charles Hergeshimer, who had observed the accident from the shop in which he was at work, had thrown down his hammer, and hurrying to the spot, plunged into the water, brought up the boy, and in another minute restored him to the overjoyed mother, nothing the worse for his accidental bath than a drenched suit of clothes. The gratitude of the mother for the prompt and manly act which had rescued her son from an untimely death, though it could be but expressed in words, must have been highly gratifying to him who had been the instrument of her son's preservation.

Cheap and Valuable Manure.—Raise a platform of earth, eight feet wide, one foot high, and of any length, according to the quantity wanted, and on a headland of a field. On the first stratum of earth lay a thin stratum of lime fresh from the kiln, dissolve or slake this with salt brine or sea water, from the nose of a watering pot; add immediately another layer of earth, then lime and brine as before, carrying it to any convenient height. In a week it should be turned over, carefully broken and mixed, so that the mass may be thoroughly incorporated. This compost doubles the crop of potatoes and cabbages, and is actually better than stable dung.

A Testimony to the authority of Christ in his Church, and to the spirituality of the Gospel Dispensation; also, against some of the corruptions of professing Christendom.

We feel engaged at the present time to remind our members, and also to submit to the serious reflection of others, those views of the spiritual reign of our holy Redeemer, which have, from its origin, distinguished our religious Society.

Accepting with thankfulness the Holy Scriptures, as a revelation from God to the children of men, we have ever received these writings as an invaluable blessing, and believed that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness. It is therefore our earnest desire that, under the enlightening influence of the Holy Spirit by which they were given forth, they may be read and meditated upon, and followed by all men.

They do clearly record for our instruction the setting up, and the continuance through successive generations, under the immediate direction of the Most High, of an outward priesthood, of ceremonial laws and ordinances, of tithes, of feasts and sacrifices, of types and figures, which, however, were to be fulfilled in Christ, and which were abolished by that one offering of himself, by which he hath perfected for ever all them that are sanctified.

He is come in the flesh: He hath made reconciliation for iniquity, and hath appeared, to put away sin by the sacrifice of Himself: He is the propitiation for the sins of the whole world: He is our unchangeable and only High Priest, who ever liveth to make intercession for us, and through Him by one spirit we have access unto the Father. The Mosaic institutions, and all the rituals of a ceremonial law, are terminated. The Levitical priesthood has ceased, being superseded by Christ, who has ascended into heaven, and now sitteth at the right hand of the Father. No outward provision similar in nature or character was established by Him. He conferred no power on man to provide a line of successors to his apostles. An outward priesthood has notwithstanding been set up, and a power has been assumed and exercised over the hearts and consciences of men, which He never bestowed. These evils and others in the church had their origin in the corrupt will and wisdom of man, they have long obstructed, and are still obstructing the reign of the Messiah, by interfering with that prerogative to reign in the church, and in the hearts of the children of men, which belongeth to Him alone.

Unto our Lord, risen from the dead and glorified with the Father, is given all power in heaven and on earth. He is appointed for a leader and commander to the people. His kingdom is an everlasting kingdom, and of the increase of his government and peace there shall be no end. It is one of the very striking features of his religion, that through Him we receive the Holy Spirit, to reprove the world of sin. The dark heart of man is thereby enlightened to see his undone condition by nature. By the effectual working of the grace of God the sinner is brought to tremble for his sins, to repent, and to forsake them, and to flee

for refuge to the hope set before him in the gospel, seeking redemption through the blood of Christ, even the forgiveness of sins.

The work of the Spirit is a deep and a heart-searching work. Its office is not only to cleanse the evil heart of man from the grosser enormities of sin, but to crucify the flesh, with the affections and lusts thereof, to subject the will and wisdom of the creature to its own divine power, to bring every thought into captivity to the obedience of Christ. We do therefore earnestly desire that all men may be brought to take more heed to this heavenly Teacher, who would, as believed in and obeyed, carry forward and complete a mighty change in the heart.

It is the prerogative of Christ to call and qualify by the Holy Spirit his servants to minister in word and doctrine, and to preach repentance towards God and faith towards our Lord Jesus Christ. In the earliest period of the Christian church his Spirit was, agreeably to ancient prophecy, poured upon servants and upon hand-maidens, and we believe He continues to call, from the young and from the old, from the unlearned and from the poor, from the wise and from the rich, from women as well as from men, those whom He commissions to declare unto others the way of salvation. And seeing that this gift of the Holy Spirit cometh from God only, the ministry ought not, in our apprehension, to be performed at stated times of human appointment, neither ought there to be any previous preparation by the minister, of matter to be communicated by him to an audience, when met for the purpose of performing the solemn duty of worship unto God. But it should be exercised in that ability which he giveth on the occasion, and which he graciously renews from time to time, as it seemeth him good.

The servants of Christ, who labour in the ministry, are to be highly esteemed for their work's sake, and when they leave their outward avocations, at his call, to preach the gospel, their outward wants should be cheerfully supplied, if needful; yet we consider the gift of the ministry to be of so pure and sacred a nature, that no payment should be made for its exercise, and that it ought never to be undertaken for pecuniary remuneration. As the gift is free, the exercise of it ought to be free also, in accordance with the precept of our Lord, "freely ye have received, freely give." We think that all payments to the ministers of the gospel, for their services, are calculated, in their effects, to obstruct the faithful ministration of the word—to hinder the honest declaration of the whole counsel of God, in the authority of Him who is given to be Head over all things to his church.

In accordance with the views already stated, we consider that no provision of man's arrangement ought to be resorted to for qualifying those who feel themselves called to minister unto others. We believe it to be the duty of the ministers of the gospel, to be diligent in the fear of God in reading the Holy Scriptures; neither do we undervalue human learning. But to subject any such to a course of teaching, as a necessary preparation for the ministry, is, in our apprehension, to interfere with that work of the Holy Spirit, which our

Lord carries forward in the hearts of those whom He calls to preach his gospel unto others, or to minister to the conditions of the people.

Our Lord leadeth not only his ministers in the path of duty, but He giveth to all his believing children, as they are individually concerned to look unto Him, rightly to occupy with those talents which He entrusts to them for the good of others. And we believe that He will, as the eye is single unto Him for spiritual light and guidance, open their understandings more clearly and experimentally to see, that as all the types and shadows and ordinances of the law were fulfilled in Him, that as he established no outward priesthood, so he established no new ordinances to be administered or to be observed in his church. His baptism is that of the Holy Ghost and of fire. He himself is the bread of life. It is He who giveth the meat which endureth unto everlasting life. He maketh all his faithful followers members of that royal priesthood and holy nation of which the apostle Peter writes; and as they are concerned to order their households in the fear of God, He enables them to instruct their families in the truths of his blessed gospel, and to train them up in the way of holiness.

We are sensible that as a religious Society we have cause for deep humiliation, in that, for want of greater faithfulness and devotedness, we do not, as a church, commend to those around us, as we ought to do, these views of the great privileges and blessings of the gospel dispensation, and of that high attainment which it is the duty of all men to press after. We confess that the love of the world has in too many instances prevented the love of the Father from dwelling in us. At the same time, we feel that we are not justified on this account, in lowering the standard of truth and righteousness, or in flinching from the avowal of what we believe to be our high calling, and the high calling of *all* in Christ Jesus. And we further feel, that it would be a want of faith on our parts, and an act of ingratitude not to acknowledge, that in his mercy, the great Head of the church has, in the different periods of our history, given to his faithful servants among us, of all classes and in all stations, to experience Him to be their Almighty Helper, their King, and their High Priest; and that, when silently met in our assemblies for divine worship, and also for the affairs of the church, He has at times, in his mercy, given us to feel that He was with us to guide us by his Spirit, to preside among us, and to confirm our faith; and that he has by the immediate power of his Spirit enabled his ministers among us to speak to the edification and comfort of others, and to declare the unsearchable riches of Christ. We therefore dare not in any wise abandon those spiritual views of his reign and presence, and of the all-sufficiency of his grace, to which our predecessors in the truth were called to bear testimony.

We believe that the want of a heart-felt reception of those great truths of the gospel which we have thus endeavoured briefly to set forth, as well as the exercise of secular power and human policy, in regard to sacred things, has, in past ages, lamentably hindered the

extension of the kingdom of Christ; and that notwithstanding we live in a day of more general intellectual improvement, the same causes do now greatly obstruct the progress of vital godliness in this country, and in the various nations of professing christendom.

We continue to feel that the imposition of the antichristian yoke of tithes or other payments in lieu of them, as also of what are called church-rates, and the exercise in other ways of ecclesiastical power—all which took their rise in the dark ages of apostasy—are grievances to which we ought not to be subjected. We feel them to be grievances, because we believe not only that they do not belong to the Christian religion, but that they are altogether at variance with it. We have therefore ever regarded it as a duty enjoined upon us, and we still feel it to be our duty, in patience and meekness, but with firmness, to refuse the payment of all these demands. Our Lord himself declares, "One is your Master, even Christ; and all ye are brethren;" and we believe that it is his gracious intention that all his followers, without distinction, should live as brethren. We consider it to be an interference with this Christian privilege for any class of the community to claim for themselves the power of putting any restraints upon the religious liberties of their fellow-men—to attempt through the state to usurp authority over the consciences of others, either by imposing or by upholding pecuniary demands for setting forth the religious opinions of any one portion of the Christian church.

We seek the removal of these false appendages to the religion of Jesus simply by the power of divine truth. May it please the Lord to send forth his light and his truth, and to effect a thorough reformation under the influence of the wisdom that is from above, which is pure, gentle, and easy to be intreated.

May all the members of our religious Society, and may all who profess the name of Christ, be earnest to know in themselves a death unto sin and a new birth unto righteousness. May we, every one of us, be redeemed from corruptible things, and be enabled to walk in the Spirit, to live in the Spirit, and to mind the things of the Spirit. Then shall we, in the mercy of the Lord, become partakers of the blessing contained in that ancient prophecy, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." And we believe it will then be given to us all more clearly to see the many corruptions which still overspread the professing body of Christians—the many human contrivances which prevent the bright shining of the light of the gospel. Highly valuing the ministry of the word, we pray the Lord of the harvest to send forth more labourers into his harvest. May it, however, be our individual and united concern, that, being weaned from dependence upon outward ministry, we may all be brought to an entire trust in Him in whom are hid all the treasures of wisdom and knowledge; and to a settlement in that kingdom which is righteousness, and peace, and joy in the Holy Ghost.

Given forth by the yearly meeting of the religious Society of Friends, held in London by adjournments, from the 20th to the 29th

inclusive of the fifth month, 1840, and in and on behalf thereof, signed by

GEORGE STACEY, Clerk.

For "The Friend."

Early Days in the Society of Friends, exemplifying the Obedience of Faith in the Sufferings of some of its first members, by MARY ANN KELTY. London, 1840.

The above is the title of a book recently published in England, containing interesting narratives of the sufferings and constancy of many of our ancient worthies, in support of their testimony to pure, spiritual, and unadulterated Christianity. The author does not appear to be a member of our religious Society, but from the excellent manner in which she has exemplified the principles of unchangeable truth, in this delineation of the practice of the holy men and women who left the purchase of their sufferings as a legacy to us of the present age, we may infer that she clearly understands and appreciates our great fundamental doctrines. The book is fraught with interest, and I cannot refrain from copying the following concluding remarks, for insertion in "The Friend."

JR.

And thus having ended the proposed task of exemplifying the obedience which is of faith, the labours of the writer of these pages might perhaps conclude. But she feels that a further service is required of her, from which, however she might desire it, she cannot conscientiously be exonerated.

It is in simplicity, and as she humbly trusts, in a measure of godly sincerity, to urge upon you, who are the descendants of these witnesses of the Lord, and who profess the same principle of truth as that by which they glorified God—to consider the immense responsibility which attaches to your walk and conversation before your fellow-creatures. Let other religious professors be what they may, let their habits, whether of business or of pleasure, of public or of domestic life, manifest what spirit they will—you are called, and loudly called, to be a marked and separate people; and that not by a system of peculiarities and a rigid attachment to singularities and distinctions, in which it is obvious that the most insincere can vie with the greatest saint; not by the most rigid faithfulness to any or all of these will your requirements be fulfilled—but by the display of that "banner of the Lord," which your holy forefathers carried so nobly, and which they transmitted as a sacred trust to you. It is by the unfurling of this ensign, with "holiness to the Lord!" engraved on every part of it—and by being "living epistles of Christ, known and read of all men;" that you are to evince the illustrious stock from whence you are derived—illustrious in that true nobility which comes from God.

"What is it," says one of those illustrious ones, (Isaac Pennington), "What is it to have a distinct name, or distinct meetings from the world, unless the power of the Lord be felt in your hearts, and his presence in your assemblies?" What is it, indeed, but setting up a broader mark than common for the profane scoffer at all religion to shoot his arrows at?

For what, (it may, and it ought to be asked,) do these distinctions denote? Is it not the profession of something deeper, something more real, more influential, more solemn, more divine, more *spiritual* and *interior* than the generality of religionists profess? Is it not that which your honest ancestors well called *truth*? that glorious principle for which they suffered, and for which some of them were content to die? The *external* nature of formularies, and an adhesion to the *letter* of Scripture, with the aid of this and the other man's notions about such things, may greatly contribute to keep the generality of persons at ease in a low and worldly profession of Christianity. But *you* can find no such comfort in your mode of faith; since "*one is your master, even Christ—Christ, the light of the world—Christ within, the hope of glory.*" *He* will not flatter nor deceive you—he will give you no fraud or false construction of your case. If, as your professed principle directs, you come to him and to his light in your consciences, he will show you how and where you stand; and remember, that if you *do* not come to him, as your living and ever-present teacher, dwelling and speaking to you *in your hearts*, you do not come to *that* which, as it forms the glory, so it forms the *life* of your profession of religion. Wherein do ye differ from others? Surely in nothing but in eccentricity, it might justly be replied, if *this* were not your obvious distinction—that whilst the greater part of religious professors are but gazing at the letter which *describes* truth; you seek after, and endeavour to walk by the powerful, internal guidance of the *thing* itself.

This then is to be your glorious peculiarity—that you are men and women of *truth*! whilst many who name the name of Christ, so far from departing from iniquity, have it written in living characters upon all their transactions; whilst they are known and despised as cunning and over-reaching in commercial dealings—subtle and deceitful in daily intercourse—worshippers of money—watchers for self-advancement, and in all things proving that the advantages of this world are, the "gods many, and lords many" of their genuine devotion—whilst this, we say, is *their condition*—you are to be separated in heart and life from all such defilements—casting them from you to the moles and to the bats.

Suppose it be the degrading era, when commerce best thrives where conscience truckles most to the corruptions of mankind;—suppose the day—the awful day, be come, "when no man can buy or sell, save he that hath the mark or the name of the beast in his right hand;"—still, with the holy patriarch, *every individual amongst you* should be able to say, "my righteousness I hold fast, and will not let it go; my heart shall not reproach me as long as I live."

But I feel compelled to pause, and ask, if it be needful to make to *you* this earnest appeal?—to you, whose membership is in a society, respecting which an individual (Isaac Pennington) could once thus nobly testify:

"This light," he says, "teacheth not to covet, not to desire earthly dignities or estates. *Let it be looked at over England*; which of us so much as mind these things? Nay, the

Lord knows that the love of these things is daily rooted out of our hearts more and more, and we are a people whom the world cannot charge with covetousness or love of the world, wherewith all sorts of professors hitherto have been too justly chargeable."

Oh, Friends! if in the least measure, a mightier hand than that frail one which traces these lines, should thereby knock at the door of your hearts, and ask, if all be well there; if, "in the cool of the day," that still small voice, which spoke in love and consolation to your fathers, pleads somewhat sorrowfully, and as it may be, in this wise, speaking unto you; "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wastest after me in the wilderness, in a land that was not sown—Israel was holiness to the Lord"—if, to this tender appeal, it *might* be added, "but now they are gone far from me, and have walked after vanity, and are become vain"—if such should be the case—oh! think once more—how solemn is the admonition!

No common trust was that consigned to you—no common principles—no common, notional, outside religion. It was a REALITY—a life—and a ministration of life to those who received it! Where is it then? For, he assured, that God will require it at your hands. Where is the true gospel message that was left with you? for this was the message which was declared unto you, that "God is light, and in him is no darkness at all." If any come amongst you, seeking for the declaration of this gospel message, do they find your ministers breaking that bread of life to hungry souls, which their predecessors in the Master's vineyard dealt out so freely. Suppose the case, that some wounded, wandering sheep, who had long gone astray in the wilderness, asking its way to the true fold, first of one hireling, and then of another, should meet, in its distress, with the living ministrations of one of your forefathers; which flowing as they did from the same Spirit that gave forth the Scriptures, caused Scripture itself to be understood by this inquirer, as it never was before—suppose such an one as this to say, "Here is the ministry of Christ! here is his true apostle telling me where to seek for my beloved! Oh! here is indeed a 'feeder of the flock,' a faithful overseer! Here I am met with bread—not with the dry hard stones of words and notions—here I am turned to the life within—the light within—and not drawn out into a labyrinth of confused conceptions about it. Let me join myself to the people who are thus taught, and who are walking by the counsels of this living and ever-present Teacher." Suppose, I say, such an one to come into your assemblies?—does he find this *peculiar feature* of your professed principle, and of your ancestor's ministry, *distinctly exhibited, and livingly enforced*? I ask again, does he find the peculiar excellence and truth of an *inward revelation* of Christ, the light of life—a *Redeemer working redemption within*, which formed the unvarying and unceasing theme of the ancient Friends' labours—continually declared, its power testified to—and the way to experience it explained? or does he find that, commonly, and with very rare exceptions, the declarations of your ministers, are as *lifeless*,

as *outward*, as *doctrinal*, as *notional*, and as *professing*, (in so far as respects the turning persons to the living and true Redeemer and Teacher, in *their own souls*,) as the effusions of those who openly profess the *letter* of Scripture to be their only safe and sufficient guide?

Permit me also to suppose the case yet further. If such an one as this, warmed with affectionate esteem for the memory of the just, grateful for the binding up of many wounds, the strengthening of much weakness—and in humility, hoping also the guiding into much good, from the faithful, precious, and sincere example of your predecessors—if such an one as this, I say, should turn an inquiring look upon you as their descendants and proper representatives; does he find you honouring their memory, not merely by an outward adherence to visible distinctions, but by that inward, spiritual, and vital separation from all evil, that holy scorn of a vain, proud, covetous, money-loving, worldly spirit, which marked them as a people whom God had set apart for himself?

Believe me, it is no light or superficial feeling that prompts me to submit these queries to your consideration; for if he that converteth a sinner from the error of his ways, does a great and faithful service to the Lord; he that in any wise casts a stumbling-block in a brother's way, hath need to pause in time, and see that he discover and remove it.

I say not that such is *your case*. I only say, that, considering how great and glorious, in respect to the work of God, were the services and example of your predecessors; how influential and important their ministrations in life and power,—and especially in preaching that wherein *alone* life and power consists, or can ever be found; even in an abiding acquaintance with "the true light which enlighteneth every man that cometh into the world"—it behoves you to see that the talent entrusted to you, is not "laid up in a napkin"—neither that you dig in the earth after the gold that perisheth, and thereby hide your Lord's money.

(Remainder next week.)

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 36.)

Mary Clark, who is mentioned in John Copeland's letter as being on the 12th of the sixth month, 1657, at Rhode Island, waiting to go towards Boston, was the wife of John Clark, merchant tailor of London. From the scanty information we can gather respecting this dear Friend, it would appear that sympathy with her oppressed and afflicted fellow-members was a distinguished trait of her character. The first trace which we find of her is in the performance of a religious duty exemplifying this. In the year 1655, Friends at Evesham, in Worcestershire, were subjected to much suffering through the persecuting spirit of the local magistracy. Understanding this, Mary was brought into a sym-

pathetic participation of their trials, and was bound in spirit to go down from London, and plead with the mayor of Evesham on their account. Whilst she was yet unfolding to that magistrate the concern she was under for her Friends, he thrust her out of his office, and then commanded that she should be placed in the stocks. The order was executed upon her; and for three hours, on a market day, she was kept therein, an object of scorn and contempt to the vulgar, the indecent and profane. This must have been peculiarly trying to one who, Christopher Holder and John Copeland testify, was "a modest and innocent woman, who feared God with all her household." In 1657, she "left her husband and family to go on the Lord's errand to the town of Boston, in New England, the burden of the word lying so sore upon her, that she regarded not what sufferings she sustained, so that, according to his will, she might be discharged from under it." She reached Boston from Rhode Island, towards the close of the 6th month, and being detected by her speech, the magistrates were soon made acquainted with her arrival. A warrant was issued against her, and being arrested on the 29th of that month, she was, in accordance with the provisions of the law against Quakers already recited, severely whipped on being committed to prison. This punishment was barbarously executed, she receiving twenty stripes with a heavy three corded whip. She was detained in the prison twelve weeks, during the latter part of which she suffered much from the cold. But whatever she was called on to endure, her friends, above quoted, testify, that she sustained it all patiently, "her innocence preaching condemnation to her adversaries; and for her faithfulness herein the Lord God is her reward." To conclude this short biographical sketch, I may just add, that after her release from confinement in Boston, she laboured in the gospel throughout New England until the summer of the ensuing year, 1658, when, with Richard Dowdney and Mary Weatherhead, she was shipwrecked. They were all three suddenly called by their Heavenly Master from the scenes of their sufferings below, to the enjoyment prepared for those, who, having come out of great tribulation, with their robes washed in the blood of the Lamb, are permitted to stand before the throne of God, and serve him day and night in his temple.

The visit of Christopher Holder and John Copeland to Sandwich and Plymouth, and of Mary Clark to Boston, excited great tribulation and fear among the rulers in the different New England colonies. As Rhode Island was the only place which harboured the poor persecuted Quakers, the commissioners of the united colonies were determined, by threats, to force the rulers of that colony to banish them from thence. For this purpose, at their meeting in the early part of the seventh month, this year, 1657, they prepared and forwarded the following letter. The minute and the letter are taken verbatim from the old colonial records.

"Sept. 12—1657. The commissioners being informed that divers Quakers are arrived this summer at Road Island, and entertained there, which may prove dangerous to the colonies,

thought meet to manifest their minds to the Gouerner there as followeth;

"Gent. We suppose you have understood that the last year a companie of quakers arrived at Boston vpon noe other account than to disperse their pernicious opinions had they not bene prevented by the prudent care of that Gouernment, whose by that experience they had of them being senceable of the Danger that might befall the Christian Religion heer professed, by suffering such to be Receiued or continued in the country, presented the same vnto the Commissioners att their Meeting at Plymouth; where vpon that occasion comended it to the general courts of the United Colonies, that all Quakers, Ranters and such notorious heretiques might be prohibited coming among vs; and that if such should arise from amongst ourselves speedy care might be taken to Remoue them; (and as wee are Informed) the severall jurisdictions have made provision accordingly; but it is by experience found that means will fall short without further care by Reason of your Admission and Receiueing of such from whence they may have opportunitie to creep in amongst vs, or meanes to enfuse and spread there Accursed tenets to the great trouble of the colonies if not to the

professed in them; Notwithstanding any care that hath bene hitherto taken to prevent the same; whereof we can not but bee very senceable and thinke noe care to great to preserve vs from such a pest, the Contagion whereof (if Receiued) within your Colonie were dangerous, &c. to be defused to the other by means of the Inter-course, especially to the places of trad amongst vs; which wee desire may bee with safety continued between vs; we therefore make it our Request that you as the rest of the Colonies, take such order heerein that your Neighbour may be freed from that Danger. That you remove these Quakers that have been Receiued, and for the future prohibit their coming amongst you; wherevnto the Rule of Charitie to your selves and vs (wee conceiue) doth oblige you; wherein if you should wee hope you will not be wanting; yett wee could not but signify this our Desire; and further declare that wee apprehend that it will bee our Duty seriously to consider what provision God may call vs to make to prevent the aforesaid mischief; and for our further guidance and direction heerein wee desire you to Imparte your mind and Resolution to the General court of the Massachusetts, which Assemblie the 14th of October next. We have not further to trouble you att present but to Assure you wee desire to continue your loving Friends and Neighbours the Commissioners of the United Colonies.

SIMON BRADSTREET, *President.*

DANIEL DENISON,

THOMAS PRENCE,

JOHN MASON,

JOHN TAYLCOTT,

THEOPHILAS EATTON,

WILLIAM LEETE.

"Boston, Septem. 12, 1657."

Christopher Holder and John Copeland remained with their friends in Rhode Island, until about the middle of the seventh month, when they passed north into the Massachusetts

colony. It does not appear that they entered into Boston, but went directly on to Salem, in the neighbourhood of which they held religious meetings, wherein several were convinced. They thus describe their visit: "These two pilgrims having obtained mercy from God, and being baptised into his covenant Christ Jesus, preached freely unto them the things that they had seen and heard, and their hands had handled, which, as an engrafted wood took place in them, such as never can be rooted out, so that their hearers in a short time became their fellow-sufferers."

On the 21st of the seventh month, it being the first day of the week, they attended at the public place of worship; and when the service of the minister of the place was over, Christopher Holder spake a few words. On this one of the commissioners seized him, and with great force and anger thrust a glove and handkerchief into his mouth. Samuel Shattock, whose heart had been opened to receive the truth, was fearful lest his friend should be choked, to prevent which, he seized the hand of the commissioner, and drew it away. For this act he was himself arrested, sent to Boston and committed to prison. The two Friends being violently carried out of the place of worship, were confined in a neighbouring house until the ensuing day. They were then taken to Boston, where, adopting their own words, "The deputy governor, Richard Bellingham, the secretary, with the elder and deacon of that town, came to the jailer's house, who sent for us apart, and examined us apart, thinking to entangle us in our own words, and find us in contradictions; but we abiding in the truth, which is but one, spake one thing, so that they had no advantage against us, neither could take hold of any thing we had spoken; but said our answers were delusive, and that the devil had taught us a deal of subtilty." Being recommitted to prison for a few hours, they were then called up before the governor of the colony and the commissioners of the united colonies, before whom they were subjected to a frivolous examination, at the close of which they were sentenced to be severely whipped, under the law of 10th month, 1656. The instrument made use of in inflicting this punishment was of three cords, which were knotted. The executioner measured his ground, and gave them each thirty strokes, every one of which was laid on with his utmost strength. Their bodies were miserably torn and inflamed; but they were allowed neither bed nor straw to lie on, and for three days the jailer furnished them no food or drink. During this period they lay upon boards, and the only sustenance they received was a little water given them by one of the prisoners, who, for this act of charity, was fiercely threatened by the jailer. But though thus treated by man, they were not forsaken by their Divine Master, who not only sustained and preserved them in these hours of extremity, but enabled them to rejoice in the sensible evidence of his approving presence.

Samuel Shattock who was, as before stated, committed to prison, was kept in confinement for a short time as a friend to the Quakers; but on his giving bond for £20 to answer it at the next court, and promising in the mean time

not to attend meetings which any Quakers might hold, he was set at liberty. He was a young convert, and not then established in the truth, or he could not have submitted to this requisition.

The court then issued warrants, under which Lawrence and Cassandra Southick, an aged couple of Salem, were arrested for having received Christopher and John into their house, and furnished them with refreshments whilst there. After examination, it appearing that Lawrence was a member of the congregation at Salem, he was released, his case being referred to his brethren there for church censure. Cassandra, however, who had for a long period been unable to unite with them in doctrine or worship, and who was not therefore amenable to that tribunal, was sentenced by the court to imprisonment in Boston jail, where she was kept for seven weeks. Leaving her with Mary Clark, Christopher Holder and John Copeland, in confinement there, we may now look round and inquire how some of the other labourers in the gospel, who had come over in the Woodhouse, were occupied.

Humphrey Norton appears to have remained within the limits of Rhode Island and Providence plantations during the sixth and seventh months. But feeling an engagement of mind to visit the seed throughout Plymouth colony, and to attend the general court to be held there in the eighth month, he left his former field of labour and went to Sandwich. He was not, however, permitted long to minister in peace among the new converts in that place. Thomas Prince, the governor, issued a warrant against him as an extravagant person, on which he was arrested and conveyed to Plymouth. Here he was detained without examination so long, that he feared the court would adjourn without giving him a hearing. To endeavour to prevent this, he sent the following communication to the magistrates:

"Seeing you have apprehended me publicly as an evil doer, and have continued me contrary to law, equity, and good conscience, I require of you a publique examination, and if found guilty (to be) publicly punished; if not, cleared."

On the reception of this, the court directed that he should be brought before them; and many of the magistrates were moderate during his examination, patiently listening to his remarks. The governor was, however, more violent than heretofore; and leaving the consideration of the legality of his arrest and imprisonment, he commenced an attack upon the doctrines of Friends. He said Humphrey could not prove that that light which lighteth every one was sufficient to salvation; and entered into an argument to prove the contrary. Humphrey, to use his own language, "to manifest his blindness, and to satisfy the simple, showed him in express words, that 'the grace of God that bringeth salvation hath appeared unto all men;' and that Christ had said, 'my grace is sufficient; this little grain at that time stop the lion's mouth.'" The governor then asked him "Whether the Scriptures were not the rule of life, and ground of faith?" Humphrey replied in the negative; and told them that, from the testimony of the Scriptures

themselves, they could neither prove them the rule of life, nor the ground of faith. The governor then said, "They are able to make wise unto salvation through faith in Christ Jesus." On this Humphrey explained that their efficacy was through faith in Christ Jesus, who is himself both the author and finisher of the saint's faith, and the true rule and guide of life. The oath of fidelity to their government was then proffered to him; but on his asking what Scripture they had for tendering such an oath to him, they did not press his taking it. He was now withdrawn a short time from court, and when brought in again, it was to hear a sentence of banishment read against him precisely similar to that already recorded as issued against Christopher Holder and John Copeland. Humphrey, who appears never to have been disconcerted, appealed to the governor whether he was doing as he would be done unto, yea or nay, in giving a stranger whose face he had never seen before the name of an extravagant person. He reminded him that he was once a stranger in that land, and desired him to consider how he should have felt if on his arrival he had been thus branded. He then addressed the court, and told them that there had been in his case false imprisonment, as they had not proved against him the violation of any of their laws. He also desired to know who was to pay for his expenses during the time he had thus been illegally detained. John Alden, one of the magistrates, then told him, that as to the payment of these costs and charges, it should be left entirely to his freedom. He was then sent fifty miles towards Rhode Island, and being set at liberty, proceeded on to that place. Although they had not charged him in the order of banishment with any crime or misdemeanor, yet, feeling the necessity of something to justify to posterity the action of the court, they entered on their records that he had been convicted of divers errors.

Ralph Allin and William Newland, both numbered among those inhabitants of Sandwich who had been convinced of the truth, were summoned to appear at Plymouth to serve on the jury at this court. Ralph was notified to serve both on the high and petty juries. In obedience to the order they went, and expressed their willingness to serve the country if they might do it without taking an oath; which, as it would be a breach of the commandment of Christ, they could not do for conscience sake. After fining William Newland ten shillings for refusing to serve, and ten shillings for desiring that C. Holder and J. Copeland might have a copy of the warrant on which they were arrested, they were both released from serving as jurymen, but commanded to remain in attendance on the court. Before this body had adjourned, they were brought before it as criminals, on the charge of keeping disorderly meetings in their houses. These, which appear to have been the first meetings of Friends regularly held on this continent, except, perhaps, one at or near Newport, and one at Providence, could scarcely be called disorderly meetings with any propriety, seeing none came thither but to wait upon God, saving those sent by the magistrates to disturb them. For these meetings the two Friends

were fined twenty shillings each, and were commanded to find sureties of £80 for their good behaviour for the next six months. This they refused to do, as it implied a relinquishment of that worship of Almighty God which they believed was according to his will. They had ever understood that liberty of conscience was their right under the Plymouth instrument of government, and considering it of too high a value to be parted with through fear of personal suffering, they remained firm in their duty. They were therefore committed to the chief marshal, who kept them prisoners from their families. By the sentence they were to pay five shillings for commitment, five shillings for release, and five shillings for every day they remained in prison. They were confined nearly five months. When half that period had expired, they were offered their liberty if they would promise neither to receive or listen to a Quaker. This of course they refused. On their release, the goods of Wm. Newland were distrained for his fines, but the marshal having been moderate and kind, and leaving it entirely to them to pay him any thing or not, they were most easy to satisfy him for all they had eaten.

N. E.

Longevity.—In the town of Gloucester, Mass., with a population of 2,300, there are 27 revolutionary pensioners; 84 persons between 60 and 70 years of age, of whom 48 are females—58 between 70 and 80, of whom 42 are females—28 between 80 and 90, of whom 16 are females—and 2 females between 90 and 100.

THE FRIEND.
ELEVENTH MONTH, 7, 1840.

Baltimore Yearly Meeting of Friends, comprehending the Western Shore of Maryland, and part of Virginia and Pennsylvania, commenced its session at Baltimore on Second day, the 26th ult. and concluded on the 29th: the meeting of ministers and elders being held on Seventh day preceding, as usual. From the information we have been enabled to obtain, it appears that the number in attendance was at least not inferior to last year, and several from other yearly meetings, ministers and others, were likewise acceptably present. Although little occurred beyond the regular proceedings, including the examination into the state of Society, there were witnessed seasons of instruction and lively interest, brotherly love and harmony being predominant throughout. A new meeting for worship was established at Curwensville, Clearfield county, Pa., which is also constituted a preparative meeting. An encouraging report was read in relation to the settlement among the Indians west of the Mississippi, under the joint care of this meeting and Friends of Ohio and Indiana.

A male teacher is wanted for Friends' School at Springfield, Delaware County, Pennsylvania. Apply to Joel Evans, Springfield, or William Rhoads, Newtown, Pennsylvania.

A special meeting of the "Female Branch" of the Auxiliary Bible Association of Friends, in Philadelphia Quarterly Meeting, will be held on the 12th instant, at 4 o'clock P. M., in Friends' Reading Room, Apple Tree alley, 11th mo. 7th.

A stated meeting of the Concord Auxiliary Bible Association of Friends, will be held at Friends' Meeting House, Middletown, on 2d day, the 9th day of the 11th month, at 11 o'clock A. M. The female members are respectfully invited to attend.

HOWARD YARNALL, Secretary.
10th mo. 28th, 1840.

FRIENDS' READING ROOM LECTURES.

A course of lectures on geology, will, if nothing prevent, be delivered by Dr. Joseph Thomas, to commence on Fifth day evening, the 12th instant, at half past seven o'clock.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigues, No. 185 North Seventh street, and No. 41 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Edward Yarnall, southwest corner of Twelfth and George streets, and No. 39 Market street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the Month.—Samuel B. Morris, Germantown; Charles Allen, No. 146 Pine street; Clayton Newbold, No. 28 north Fourth street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

MARRIED, at Friends' Meeting House in Sixth street, on Third day, the 29th of 9th month last, JOSEPH RAYBURN, of the Northern Liberties, to SARAH CLARE, of this city.

Departed this life, aged 23 years, ELIZABETH HOGE, a member of Hopewell Monthly and Goosecreek Particular Meeting. During a lingering illness which bore with Christian fortitude, divers weighty and instructive expressions fell from her, from which we select a few. At one time, when in great bodily suffering, observing her sisters to weep, she said, dear sisters do not weep for me, but rather join in praising the Lord for his unmerited mercy to me through his redeeming blood. At another time, a friend remarked to her with Christian hope, all was peace within—she replied, Oh, yes! it has felt to me, for some time, as if my sins were gone before hand to judgment, and that his all-sustaining arm is round about me; if it were not so, I think I could not bear up under my sufferings. She continued in this sweet frame of mind, until her peaceful close on the 15th of 10th month, 1840.

She suddenly, on Second day morning, 26th ult., HANNAH, wife of Samuel Garrett, of Upper Darby.

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THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

ROME.

(Concluded from p. 42.)

The Julian family seized the reins of government at this critical period, and the army, the senate, and the people, were alike willing to exchange the ferocious disorders of an oligarchy of proconsuls for the tranquil and undisputed sway of a single master.

Augustus was compelled to yield to the love of liberty, which yet lingered in the breasts of the Roman senators, by complying with the forms of the republic. The people, who were fed from the public treasury, he amused and quieted by an uninterrupted succession of public games and exhibitions.

The noble families whose Roman spirit rendered them odious and dangerous to the emperors, either perished by the decree of the tyrant, or yielded to the universal corruption. Uncontrolled dominion and unbounded wealth and luxury produced their fruits of the most frightful corruption of morals, and the most insane and execrable abuse of power in the princes of the Julian family, who swayed the Roman sceptre for nearly a century, until the fury of an insane monster drove even the slavish devotion of the soldiery to madness, and hurled him from the throne. After a short period of turbulence and anarchy, the empire again found peace beneath the sway of the Flavian family, the longest succession of virtuous princes—if we except the execrable Domitian from their catalogue, that ever held the sceptre. All that moderation and wisdom in the rulers could do to support the overloaded weight of the Roman dominion was performed by them with no other effort than to defer the impending destruction.

The provinces more especially shared in the prosperity which attended the pacific policy and paternal rule of Titus, of Trajan, of Adrian, and the Antonines. It was chiefly during this period that Gaul, Spain, Africa and the East witnessed the erection of those magnificent edifices, the ruins of which are among the proudest monuments of the grandeur of the Roman world.

These golden days of the empire ended with the death of the last of the Antonines, and the third century of our era witnessed upon

the throne of the Cæsars a succession of soldiers of fortune—the heads of a ferocious democracy of Praetorian guards, men taken from the lowest ranks of the army—raised—without any merit but that of brutal courage—by the brutal caprice of the legions. Moors, Arabians and Goths—men ignorant, uneducated and ferocious, who kept the empire for ninety-two years in the flames of an incessant civil war, who had not a single Roman feeling, and who at length, by the excesses of their brutality and incapacity, compelled the soldiery to entrust the reins of government to the bold and skilful guidance of Diocletian.

But the doom of the empire was already sealed, and all that skill and valour could effect was to ward off the blows that incessantly assailed it, and rendered it more and more tottering.

The causes of that ruin are to be sought in the increasing extension and inveteracy of those disorders that affected the republic, and the progress of which, during the three centuries of which we have been treating, was uninterrupted though unsteady.

The privilege of citizenship, the communication of which to the Italian allies had inflicted a mortal blow upon the spirit of Roman patriotism, was extended under the emperors to all the provinces of the empire, and the feelings associated with the once proud title of a citizen of Rome were obliterated in this promiscuous assemblage of Roman barbarians. The community of language, one of the most powerful of national ties, was altogether lost in the numerous dialects that were spoken throughout the provinces; and the seeds of the first great division that took place, were already sown in the broad line of demarcation between the east and the west, already marked by the exclusive prevalence in the one of the Latin, and in the other of the Greek tongue.

The great senatorial families were the proprietors of immense territories, into which the possessions of the smaller neighbouring landholders had gradually become merged. The lands were tilled by the husbandmen or free coloni, and by the slaves, who scarcely differed from each other in their privileges. The coloni possessed no capital of their own; they tilled the earth with the instruments and cattle of the proprietors, and received their wages in produce. These immense possessions were managed by freedmen or slaves, who oppressed and tyrannized over the miserable cultivators, according to their caprice, and whom they pressed down with greater burdens as the falling fortunes of the empire, and the taxes of the emperor bore with a heavier weight upon the rich proprietors. The peasantry were not allowed to carry arms; their complaints were unheard; the law afforded them no security; their condition became continually more and

more deplorable, and the exactions of the bailiffs more and more ruinous.

The slaves were divided into those who had been born on the estates, and who were treated with some confidence, and those who had been purchased. The former lived in huts, under the eyes of drivers, like the southern negroes. But their numbers were continually on the decline, from ill-treatment, which rendered it necessary to recruit them by fresh purchases from the prisoners taken in war. A continual and prodigious slave-trade from the frontier to the central provinces was thus created. Often the population of a city or province which had revolted was sold under the spear of the prætor; and one territory was thus rendered a solitude for the possession of some princely proprietor, and its inhabitants were borne away to re-people the desolations occasioned in another by the tyranny and cruelty of slavery. An enormous traffic in slaves was also maintained with neighbouring barbarians, who found in the Roman provinces a constant demand for slaves to stimulate them to continual and savage warfare. These wretched beings were worked in chains, shut up at night in caves, and their spirit was crushed by cruel fatigue and merciless oppression.

Sufferings so frightful engendered bitter hatred and revenge, continual servile insurrections, plots and assassinations. The most sanguinary laws were enacted in vain to suppress them, and the forests of the principal provinces—of Gaul and Spain, of Asia Minor and Africa, became peopled with fugitive slaves, like the Maroons of Jamaica, who allied themselves with the savage tribes that infested the mountains and hung upon the neighbouring settlements, ever watching an opportunity for plunder or massacre. So considerable were their numbers, that they are enumerated by historians as a sixth division of the population of the empire.

The incursions of these banditti frequently spread flames and bloodshed over whole provinces, and the consequent insecurity of the husbandmen compelled the humbler proprietors to abandon their possessions for a small price, or for none, and to retire to the villages and cities. This increased the gradual depopulation of the country, which became at last so deplorable that an opulent and noble Roman was often without a neighbour for a distance of ten leagues from his house. The cultivation of the land by these wretched slaves was too expensive to repay the proprietors; they found it to answer a better purpose to turn their estates into pasture grounds; and Italy no longer furnished food for her inhabitants. Sicily, Egypt and Africa became her granaries; and these causes of depopulation gradually spread from the centre to the extremities of the empire.

The inhabitants of the large towns were a mixture of artisans and of freedmen who carried on commerce, who lived on the luxury of the rich, and shared in their corruption;—an idle, a turbulent and restless population;—often formidable to the government, and always in a greater or less degree dependent upon the public distribution of bread for its support.

While these evils were eating like a cancer into the heart of the empire, a disease equally fatal was paralyzing her arm of power. The levies of troops were no longer made in Rome or in Italy. The legions became composed of Gauls and Dacians and Illyrians, more especially of the latter. The empire was divided into a few great military provinces, which supplied the new levies from their extreme borders, as yet untainted by the effeminacy that had enervated the central regions of the empire. Gradually the barbarian allies were enrolled among the legions, and there was thus taking place along the whole of the extended frontier of Rome, a slow but inevitable amalgamation; the infusion of barbarian license and savage ferocity into the legions that gave masters to the empire, and of Roman arts and manners and luxuries into the fierce tribes of the forests.

All these changes went forward simultaneously;—the empire was tottering to its base from internal decay, at the same time that it was putting into the hands of its barbarian neighbours the weapons of its own destruction; and accomplishing in the very preparation of the means of its downfall—one of its great functions, the spreading of civilization throughout the European world. The rich cities of the provinces, no longer defended by the invincible legions of the republic, tempted the inroads of the rude warriors that hung upon the frontier. The universal anarchy of the third century quickened all these seeds of destruction. A new impulse seemed to be given to the invading hordes from behind. Fresh swarms of Asiatics, more and more barbarous as they poured successively along, drove before them the feeble but still fierce and now desperate tribes of the frontier, and impelled them upon the fertile provinces of Greece and Gaul, of Spain and Italy, till at length the whole extent of the western empire was one scene of havoc and desolation and misery.

It seemed as if the civilization of Rome was about to perish to the very root. There were no longer any Romans—but Goths and Spaniards and Gauls. The descendants of slaves of the Corneli, the Scipios, the Brutuses and the Julii, occupied their seats and assumed their honours.

The colossal fabric of the empire stood to the last; for the ancient terror of the name of Rome continued to be a tower of strength to whoever could assume it, and when it fell the ruins covered western Europe with desolation. Gradually the scattered fragments of the mighty fabric were built up into new governments, incongruous and irregular piles of Roman and barbaric architecture;—the original forms of the feudal and representative systems by which modern Europe is governed.

There is no portion of the history of the world so full of instruction to the philosophical

student, so rich in curious learning, and yet so difficult to explore, as the history of Europe from the age of the Antonines to that of the Crusades. In it may be discovered the causes of almost all the great revolutions that have since changed the face of Europe; and amidst the agitations of that stormy period, portions of which are the darkest in the annals of the human race, the eye of philosophy perceives that these calamities were the result of inherent defects in the social system, and that these convulsions were the inevitable attendants of the entire disintegration which society could not but undergo in its ultimate elements, preparatory to the reconstruction of the social fabric, and the reorganization on a broader basis of freedom and justice and religion—of social order.

HAPPINESS IN A HOVEL.

Distant something more than a mile from the village of Deftord, in Leicestershire, at the lower extremity of a steep and rugged lane, was seen an obscure and melancholy hovel. The door stood not wide to invite observation; the cheerful fire gleamed not through the casement to excite attention from the passenger. The low roof and outer wall, were but just perceived among the branches of the hedge-row, unenculred and untrimm'd, that ran between it and the road. As if there were nothing there that any one might seek, no way of access presented itself, and the step of curiosity that would persist in finding entrance, must pass over taud and briars to obtain it. Having reached the door with difficulty, a sight presented itself, such as the eye of delicacy is not wont to look upon. It was not the gay contentedness of peasant life, that poets tell of, and prosperity sometimes stoops to envy. It was not the labourer resting from his toil, the ruddy child, exulting in its hard, scant meal, the housewife singing blithely at her wheel, the repose of health and fearlessness; pictures that so often persuade us happiness has her dwelling in the cabins of the poor. The room was dark and dirty; there was nothing on the walls but the bare beams, too ill-jointed to exclude the weather, with crevices in vain attempted to be stopped by rent and moulded paper. A few broken utensils hung about the room; a table and some broken chairs were all the furniture, except what seemed intended for a bed, yet promised small repose. The close and smoky atmosphere of the apartment gave to it the last colouring of discomfort and disease. Within there sat a figure such as the pencil might well choose for a portrait of wretchedness. Quite gray, and very old, and scarcely clothed, a woman was seen sitting by the fire-place, seemingly unconscious of all that passed around her. Her features were remarkably large, and in expression harsh; her white hair, turned back from the forehead, hung uncombed upon her shoulders; her withered arm, stretched without motion on her knee, in form and colouring seemed nothing that had lived; her eye was fixed on the wall before her, an expression of suffering, and a faint movement of the lip, alone giving token of existence.

Placed with her back towards the door, she

perceived not the intrusion, and while I paused to listen and to gaze, I might have determined that here at least was a spot where happiness could not dwell; one being, at least, to whom enjoyment upon earth must be forbidden by external circumstance; with whom to live was of necessity to be wretched. Well might the listener in such a scene as this be startled by expressions of delight, strangely contrasted with the murmurs we are wont to hear amid the world's abundance. But it was even so. From the pale, shrivelled lips of this poor woman, we heard a whispering expression of enjoyment, scarcely articulate, yet not so low but that we could distinguish the words, "delightful," "happy."

As we advanced with the hesitation of disgust into the unsightly hovel, the old woman looked at us with kindness, but without emotion bade us be seated, and, till questioned, showed very little inclination to speak. Being asked how she did, she at first replied, "Very ill;" then hastily added, "My carcass is ill—but I am well, very well." And then she laid her head upon a cold black stone, projecting from the wall beside the fire-place, as if unable to support it longer. We remarked that it was bad weather, "Yes," she answered—then hastily correcting herself—"No, not bad—it is God Almighty's weather, and cannot be bad." "Are you in pain!" we asked; a question that was scarcely needed, so plainly did her movements betray it. "Yes, always in pain; but not such pain as my Saviour suffered for me; his pain was worse than mine; mine does not signify." Some remark being made on the wretchedness of her dwelling, her stern features almost relaxed into a smile, and she said she did not think it so; and wished us all as happy as herself. As she showed little disposition to talk, and never made any remark till asked for, and then in words as few and simple as might express her meaning, it was slowly and by reiterated questions that we could draw from her a simple tale. Being asked if that was all the bed she had on which to sleep, she said she seldom slept, and it was long that she had not been able to undress herself; but that it was on that straw she passed the night. We asked her if the night seemed not very long. "No, not long," she answered—"never long; I think of God all night, and when the cock crows, am surprised it comes so soon." "And the days; you sit here all day, in pain, and unable to move. Are the days not long?" "How can they be long? Is not He with me? Is it not all up—up?"—an expression she frequently made use of to describe the joyful elevation of her mind. On saying she passed much time in prayer, she was asked for what she prayed. "To this she always answered, "Oh! to go, you know—to go—when He pleases; not till He pleases." To express the facility she found in prayer, she once said, it seemed as if her prayers were all laid out ready for her in her bed. But time would fail us to repeat the words, brief as they were, in which this aged saint expressed her gratitude to the Saviour who died for her; her enjoyment of the God who abode with her; her expectations of the heaven to which she was hastening; and perfect contentedness with her earthly portion.

To this that I have written I could find much to add, having notes of all that passed during the protracted years of this devoted woman's life. But my purpose here was not to make a story. I have witnessed only to what I saw, and repeated only what my ear has listened to. And I have repeated it but to prove that the happiness which all men seek, and most complain they find not, has sometimes an abode where we should least expect to find it. This is an extreme case; extreme in mental enjoyment, as in external misery. But it is true. And if it be so, that a being debarred the commonest comforts of life, almost the light and air of heaven, suffering, and incapable even to clothe herself, or cleanse her unsightly dwelling, could yet pass years of so much happiness, that her warmest expression of gratitude to her benefactors was to wish them a portion as happy her own—what are we to say to those, who, amid the overflow of sublunary good, make the wide world resound with their complainings? How are we to understand it, that while blessings are showered around us as the summer rain, there is so little real happiness on earth? Because we seek it not aright; we seek it where it is not; in outward circumstances and external good; and neglect to seek it, where alone it dwells, in the close chambers of the bosom. We would have a happiness in time independent of eternity; we would have it independent of the Being whose it is to give; and so we go forth, each one as best he may, to seek out the rich possession for ourselves. Those who think they are succeeding, will not list our tale. But if there be any who having made trial of the world are disposed to disbelieve the existence of what they seek; if there be any among the young, who start at the report, and shrink from the aspect of their already clouded prospects, we fain would have them hear a brighter tale. There is happiness upon earth. There is happiness for the poor and for the rich; for the most prosperous and the most desolate. There is happiness, but we will not have it.—*S. S. Journal.*

From the Albany Cultivator.

THE NATURAL SCIENCES.

There are few situations in life more favourable to the formation of an acquaintance with the operations of nature, and the manner in which the grand, profound, yet simple laws that govern matter are carried into execution, than that of the farmer. The most that is required of him is only observation. He is constantly abroad with nature, and he has only to open his eyes, and attentively examine what is constantly passing around him. The man who is the student of books merely, who examines nature only second-handed, may make great proficiency, it is true, but he labours under great disadvantages, when compared with him who interrogates nature in his own laboratory, and in every stone, or plant, or flower, or animal, finds himself in immediate contact with its works, and overshadowed by its mighty influence. No man has so great an interest at stake in the development of the natural sciences as the farmer, and none should feel a deeper interest in the progress they are

making. There is not a single step he takes in his labours, in which a knowledge of these laws is not of essential service, in which a correct understanding of them will not be useful, and made available to his own profit. Let the farmer study the stones and earth under his feet, and he will be able to trace some of the wonderful changes the face of the earth has undergone in the first, and learn the alterations or the additions requisite to make the last productive and fertile. The clay, the sand, the lime, the vegetable matter, are before him, and it is for him to ascertain their proportions and the changes which he must make to render each field a source of profit, and ensure for his labour its deserved reward.

He finds in his field a thousand plants, many of which are valuable, many useless, and many most pernicious. He knows nothing of their habits, whether they propagate mostly by seeds or by roots, or whether they increase by both; he does not study the time when they are most exhausted in the process of vegetation, and therefore can be most certainly and easily destroyed; he does not inform himself whether simply cutting a weed above the surface or below the crown of the plant, is the best method of killing the intruder on his fields; from the want of a knowledge of the laws of vegetation he has recourse to the most ridiculous and unfounded notions; errors fatal to farming prosperity cling to him in every part of his progress; and all because he passed nature by with contempt, and looked on her laws with scorn; because the name of science was associated in his mind with nothing but hard names and a baseless theory, a result owing to his having never inquired and examined for himself.

What a field for observation is opened to the farmer in the insect world; and how imperatively his interest demands that it should be assiduously cultivated. No man has so much at stake as the farmer, here; the professional man, the manufacturer, or the mechanic, can scarcely number insects among their direct enemies. Not so with the farmer; his fields are filled with them in the various states of larva, chrysalis, and perfect insect; they pray on the roots, the stem, and the leaves of his most useful plants; he sees them at their depredations year after year, yet he scarcely looks at their operations, only to complain. He sees the cut worm, the black grub, the wheat worm, the Hessian fly, and a multitude of others, both above and below ground, carrying on their depredations, year after year, and he scarcely knows that at one time they are a worm, at another a fly or a moth; and if he attempts their destruction at all, he most likely does it at a period when it is most difficult and expensive. He finds a nest of eggs or young worms on his apple trees, or his cabbages, but passes them by as unworthy of notice, not reflecting that the nest of eggs or the colony that he can easily crush with a single pressure of his heel, will soon become destroying pests, scattered far and wide, and the prolific progenitors of millions. Science would teach him that the moth he deems so harmless, is a far worse enemy than the grub or the caterpillar he pursues so vindictively, and that much labour and loss of property

would be prevented by directing his operations against them at the proper time.

The natural sciences are no enemies to experience, as many seem to suppose. They both aim at the same end, the development of truth. Experience is a slow, and not always an accurate teacher, and is therefore anticipated many times by science, which applies the laws of nature to observed facts. For such observation the farmer is more happily situated than any other man; and he has only to make himself acquainted with the few simple, invariable, and unchangeable laws, to derive from them the advantages they so positively afford. The cultivator of the soil who refuses to avail himself of all the aids which science as well as experience places within his reach, errs widely; his occupation is a noble one, the whole range of nature is before him, the sources of instruction and consequent pleasure and profit are ample; and in following them out, he is certain of an abundant reward.

From the London Quarterly Review.

Patent Illuminating Map Printing.

In one of the compartments of Clowes' establishment, a few men are employed in fixing metal type into the wooden blocks of a most valuable and simple machine for impressing coloured maps, for which the inventor has lately taken out a patent.

The tedious process of drawing maps by hand has long been superseded by copper engravings; but, besides the great expense attendant upon these impressions, there has also been added that of colouring, which it has hitherto been deemed impossible to perform but by the brush. The cost of maps, therefore, has not only operated to a considerable degree as a prohibition of their use among the poor, but in general literature it has very materially checked many geographical elucidations, which, though highly desirable, would have been too expensive to be inserted.

By his beautiful invention the new artist has not only imparted to woodcut blocks the advantages of impressing, by little metallic circles, and by actual type, the positions, as well as the various names of cities, towns, rivers, &c. which it would be difficult as well as expensive to delineate in wood, but he has also, as we will endeavour to explain, succeeded in giving by machinery, that bloom, or, in other words, those colours to his maps, which had hitherto been laboriously painted on by human hands.

On entering the small room of the house in which this inventor has placed his machine, the attention of the stranger is at once violently excited by seeing several printer's rollers, which, though hitherto deemed to be as black and as unchangeable as an Ethiopian's skin, appear before him bright yellow, bright red, and beautiful blue! "*Tempora mutantur, et ilesunt*," they exultingly seem to say, "*et nos mutantur in illos!*" In the middle of the chamber stands the machine, consisting of a sort of open box, which, instead of having, as is usual, one lid only, has one fixed to every side, by which means the box can evidently be shut or covered by turning down either the lid on the north, on the south, on the east, or on the west.

The process of impressing with this engine is thus effected. A large sheet of pure white drawing paper is, by the chief superintendent, placed at the bottom of the box, where it lies, the emblem of innocence, perfectly unconscious of the impending fate that awaits it. Before, however, it has had any time for reflection, the north lid, upon which is embedded a metal plate coloured blue, suddenly revolves over upon the paper, when, by the turn of a press underneath the whole apparatus, a severe pressure is instantaneously inflicted. The north lid is no sooner raised than the south one, upon which is embedded a metal plate coloured yellow, performs the same operation, which is immediately repeated by the eastern lid, the plates of which are coloured red; and, lastly, by the western lid, whose plates contain nothing but black lines, marks of cities, and names.

By these four operations, which are consecutively performed, quite as rapidly as we have detailed them, the sheet of white paper is seen successfully and happily transformed into a most lovely and prolific picture, in seven colours, of oceans, empires, kingdoms, principalities, cities, flowing rivers, mountains, (the tops of which are left white), lakes, &c. each not only pronouncing its own name, but declaring the lines of latitude and longitude under which it exists. "The picture, or as it terms itself, "the patent illuminated map," proclaims to the world its own title; it gratefully avows the name of its ingenious parent to be Charles Knight.

A few details are yet wanting to fill up the rapid sketch or outline we have just given of the mode of imprinting these maps. On the northern block, which imparts the first impression, the ocean and lakes are cut in wavy lines, by which means, when the whole block is coloured blue, the wavy parts are impressed quite light, while principalities, kingdoms, &c. are deeply designated, and thus by one process two blues are imprinted.

When the southern block, which is coloured yellow, descends, besides marking out the principalities, &c. which are to be permanently designated by that colour, a portion of it re-covers countries, which by the first process had been marked blue, but which, by the admixture of the yellow, are beautifully coloured green. By this second process, therefore, two colours are again imprinted. When the eastern lid, which is coloured red, turning upon its axis, impinges upon the paper, besides stamping the districts which are to be designated by its own colour, it intrudes upon a portion of the blue impression, which it instantly turns into purple, and upon a portion of the yellow impression, which it instantly changes into brown; and thus by this single operation, three colours are imprinted.

But the three lids conjointly have performed another very necessary operation, namely, they have moistened the paper sufficiently to enable it to receive the typographical lines of longitude and latitude, the courses of rivers, the little round marks denoting cities, and the letter-press, all of which, by the last pressure, are imprinted in common black printer's ink, to a map, distinguishing, under the beautiful process we have described, the various regions

of the globe, by light blue, dark blue, yellow, green, red, brown, and purple.

By C. Knight's patent machine maps may be thus furnished to our infant schools at the astonishing low rate of 4½d each.

We ought to observe that an analogous invention has already been brought to great perfection by Hulmandell, in the department of lithography. By using consecutively six, ten or a dozen stones, each charged with its separate colour, the effect of fine water colour drawing is reproduced in most wonderful lightness and brilliancy, while (the colour used being all oil colour) a depth is given to the shadows which the cleverest master of the water colour school cannot reach in his own original performance. A set of views of French scenery and architecture, done in this way, may now be seen in the shops: they are, in fact, beautiful pictures; and you get, we believe, twenty-six of them for eight guineas.

Manufacture of Mosaic.—Leaving St. Peter's, we walked to see the manufactory of mosaic. It differs from the *pietra-dura* in this, that while stones are employed in the Florentine mosaic, the material used in the Roman is a composition of lead, tin, glass—smelted and mixed with colours; of this there are said to be eighteen thousand shades. We walked through a long room lined with cases, in which this is arranged, to the workshops. Here we watched the progress of the mosaic manufacture for some time. In an iron frame is placed a stone, the size of the intended picture; and on it is spread, inch by inch, a kind of mastic, which, when dry, becomes as hard as flint. While yet soft, the workman inserts in it the small pieces of which the mosaic is formed, cut and ground with the utmost nicety to the shape required. The time necessary for the completion of these pictures is of course great, and the expense proportionate, some costing nearly £5,000.

When the copyist has faithfully executed his task, there is still much to be done: the mosaic is laid on a table, and the interstices are filled with a peculiar sort of wax, prepared for this purpose; the surface is then ground perfectly smooth, and the whole polished. The subjects generally chosen are the finest pictures of the old masters; and it is wonderful to see the beautiful colours produced by such mechanical means.—"Taylor's Letters from Italy."

Novel Rat Trap.—A correspondent has sent us the following account of a newly invented rat trap which has already been used with success. Take a barrel, and stretch a skin of parchment over it with a string; cut it across and athwart, nearly to the outside. Take some dripping, and mix it with meal; smear it on the middle of the parchment. The rats will smell it, and treading on the parchment, it will give way, and they will fall into the water in the barrel. Put a plank for them to creep up to the barrel's brink outside, and strew some oatmeal on it. You must not let the water be too deep, but set a brick endways in it, and the first rat that is caught will make

a noise, which will entice more, so that they will fight for possession of the brick, and the noise will draw others. Thus, in one night, the house may be cleared of rats, be they ever so many. Mice and other vermin may be caught in a similar manner.—*Late paper.*

Rare Vegetable.—John Mitchell, whose uncommon success in the culture of fruit, flowers, and vegetables, has often challenged our editorial commendation, has enticed himself to the credit of introducing a new vegetable into our horticulture. He exhibited to us yesterday a fine specimen of the *Jam Massicot*, or St. Domingo potato, raised in open air, in his garden on the Neck. This potato grows on a rich and luxuriant vine, with large and beautiful heart-shaped leaves; the vine itself, and not the root, bearing the fruit. We are told by J. M. that the potato, when cooked, exhibits a bright gamboge colour, and is superior in flavour to the Irish potato. He also succeeded in raising this new vegetable from the seed—the common mode of planting it being by cuttings of the fruit.—*Charleston Courier.*

ELIJAH IN THE DESERT.

"And he said, go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And behold there came a voice and said unto him, What dost thou here, Elijah?"—1 Kings, xix. 11-13.

From the Church of England Magazine.

Upon the mountain stood
Elijah once, the holy man of God,
Watching the fitful blast
That bow'd the lofty fir-trees as it past;
Watching the hollow'd gleam
That bathed the landscape in a fiery stream.
And touch'd the dazzled eye with glittering light,
Too pure and bright for all but consecrated sight.
Thither, to meet the Lord,
The Tishbite came, led by his holy word:
Snared for his life around
Were spread, and all to him was dangerous ground;
Yet there the prophet stood,
Confiding in the Lord to aid the good,
And anxious watch'd the wind and light to see
Whether the Lord of hosts, perchance, in them might

The blast swept o'er the plain,
And bent the trees, and cleft the rock in twain;
And, as the whirlwind past,
He sought the Lord within the roaring blast;
But as his angry course
It urg'd along, he heard its murmurs hoarse,
That fill'd his heart with awe and holy fear—
"If that thou seek'st the Lord, prophet, he is not here."

The earthquake roll'd around,
And shook the hills, and rent the solid ground;
And from the mountain's height
Burst the volcano with its blazing light:
But it was not the Lord,
Who in that earthquake shook the verdant sward;
And though the bright volcano's mighty glare
Might seem to veil a God, Jehovah was not there.

"Then came the 'still small voice'"
That oft has led the wicked not to rejoice
Before the eternal God:
Elijah sunk abash'd upon the sod;
For in that voice He came,
Who was not the God, or the volcano's flame:
Then struck the awful words upon his ear,
"I am the Lord thy God; prophet, what dost thou here?"

For "The Friend."

Early Days in the Society of Friends, exemplifying the Obedience of Faith in the sufferings of some of its first members, by MARY ANN KELTY. London, 1840.

(Concluded from page 46.)

One word of affectionate and humble suggestion yet remains upon my spirit, to offer to the single-minded and upright among you, of whom I doubt not but there are many. Dear Friends, and honourable descendants of those who "have been succourers of many, and of myself also," suffer the word of exhortation, upon a point wherein it seems to me you are in some danger; especially you who, in early life, are called to minister in holy things. It is that of *mixing up the pure, distinct, interior principle of faith in the gift of God, as an invisible and spiritual thing*, only to be known, apprehended, believed in, felt and obeyed, by the inward senses of the new-born creature. I say, it is to be feared, that you occasionally mix and confound this precious living thing, with the notional, historical knowledge, which is to be picked up from the letter that describes it. If such be the case, you can never hope, whilst it continues, to meet with full acceptance at your Master's hands. He will have no *clipping and paring* down of his message. No *trimming* to suit the religious taste of the times. Remember that it was the *marked* distinction of the *mystery* from the *history*, and the vast difference between the birth of Christ in the *heart*, to mere words and doctrines *about* it, which formed the whole of the Christianity preached by the primitive Friends; as, in point of fact, it forms the whole truth of the matter; just as the living man, and not his picture, forms the reality of his existence.

You must not suffer yourselves to be deluded with an idea that you are living in better times, as to religion, than your forefathers, and that the apostasy of which they spoke so frequently and forcibly, exists no longer; for assuredly, it exists in far greater strength of life than ever. In their times, it was not the fashion to be religious; knowledge was more circumscribed; whilst, the want of toleration in those who were at the helm of affairs, subjecting conscientious persons to the fiery ordeal of severe persecution, dissent to the authorized and national mode of worship was but generally the result of deep conviction. But it is not so now. "Many run to and fro, and knowledge is increased;" but with respect to that religion which your ancestors *preached and lived*, and by the strength of which they were more than conquerors over all their foes, both inward and outward—*where* is it to be found? With most other religious professors besides yourselves, it has always been, as truth commonly is, a despised and rejected thing. So clearly does all experience confirm the disaffection of mankind for truth, that we might well doubt the value of those religious principles that met with no opposers.

Take heed then, dear Friends, that you slide not insensibly into the religion of the day. Beware of *outwardness* in your ministrations. All the world are now worshipping in the outward court; but *your* profession calls upon you to "measure the temple of God, and the altar, and them that worship *within*." But the

court that is without the temple, leave out, and measure it not; for it is given unto the gentiles." (Rev. xi. 1, 2.) With them let it remain, and "let the dead bury their dead;" but come ye forth in the strength of the Lord, to fight his battles.

Oh! there is much for you to do, and much for every honest-hearted man and woman in the land to do; and that, not by attacking the enemy only in his open and visible camp of vice and abomination; for these are not now his most important strongholds. *When there*, we see and know what he is about; but he now sits enthroned, where we neither see nor suspect his presence; and our eye must be opened of the Lord, and our arm strengthened to resist him with a double portion of the Spirit of holiness and power, if we hope to conquer him now. In a word, he has clothed himself with the mantle of *religion*. He has laid aside for a while the character of "the roaring lion going about seeking whom he may devour;" for he has found out something in these intellectual times, which better answers his purpose. Satan is now the *theologian*.

Every thing favours his assumption of this character. There is no fiery ordeal of persecution to try the power of the spirits that are "up and doing." And *where* is the appointed and proper antagonist of the serpent? *Where* is the living Spirit of the living God? *Where* is he who, in Elijah of old, *troubled* the false Israel, and who separated between the worshippers of Baal and God? Alas! must it not be said that "Ephraim hath mixed himself with the people?" "Is not the pleasant plant of the Lord *crushed* under the heavy weight of lifeless words and barren doctrines? Is not the deliverer silenced, and the *usurper*, who has assumed his likeness, and stolen his sayings, set above him? Is there not, with much variation in the description of it, yet *virtually* but *one* way, and *one* faith, and that a letter-learned and an *outside* faith? And is it not the work of the deceiver to keep it on the *outside* and to imprison it in the *letter*? Ah! doubt it not. Doubt not but he (this subtle theologian) will furnish a religion for the religious world; doubt not, but *he* will supply them with a plentiful store of *external* doctrine—an abundant flow of letter-learned, and an amplification of manuals of *head-divinity*.

It is his day—his triumphant day—though the darkest hour of midnight upon the true church of God, which sits, indeed, "like a pelican in the wilderness, or like the lonely sparrow on the house-top," mourning for her beloved.

What doth that desolate widow see in all the pomp and paraphernalia of these imposing times? What doth she hear in the din, and bustle, and *talk* about moral improvement? What doth she feel, when the way to the kingdom is made like the highways in the natural world, of such *railroad* facility, that a man may hear, and read, and talk himself into it, at pleasure?

Oh! doth she not say in the spirits of the faithful, "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street!" And, oh! especially to you, ye children of "her Nazarites, who were

purer than snow—whiter than milk—and whose polishing was of sapphires," doth she not cry, "awake—awake—shake yourselves from the dust—loose yourselves from the bands of your neck, ye captive children of Zion!"

Doth she not say—"Stand up and plead my cause!—be valiant for the truth upon the earth!" Doth she not remind you that a cross is to be borne—a cross that gives *offence*—even the cross of boldly testifying to the light *within*. *This* is the stone of stumbling, and rock of offence. Oh! beware that you pass it not by, as that with which you have nothing to do! The faithful minister of truth *must* give offence, and if he gives it not, he cannot give the truth of God. "If I yet pleased men," says Paul, "I should not be the servant of Christ." (Gal. i. 10.) Beware then that you suffer not the subtle serpent to beguile you with seducing words, as though *your* ministry should be such as suits the fashion of the day. Harken not to him, when he fixes upon some roughness in the *shell*, and so would cajole you to believe there was no soundness in the *fruit* your ancestors brought forth. Rude and unpolished as to the outward, no doubt, many of them were—but all glorious within, their clothing was of wrought gold, in the eyes of him who "is fairer than the children of men."

Yes, ye departed saints—ye spirits of the just made perfect, how beautiful to the enlightened eye is your memorial! Ye were God's building; and of that edifice which the Almighty rears, how truly doth one amongst you thus express the character. (Isaac Pennington—Letters, published by John Barclay, p. 84.)

"Into thy holy building, O God! into thy heavenly building, into the spiritual Jerusalem, which thou rearest and buildest up in the Spirit, no unclean or defiled thing can enter; nor is there any room there for that which loves and makes a lie! Without, indeed, are swine and dogs, vulturous eyes, and crooked serpents, who make a show of what they are not, and lay claim to that which belongs not to them. But *within* are the children—*within* is the heavenly birth, even the new creation of God in Christ Jesus.

"For God doth not strip his people, and gather them out of the spirit of this world, that they should be empty and desolate for ever; but he gathers them into, and fills them with his own Spirit; fills them with light—fills them with life—fills them with holiness—fills them with righteousness—fills them with peace and joy in believing and obeying the gospel!"

"And in this Spirit is the kingdom known, which is not of this world—the inward kingdom—the spiritual kingdom—the everlasting kingdom!—where the everlasting throne is near, and the everlasting power revealed! and the Lord God omnipotent reigns in the hearts of his! and other lords do not reign, but their horns are broken—and the horn of God's anointed exalted, who sits ruling as king on his holy hill of Zion!—and they that have suffered with him, and gone through great tribulation, do reign with him—blessed be his name for ever! Amen!"

Such, dear Friends, was the testimony of

one who had been a workman in the raising of this holy edifice—"a workman that needed not to be ashamed." Oh! that the same Holy Spirit which spoke and taught in *him*, may rest upon *you*; and that in this day of *outwardness* of observation—and cry of lo here! and to here! *you may be found faithful—giving forth that, and that only* which you have received, and that not of man, nor by any of the natural workings of your own minds; "but by the revelation of Jesus Christ."

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 48.)

The letter given in our last number, sufficiently sets forth the determination of the "commissioners of the united colonies" to force the magistracy of Rhode Island to drive the Quakers from among them, and thus violate that liberty of conscience which was guaranteed to all in her charter. Before we proceed to show how that letter was received, we may perhaps find it instructive to glance at the form of government which the inhabitants had chosen for themselves, and examine some of their laws touching liberty of conscience.

The first settlers under Clark and Coddington, agreed on the 7th of March, 1638, to the following:

"We, whose names are underwritten, do here solemnly, in the presence of Jehovah, incorporate ourselves into a body politic, and as he shall help, will submit our persons, lives and estates, unto our Lord Jesus Christ, the King of kings, and Lord of lords, and to all those perfect and most absolute laws of his, given us in his holy word of truth, to be guided and judged thereby."

On the same day having elected a judge, they thus engage,

"We that are freemen incorporate of this body politic, do elect and constitute William Coddington, Esquire, a judge amongst us, and do covenant to yield all due honour unto him, according to the laws of God, and so far as in us lies, to maintain the honour and privileges of his place, which shall be hereafter ratified according to God, the Lord helping us so to do."

Coddington engaged for himself in the following terms:

"I, William Coddington, Esquire, being called and chosen by the freemen incorporate of this body politic, to be a judge amongst them, do covenant to do justice and judgment impartially, according to the laws of God, and to maintain the fundamental rights and privileges of this body politic, which shall hereafter be ratified according to our God, the Lord helping me so to do."

In first month, 1641, they thus describe the government as then constituted:

"It was ordered and unanimously agreed upon, that the government which this body politic doth attend unto in this island, and the jurisdiction thereof, in favour of our prince, is a democracy, or popular government, (that is

to say,) it is in the power of the body of freemen, orderly assembled, or major part of them, to make or constitute just laws by which they will be regulated, and to depute from among themselves such ministers as shall see them faithfully executed between man and man. It was further ordered by the authority of this present court, that *none be accounted a delinquent for doctrine*, provided it be not repugnant to the government or laws established."

On the 17th of September, 1641, they passed this act:

"It is ordered that the law of the last court made, concerning liberty of conscience, is perpetuated."

An assembly met at Portsmouth, May 19, 1647, who were elected in pursuance of a charter from the Earl of Warwick. This body agreed to a code of laws, of which I shall transcribe the introduction and conclusion.

"For the province of Providence—

"Forasmuch as we have received from our noble lords and honoured governors, and that by virtue of an ordinance of the parliament of England, a free and absolute charter of civil incorporation, &c., we do jointly agree to incorporate ourselves, and so to remain a body politic by the authority thereof. And therefore do declare, to own ourselves and one another, to be members of the same body, and to have right to the freedom and privileges thereof, by subscribing our names to the words following, viz:

"We, whose names are here underwritten, do engage ourselves to the utmost of our estates and strength, to maintain the authority, and to enjoy the liberty, granted to us by our charter, in the extent of it according to the letter, and to maintain each other by the same authority, in his lawful right and liberty."

"And now sith our charter gives us power to govern ourselves, and such other as come among us, and by such a form of civil government as by voluntary consent, &c. shall be found most suitable to our estate and condition, it is agreed by this present assembly, thus incorporate, and by this present act declared, that the form of government established in Providence plantations is democratical, that is to say, a government held by the free and voluntary consent of all, or the greater part of the free inhabitants."

"And now to the end, that we may give each to other (notwithstanding our different consciences, touching the truth as it is in Jesus, whereof upon the point we all make mention) as good and hopeful assurance as we are able, touching each man's peaceable and quiet enjoyment of his lawful right and liberty, we do agree unto, and by the authority above said, enact, establish, and confirm these orders following."

The code concludes thus—

"These are the ——— laws that concern all men, and these are the penalties for the transgressions thereof, which, by common consent, are ratified and established throughout the whole colony. And otherwise than thus, what is herein forbidden, all men may walk as their consciences persuade them, every one in the name of his God. AND LET THE LAMBS OF THE MOST HIGH WALK IN THIS

COLONY WITHOUT MOLESTATION, IN THE NAME OF JEHOVAH THEIR GOD, FOREVER AND EVER."

In the same year, 1647, they enacted the following law:

"Forasmuch as the consciences of sundry men truly conscientious, may scruple the giving or taking of an oath, and it would be no ways suitable to the nature and constitution of our place (who profess ourselves to be men of different consciences, and not one willing to force another) to debar such as cannot so do, either from bearing office among us, or from giving in testimony in a case depending: Be it enacted by the authority of this present assembly, that a solemn profession or testimony in a court of record, or before a judge of record, shall be accounted throughout the whole colony of as full force as an oath; and because many, in giving engagement or testimony, are usually more overawed by the penalty, which is known, than with the Most High, who is little known in the kingdoms of men; it is therefore agreed and ordered, that he that falsifieth such a solemn profession or testimony, shall be accounted among us as a perjured person, and his penalty shall be, &c."

We may now return to the letter from the commissioners of the united colonies. It was presented by the governor to the "court of trials," held at Providence, October 13th, 1657. The members of that body desired to keep on good terms with the neighbouring governments; yet they were determined that they would persecute no one for his religious opinions. They prepared an answer to the letter they had received, which, from its tenor, they conceived would prevent any sudden action against them, whilst they referred the further consideration of the subject to their own general assembly which was to meet early in the ensuing year. It is evident from the tone of this reply, that, although many Friends had been during that summer in their jurisdiction, that they had found no cause of complaint against them. It is true, they declare their doctrine pernicious, and tending to overthrow government, but this objection was simply to their testimony against war.

"Much honoured gentleman—Please you to understand, that there hath come to our view a letter subscribed by the honoured gentlemen commissioners of the united colonies, the contents whereof are a request concerning certain people called Quakers, come among us lately, &c."

"Our desires are, in all things possible, to pursue after and keep fair and loving correspondence and intercourse with all the colonies, and with all our countrymen in New England; and to that purpose we have endeavoured (and shall still endeavour) to answer the desires and requests from all parts of the country coming unto us, in all just and equal returns, to which end the colony have made seasonable provision, to preserve a just and equal intercourse between the colonies and us; by giving justice to any that demand it among us, and by returning such as make escapes from you, or from the other colonies, being such as fly from the hands of justice, for matters of crime done or committed amongst you, &c. And as concerning these Quakers (so called) which are now among us, we have no law among us,

whereby to punish any for only declaring by words, &c., their minds and understandings concerning the things and ways of God, as to salvation and an eternal condition. And we, moreover, find that in those places where these people aforesaid, in this colony, are most of all suffered to declare themselves freely, and are only opposed by arguments in discourse, there they least of all desire to come; and we are informed that they begin to loathe this place, for that they are not opposed by the civil authority, but with all patience and meekness, are suffered to say over their pretended revelations and admonitions, nor are they like or able to gain many here to their way. Surely we find that they delight to be persecuted by civil powers, and when they are like to gain more adherents by the conceit of their patient sufferings, than by consent to their pernicious sayings. And yet we conceive, that their doctrines tend to very absolute cutting down and overturning relations and civil government among men, if generally received. But as to the damage that may in likelihood accrue to the neighbouring colonies by their being here entertained; we conceive it will not prove so dangerous (as else it might) in regard of the course taken by you to send them away out of the country, as they come among you. But, however, at present, we judge it requisite (and do intend) to commend the consideration of their extravagant outgoings unto the general assembly of our colony in March next, where we hope there will be such order taken, as may, in all honest and conscientious manner, prevent the bad effects of their doctrines and endeavours; and so, in all courteous and loving respects, and with a desire of all honest and fair commerce with you, and the rest of our honoured and beloved countrymen, we rest. Yours, in all loving respects to serve you.

BENEDICT ARNOLD, *President.*
WILLIAM BAULSTON,
RANDALL HOWLSON,
ARTHUR FENNER,
WILLIAM FIELD.

"From Providence, at the Court of Trials, held for the Colony, October 13, 1657.

"To the much honoured the General Court, sitting at Boston, for the colony of Massachusetts."

Before returning to the narrative, we may as well run before our time, to introduce to notice the action of the assembly of Rhode Island on the application of the commissioners. It holds out threats as to a non compliance with military requisitions, but makes no other charge against our members.

From the General Assembly to the Commissioners of the United Colonies.

"Honoured gentlemen—There hath been presented to our view, by our honoured president, a letter bearing date, September 25th last, subscribed by the honoured gentlemen, commissioners of the united colonies, concerning a company of people, (lately arrived in these parts of the world,) commonly known by the name of Quakers; who are generally conceived pernicious, either intentionally, or at leastwise in effect, even to the corrupting of good manners, and disturbing the common

peace and societies of the places where they arise or resort unto, &c.

"Now, whereas freedom of different consciences, to be protected from imforcements, was the principal ground of our charter, both with respect to our humble suit for it, as also the true intent of the honourable and renowned parliament of England in granting of the same unto us; which freedom we still prize as the greatest happiness that men can possess in this world; therefore, we shall, for the preservation of our civil peace and order, the more seriously take notice that those people, and any other that are here, or shall come among us, be impartially required, and to our utmost constrained, to perform all duties requisite towards the maintaining the dignity of his highness, and the government of that most renowned commonwealth of England, in this colony; which is most happily included under the same dominions, and we so graciously taken into protection thereof. And in case they the said people, called Quakers, which are here, or shall arise, or come among us, do refuse to submit to the doing all duties aforesaid, as training, watching, and such other engagements as are upon members of civil societies, for the preservation of the same in justice and peace; then we determine, yea, and we resolve (however) to take and make use of the first opportunity to inform our agent residing in England, that he may humbly present the matter (as touching the considerations premised, concerning the aforesaid people, called Quakers,) unto the supreme authority of England, humbly craving their advice and order, how to carry ourselves in any further respect towards those people—that therewithal there may be no damage, or infringement of that chief principle in our charter concerning freedom of consciences. And we also are so much the more encouraged to make our addresses unto the lord protector his highness and government aforesaid, for that we understand there are, or have been, many of the aforesaid people suffered to live in England; yea, even in the heart of the nation. And thus with our truly thankful acknowledgments of the honourable care of the honoured gentlemen commissioners of the united colonies, for the peace and welfare of the whole country, as is expressed in their most friendly letter, we shall at present take leave and rest. Yours, most affectionately, desirous of your honours and welfare.

"JOHN SANFORD, *Clerk of the Assembly.*
"Portsmouth, March 13th, 1657-58.

"From the General Assembly of the Colony of Providence Plantations.

"To the much honoured John Endicott, governor of Massachusetts. To be also imparted to the honoured commissioners of the united colonies at their next meeting; these."

The manner in which this assembly really regarded the "honourable care of the honoured gentlemen commissioners of the united colonies," may be gathered from the following extract of a letter addressed by them to John Clark, who was then their agent in England:

"The last year we had laden you with much employment, which we were then put upon by reason of some too refractory among our-

selves, wherein we appealed unto you for your advice, for the more public manifestation of it with respect to our superiors. But our intelligence it seems fell short in the great loss of the ship, which is conceived here to be cast away. We have now a new occasion, given by an old spirit, with respect to the colonies about us, who seem to be offended with us, because of a sort of people, called by the name of Quakers, who are come amongst us, and have raised up divers, who seem at present to be of their spirit, wherewith the colonies about us seem to be offended with us, being the said people have their liberty amongst us, as entertained into our houses, or into our assemblies. And for the present, we have no just cause to charge them with the breach of the civil peace; only they are constantly going forth amongst them about us, and vex and trouble them in point of their religion and spiritual state, though they return with many a foul scar on their bodies for the same. And the offences our neighbours take against us is, because we take not some course against the said people, either to expel them from among us, or take such courses against them as themselves do, who are in fear lest their religion should be corrupted by them. Concerning which displeasure that they seem to take; it was expressed to us in a solemn letter, written by the commissioners of the united colonies at their sitting, as though they would bring us in to act according to their scantling, or else take some course to do us greater displeasure. A copy of which letter we have herewith sent unto you, wherein you may perceive how they express themselves. As also we have herewith sent our present answer unto them to give you what light we may in this matter. There is one clause in their letter which plainly implies a threat, though covertly expressed, as their manner is, which we gather to be this, that as themselves (as we conceive) have been much awed, in point of their continual subjection to the state of England, least, in case they should decline, England might prohibit all trade with them both in point of exportation and importation of any commodities, which were an host sufficiently prevalent to subdue New England, as not being able to subsist; even so they seem secretly to threaten us, by cutting us off from all commerce and trade with them, and thereby to disable us of any comfortable subsistence, being that the concurrence of shipping, and so of all kinds of commodities, is universally conversant amongst themselves; as also knowing that ourselves are not in a capacity to send out shipping of ourselves, which is in great measure occasioned by their oppressing of us, as yourself well knows; as in many other respects, so in this for one, that we cannot have any thing from them for the supply of our necessities; but in effect they make the prices, both of our commodities and their own also, because we have not English coin, but only that which passeth among these barbarians, and such commodities as are raised by the labour of our hands, as corn, cattle, tobacco, and the like, to make payment on, which they will have at their own rate, or else not deal with us; whereby (though they gain extraordinarily by us) yet, for the safe guard of their religion, may seem

to neglect themselves in that respect, for what will not men do for their God.

Sir, this is our earnest and present request unto you in this matter, that as you may perceive to the united colonies, that to his highness and honourable council, as not being subject to any others in matters of our civil state; so may it please you to have an eye and ear open in case our adversaries should seek to undermine us in our privileges granted unto us, and to plead our case in such sort as we may not be compelled to exercise any civil power over men's consciences, so long as human orders, in point of civility, are not corrupted and violated, which our neighbours about us do frequently practise, whereof many of us have large experience, and do judge it to be no less than a point of absolute cruelty."

N. E.

Feat of some Spiders.—Roland Lyman, of this city, jeweller, recently let a gold ring, with a piece of paper, for a label, lying within it, upon his watch bench. The next morning he found that a large black spider, from the ceiling overhead, had attached his web to the paper, and raised that and the ring one inch. In the course of a week he raised it *eight inches*. He was then driven away by a small brown spider. Another black one afterwards attached his web to it, and in three days, raised it to the height of fourteen inches from the table; when, by some means, the web was broken. The weight of the paper and ring was twelve grains.—*Lowell Courier*.

The following statistics of religion have been published by the committee of the society for the propagation of the gospel in foreign parts.

Christians,	260,000,000
Jews,	4,000,000
Mahomedans,	96,000,000
Idolaters of all sorts,	500,000,000
Total population of the world,	860,000,000

Nitrate of soda is used as a manure in England, and when sown upon grass, its effects are said to be exceedingly beneficial to its growth. The powerful acid which enters into its composition appears to be an effectual extirpator of grubs, snails, and other ground insects. It is, also, like other acids, a powerful agent in attracting moisture from the air, and the grass upon which it is sown has been observed to be "impaired with dew," while other fields were hard and dry.

Gardens.—Mankind at the creation were placed in a garden planted "eastward in Eden," containing not only what was "good for food," but "every tree that is pleasant to the sight"—a garden therefore seems to be peculiarly adapted for the pure in taste and innocent in life. It has been the favourite task of the highest poets to describe paradise; and even the least poetical of mankind retain so much from the wreck of a better nature as to preserve a love for gardens.

THE FRIEND.

ELEVENTH MONTH, 14, 1840.

Most cheerfully do we comply with a request to insert the subjoined notice, and at the same time would press upon our Friends of both sexes, the propriety of evincing their interest in this excellent charity, by attending the examination. They will meet there, we are persuaded, much to gratify the benevolent feelings.

An examination of the coloured children of the "Adelphi School" will be held at the school house, on Wager street, below Thirteenth—that of the infant department on 5th day, the 19th of the present month, at 10½ o'clock A. M., in the lower room—and that of the girls on 6th day, the 20th, at the same hour in the upper room of the building. All interested in the institution are invited to attend.

11th mo. 1840.

Since our brief notice last week, we have received a printed copy of extracts from the minutes of Baltimore Yearly Meeting. From these it appears that Epistles were received from the yearly meeting of Friends of London, of Dublin, and also from each of the yearly meetings on this continent, one excepted. The London printed general Epistle was likewise received and read; 500 copies of which were directed to be printed, with a view to spread the interesting matter therein contained among the members generally. The committee appointed to be present at the opening of the new quarterly meeting of Dunning's Creek, reported that a part of their number attended on that occasion in the 6th month last to their satisfaction.

In considering the state of Society within their limits, as exhibited in the reports from the quarterly meeting, feelings of tender and affectionate solicitude for the spiritual encouragement and strength of absent brethren were prevalent, and resulted in the preparation of an Epistle, addressed to subordinate meetings and the members composing them. This Epistle, short but savoury, we propose inserting next week, together with an interesting report from the committee on Indian concerns.

We add the following:—

"A deeply interesting Epistle from our brethren of the yearly meeting of Friends held in London in the 5th month last, on the subject of slavery, was received and read, and awakened in many minds strong desires, that we may continue to be influenced in all our movements in relation to this question by divine wisdom: and under a sense of the weight and importance of the concern, the Epistle was referred to the careful and weighty deliberation of our meeting for sufferings."

The following is the closing minute:—

"Having been favoured to transact the business which has come before us at this time, in the unity of the spirit and bond of peace; with hearts, we trust, reverently thankful for the continued mercies of the Lord, the meeting concluded—to meet again at the usual time next year, if so permitted."

A male teacher is wanted for Friends' School at Springfield, Delaware County, Pennsylvania. Apply to Joel Evans, Springfield, or William Rhoads, Newtown, Pennsylvania.

DIED, in West Newton, Mass., of pulmonary consumption, on the 1st of 9th mo. 1840, ALANA BROWN, only daughter of Robert and Susan B. Brown, aged 28 years. Though an early submission to the teachings of divine grace in the heart, and the restraining influence thereof, she had become a good example to those around her, evincing by her sweetness of temper and settled deportment, that she was in a good measure settled and grounded in the truth. She often acknowledged with gratitude the tender love God, by which alone they would be enabled to promote love one to another; under the cementing influence of which, she believed every thing of a censorious nature, and the spirit of enmity and discord, would be kept out from among us, and we should be favoured to maintain the unity of the Spirit in the bond of peace. During her long and protracted illness, she manifested great patience, and an entire resignation to the will of Providence in her dealings with her. Much of the time she spent in silent devotional exercise of mind; and at one of these seasons, when near her close, her friends being assembled round her, she desired all to be quiet and composed, soon after which, her voice, which, for some days previous, she had been restored to her, and in an entire and in a clear audible manner, she was warned all to prepare for their final change; and earnestly pressed upon them the necessity of obedience to the light of Christ shining within them, which would lead in the path of self-denial and the daily cross, and by which they would experience a change of heart. There is, said she, one foundation which will stand, which is Christ Jesus on the rock of ages, upon which she desired all might be established. The sweetness and quietude with which her mind had long been clothed continued to the end, and an assurance, beyond all doubt, was given her that she would enter into rest. When near her close, she informed her friends that she thought she could see a spirit prepared for her in the Master's Kingdom, soon after which she quietly departed without a struggle; although her parents and friends deeply feel the loss they have sustained in having one removed from their circle, upon whom many hopes of future usefulness had centred, yet they are comforted in the evidence given them, that, through the one great sacrifice made for all mankind, she has received a crown of righteousness.

DIED, on the 30th ult. near Aurora, Cayuga county, N. Y. MARY HOWLAND, in the 86th year of her age, relic of Benjamin Howland, a member of Scipio Monthly Meeting, who with her husband and children emigrated from near New Bedford, Massachusetts, to Scipio, in 1798. They were the first family of Friends who settled within the present limits of that quarterly meeting. A few Friends subsequently settled near them. They were often diligently sought out by many faithful ministering Friends, and the doors of her house were always first and foremost open to entertain them. That valuable minister Ann Millin, on a visit to them, considering their isolated situation, recommended to that little company to assemble twice a week, which was approved by their quarterly meeting, then two hundred miles distant. The good practice has continued ever since and extended to two meetings in the neighbourhood. The first meetings were held in the dwelling-house. She lived and died, and where several weighty testimonies were borne at her funeral. She departed in the calm belief of entering into rest.

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THE FRIEND.

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NO. 8

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

OF MAGNITUDE, OR EXTENSION,--OF VELOCITY.

From Euler's Letters on Subjects in Natural Philosophy.

I begin my attempt by assisting you to form a just idea of *magnitude*; producing, as examples, the smallest as well as the greatest extensions of matter actually discoverable in the system of the universe. And, first, it is necessary to fix on some one determinate division of measure, obvious to the senses, and of which we have an exact idea, that of a *foot*, for instance. The quantity of this once established, and rendered familiar to the eye, will enable us to form the idea of every other quantity as to length, great or small; the former, by ascertaining how many feet it contains, and the latter, by ascertaining what part of a foot measures it. For having the idea of a *foot*, we have that also of its *half*, of its *quarter*, of its *twelfth* part, denominated an inch, of its *hundredth*, and of its *thousandth* part, which is so small as almost to escape the sight. But it is to be remarked, that there are animals not of greater extension than this last subdivision of a foot, which, however, are composed of members through which the blood circulates, and which again contain other animals, as diminutive compared to them as they are compared to us. Hence it may be concluded, that animals exist whose smallness eludes the imagination; and that these again are divisible into parts inconceivably smaller. Thus, for example, though the ten thousandth part of a foot be too small for sight, and compared to us, ceases to be an object of sense, it nevertheless surpasses in magnitude certain complete animals, and must to one of those animals, were it endowed with the power of perception, appear extremely great.

Let us now make the transition from these minute quantities, in pursuing which the mind is lost, to those of the greatest magnitude. You have the idea of a mile; the distance from hence to Magdeburg is computed to be 83 English miles; a mile contains 5280 feet, and we employ it in measuring the distance of the different regions of the globe, in order to avoid numbers inconceivably great in our calculations, which must be the case if we used a foot instead of a mile. A mile then containing 5280 feet, when it is said that Magdeburg is

83 miles from Berlin, the idea is much clearer than if the distance of these two cities were said to be 438,240 feet: a number so great almost overwhelms the understanding. Again, we shall have a tolerably just idea of the magnitude of the earth, when we are told that its circumference is about 25,020 miles. And the diameter being a straight line passing through the centre, and terminating in opposite directions, in the surface of the sphere, which is the acknowledged figure of the earth, for which reason also we give it the name of *globe*—the diameter of this *globe* is calculated to be 7964 miles; and this is the measurement which we employ for determining the greatest distances discoverable in the heavens. Of all the heavenly bodies the *moon* is nearest to us, being distant only about 30 diameters of the earth, which amount to 240,000 miles, or 1,238,400,000 feet; but the first computation of 30 diameters of the earth is the clearest idea. The *sun* is about 400 times farther from us than the moon, and when we say his distance is 12,000 diameters of the earth, we have a much clearer idea than if it were expressed in miles or in feet.

You know that the earth performs a revolution round the sun in the space of a year, but that the sun remains fixed. Besides the *earth*, there are ten other similar bodies, named planets, which revolve round the sun; two of them at smaller distances, *Mercury* and *Venus*; and eight at greater distances, namely, *Mars*, *Ceres*, *Pallas*, *Juno*, *Vesta*, *Jupiter*, *Saturn*, and the *Georgium Sidus*. All the other stars which we see, comets excepted, are called fixed; and their distance from us is incomparably greater than that of the sun. Their distances are undoubtedly very unequal, which is the reason that some of these bodies appear greater than others. But the nearest of them is, unquestionably, above 5000 times more distant than the sun; its distance from us, accordingly, exceeds 45,000,000 of times the earth's diameter, that is, 356,050,000,000 miles; and this again, multiplied by 5280, will give that prodigious distance expressed in feet. And this, after all, is the distance only of those fixed stars which are the nearest to us;—the most remote which we see are perhaps a hundred times farther off.* It is probable, at the same time, that all these stars taken together constitute only a very small part of the whole universe, relatively to which these prodigious distances are not greater than a grain of sand compared to the earth. This immensity is the work of the Almighty, who governs the greatest bodies and the smallest.

I proceed to unfold the idea of velocity, which is a particular species of extension, and

susceptible of increase and of diminution. When any substance is transported, that is, when it passes from one place to another, we ascribe to it a velocity. Let two persons, the one on horseback, the other on foot, proceed from Berlin to Magdeburg, we have, in both cases, the idea of a certain velocity; but it will be immediately affirmed, that the velocity of the former exceeds that of the latter. The question then is, Wherein consists the difference which we observe between these several degrees of velocity? The road is the same to him who rides and to him who walks; but the difference evidently lies in the time which each employs in performing the same course. The velocity of the horseman is the greater of the two, as he employs less time on the road from Berlin to Magdeburg; and the velocity of the other is less, because he employs more time in travelling the same distance. Hence it is clear, that in order to form an accurate idea of velocity, we must attend at once to two kinds of quantity—namely, to the length of the road, and to the time employed. A body, therefore, which in the same time passes through double the space which another body does, has double its velocity; if in the same time it passes through thrice the distance, it is said to have thrice the velocity, and so on. We shall comprehend, then, the velocity of a body, when we are informed of the space through which it passes in a certain quantity of time. In order to know the velocity of my pace, when I walk to Lytzwor, (about a league from Berlin,) I have observed that I make 120 steps in a minute, and one of my steps is equal to two feet and a half. My velocity, then, is such as to carry me 300 feet in a minute, and a space 60 times greater, or 18,000 feet in an hour. Were I, therefore, to walk from hence to Magdeburg, it would take exactly 24 hours. This conveys an accurate idea of the velocity with which I am able to walk. Now it is easy to comprehend what is meant by a greater or less velocity. For if a courier were to go from hence to Magdeburg in 12 hours, his velocity would be the double of mine; if he went in eight hours, his velocity would be triple. We remark a very great difference in the degrees of velocity. The tortoise furnishes an example of a velocity extremely small. If she advances only one foot in a minute, her velocity is 300 times less than mine, for I advance 300 feet in the same time. We are likewise acquainted with velocities much greater. That of the wind admits of great variation. A moderate wind goes at the rate of 10 feet in a second, or 600 feet in a minute; its velocity therefore is the double of mine. A wind that runs 20 feet in a second, or 1200 in a minute, is rather strong; and a wind which flies at the rate of 50 feet in a second is extremely violent, though its velocity is only ten times greater than

* The author might have said millions instead of hundreds.—American Editor.

mine, and would take two hours and twenty-four minutes to blow from hence to Magdeburg.*

The velocity of sound comes next, which moves 1142 feet in a second, and 68,520 in a minute. This velocity, therefore, is 228 times greater than that of my pace; and were a cannon to be fired at Magdeburg, if the report could be heard at Berlin, it would arrive there in seven minutes. A cannon-ball moves with nearly the same velocity; but when the piece is loaded to the utmost, the ball is supposed capable of flying 2000 feet in a second, or 120,000 in a minute. This velocity appears prodigious, though it is only 400 times greater than that of my pace in walking to Lytzwitz; it is at the same time the greatest velocity known upon earth. But there are in the heavens velocities far greater, though their motion appears to be extremely deliberate. You know that the earth turns round on its axis in 24 hours: every point of its surface, then, under the equator, moves 25,020 English miles in 24 hours, while I am able to get through only 83 miles. Its velocity is accordingly above 300 times greater than mine, and less notwithstanding than the greatest possible velocity of a cannon-ball. The earth performs its revolution round the sun in the space of a year, proceeding at the rate of 589,950 English miles in 24 hours. Its velocity, therefore, is 18 times more rapid than that of a cannon-ball. The greatest velocity of which we have any knowledge is undoubtedly that of light, which moves 12,000,000 English miles every minute, and exceeds the velocity of a cannon-ball 400,000 times.

From Fraser's Magazine for September.

THE JEWS.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued, from the commencement of the Christian era down to the present hour, in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness on a national scale, and their repulsion of alien elements, resisting every assault from without in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see so much mystery interwoven with their existence. But this is not their state: far from it. They are neither a united and independent nation, nor a parasitic province. They are peeled, and scattered, and crumbled into fragments; but, like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help, do not explain their existence: time, and climate, and customs, equally fail to unravel it. None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; they have lived under the *regime* of every dynasty; they

have shared the protection of just laws, the proscription of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drank of the Tiber, the Thames, the Jordan, the Mississippi. In every country, and in every degree of latitude and longitude we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the fagot, Papal superstition and Moslem barbarism have smote them with unsparing ferocity, penal rescripts and deep prejudice have visited on them most unrighteous chastisement, and notwithstanding all, they survive. Robert Montgomery, in his *Messiah*, thus expresses the relative position of the Jews:—

"Empires have sunk and kingdoms passed away.
But still apart, sublime in misery, stands
The wreck of Israel. Christ has come and bled,
And miracles and ages round the cross
A holy splendour of undying truth
Preserve; yet their pining spirit looks
For that unripen Sun which prophets hailed.
And when I view him in the garb of woe,
A wandering outcast by the world disowned,
The haggard, lost, and long oppressed Jew,
His blood ere on us, through my spirit rolls
In fearful echo from a nation's lips.
Remembered Zion! still for thee awaits
A future, teeming with triumphal sounds
And shapes of glory."

Like their own bush on Mount Horeb, Israel has continued in the flames; but unconsumed. They are the aristocracy of Scripture, left of their coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in history only; their shadows alone haunt the world and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it, or receiving its colour or its flavour, and traversed the surface of the globe, and the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the sacred oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth. Their aggregate and individual character is as remarkable as their circumstances. They are a perpetual miracle—a living echo of heaven's holy tones, prolonged from generation to generation.

From the St. Louis Bulletin.]

THE HAPPY MAN.

In walking down Second street one day, on my way to the arsenal, I found a crack in my boot; and recollecting the old adage, that "a stitch in time saves nine," I peeped into the

first cobbler's shop I met to get it mended. Unlooked for pleasures are generally most relished, and I had no expectation of meeting with a philosophical cobbler. Pulling off my boot, I looked at the man. What an intelligent countenance! What an expressive eye! There is truth in physiognomy, exclaimed I to myself—that man's brains are not made of green peas!

As he was fixing the boot, I then thought of a man born with capacities for intellectual pleasures and improvement—lofty, lordly man!—wasting his whole existence, pent up in a small room, knocking away with his hammer, and bending from morning till night over a lapstone and a piece of leather. I took another look of the man, and while the glorious sun was rolling on in his golden course, and all nature smiling in her most gorgeous and superb scenery, wooing the gaze, and filling the gazer with sublime feelings; here, said I to myself, sits a man perpetually straining his eyes to poke a hog's bristle through a little hole. What an employment for a man capable, if properly instructed, of measuring the distance from this to Mercury! It is impossible he can be happy; he is out of his sphere. Just as he had got the thread through the third hole, I spoke to him and said, "Your room is very small; are you happy here?" He answered with some energy, "Happy! yes; as happy as the day is long, and would not exchange my situation for that of president of the United States." "But are you happy in your employment, confined all day in this small room?"

"Yes, certainly; the fact is, the half of the world don't know the way to be happy. I was for awhile myself humbugged about happiness; but, sitting on my stool and reflecting seriously one day, I got the secret. I thought to be happy you must be rich and great, have an inconveniently large house, more furniture by far than necessary, a table groaning with every thing; but I soon found out all that was stuff. I am happier here with myself, last and hammer, than thousands with their fine houses, and splendid equipage; I have a great deal of enjoyment in looking out of my little cabin, and laughing at the follies of the world. They don't see me; and it does them no harm; and, between you and me, the world are busy pursuing mere shadows. One wants to be rich, another to get into office—never satisfied; but here I am, *mending old shoes*, contented with my lot and situation, and happier by far than a king. Indeed, I am thankful that heaven in its wrath never made me a king, for it's a poor business."

By this time my boot was ready, and wishing to prolong the conversation with a man who displayed so much real practical philosophy, I said, "Have you no distressing cares to vex you, no anxieties, no sleepless nights, no bills to meet, no pangs for yesterday, no fears for to-morrow?" He stared at me a moment, and said, "No, none. The only cares which I have are comforts; I have a wife, the best in the world, and two children, and that is enough of comfort for any one man to enjoy. As to bills, I have none to meet. I never buy on credit, and never buy what I do not really want. As for the fears of

* This estimate of the velocity of wind is too low. A stiff breeze will carry a balloon 150 miles in an hour, or 220 feet in a second.—*American Editor.*

to-morrow, I have no fear, but trust in a kind and ever watchful Providence, believing that sufficient unto the day is the evil thereof, and resignation to Providence to be the truest philosophy." What a noble fellow, said I, to mend a crack in a boot. Himself a piece of noble workmanship. I felt inwardly the truth of the saying, "contentment is a kingdom;" and after I left my philosophical cobbler, I thought much about him, and am satisfied that his philosophy was sound, and that mankind in general have got to learn the secret to be happy.

His situation in life is obscure, but—

"Honour and fame from no condition rise;
Act well your part, there all the honour lies."

THE TRUE USE OF THE VINE.

The following excellent observations on the true use of the vine occur in the account given by Dr. Duff, of his journey through France.

"In these countries, mantled with vineyards, one cannot help learning the true intent and use of the vine in the scheme of Providence. In our own land, wine has become so exclusively a mere luxury, or what is worse, by a species of manufacture, an intoxicating beverage, that many have wondered how the Bible speaks of *wine*, in conjunction with *corn*, and other such staple supports of animal life. Now, in passing through the region of vineyards, in the east of France, one must at once perceive that the vine greatly flourishes on slopes and heights, where the soil is too poor and gravelly to maintain either corn for food, or pasture for cattle. But what is the providential design in rendering this soil—favoured by a genial atmosphere—so productive of the vine, if its fruit become solely either an *article of luxury*, or an instrument of vice? The answer is, that Providence had no such design. Look at the peasant and his meals, in vine bearing districts. Instead of milk, he has a basin of pure unadulterated 'blood of the grape.' In this its native original state, it is a plain, simple, and wholesome liquid; which at every repast, becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessary—not an intoxicating but a nutritive beverage. Hence, to the vine-dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the language and the sense of Scripture vindicated from the very appearance of favouring what is merely luxurious or positively noxious, when it so constantly magnifies a well replenished wine press, in a rocky mountainous country like that of Palestine, as one of the richest bounties of a generous Providence."—*Missionary Record*.

System.—This little word carried practically into the affairs of ordinary life, is of incalculable importance. It is well to have certain portions of the day set apart and allotted to the discharge of certain duties. The different departments of a man's business are thus kept distinct, and mistakes and losses

arising from forgetfulness or neglect, are not as likely to ensue. Every one knows how easy it is to remember a well arranged and clearly directed discourse, and how difficult it is to retain any portion of a confused one. It is precisely so with business. Without a distinct division of the day's duties into parcels, so disposed in the mind that the doing of one thing will regularly call up another of the same class, they become confused, and perhaps the half of them escape a timely attention.

Cobbett, somewhere, shows conclusively a large amount of valuable time absolutely saved, by having a regular hour to shave himself. The herculean labours of Brougham have furnished matter of astonishment to the world, but the whole secret of the immense intellectual power apparently wielded by him, lies in the perfect system that he has attained to in the discharge of his high and multifarious duties. We know merchants in this city who have from a half million to a million of capital apiece, who manage it with less trouble than other individuals, whose investments are limited to twenty-five thousand. What is the solution of this?—It is this—that the former have an orderly, well digested system of doing things—the latter have not.

All kinds of business, it is true, are not susceptible of being reduced to a system equally perfect, but there are no kinds or classes of employments which are not capable of being methodized to an extent that will greatly enhance the facility of prosecuting them.—*Late paper*.

Mothers be Cheerful.—Not in studies above their years, or in irksome tasks, should children be employed. The joyous freshness of their young natures should be preserved while they learn the duties that fit them for this life and the next. Wipe away their tears. Remember how hurtful are the heavy rains to the tender blossom just opening on the day. Cherish their smiles. Let them learn to draw happiness from all surrounding objects—since there must be some mixture of happiness in every thing but sin. It was once said of a beautiful woman, that from her childhood, she had ever spoke smiling, as if the heart poured joy from the lips, and they turned it into beauty. May I be forgiven for so repeatedly pressing on mothers to wear the lineaments of cheerfulness? How much it is to be deprecated, when piety, the only foundation of true happiness, fails of making the joy visible to every eye! Its happiness is the melody of the soul, the concord of our feelings with the circumstances of our lot, the harmony of the whole being, with the will of our Creator; how desirable that this melody should produce the response of sweet tones, and a smiling countenance, that even slight observers may be won by the charms of its external symbols.—*L. H. Sigourney*.

Transplanting.—There is not a shrub, vine, plant, or tree, to be found in our fields and forests, that is not susceptible of a high degree of improvement, if taken up late in fall, or

early in the spring, properly trimmed, and transplanted into good rich soil near our dwellings. Their change for the better soon becomes apparent. Take, for instance, young chestnut trees from the mountain, lop off as much of their tops as you leave of their roots; set them out as you would your apple trees; not deeper in the soil than they have stood. They have a rapid growth, and if well preserved, will spread and bear prolifically, producing a nut much larger than those generally brought to market, and of better flavour. The hickory tree will do the same. All will bear grafting, as well as the pear tree. Experiments in this line cost but little.—*Late paper*.

Results of the Sailor's Home.—It will be recollected that there are three houses under this appellation in the city of New York, under the patronage of the Am. Sea, Fr. Soc., two for white and one for coloured seamen. Those for white seamen are both under the superintendence of Captain R. Gelston, and have been in operation nearly three years. The rent of one of the houses is paid by the Society, and the house pays all the other expenses.

The following extract from a report of Captain Gelston, made to the executive committee on the 20th of August last, will be read with interest.

"Since we have been in operation, we have received nearly 5000 boarders. We have deposited in the Seamen's Savings bank about \$18,000 in three hundred different accounts, and I should think full as much more has been taken home to parents, or friends in the country. About 250 of the boarders have apparently reformed from habits of intemperance since coming to the house; and I feel safe in saying, that there have been at least one hundred hopeful conversions to God.

"There have been fifty sailors promoted to the situation of first officers of vessels; two hundred have received the situation of second officers; and five or six have obtained the command of vessels, all of whom have risen from before the mast since coming to the house."

The above facts need no comment to recommend them to the notice of every man who feels interested in marine reformation.—*Sailor's Magazine*.

St. Petersburg, September 11.—The *Abeille du Nord*, of yesterday, published the following letter from Tefis, the 13th of August: you have doubtless heard of the terrible earthquake of Mount Ararat, which has totally destroyed the town of Nakitchevan, damaged all the buildings at Erivan, and desolated the two districts of Scharour and Sourmatta in Armenia; all the villages in those districts have been destroyed. The earth is rent in such a manner that all the cotton and rice plantations have perished for want of water. But the most awful event has taken place in the neighbourhood of Mount Ararat. A considerable mass was loosened from the mountain, and destroyed every one in its way for the distance of seven wersts, (nearly five English

miles.) Among others, the great village of Abkouli has had the fate of Herculaneum and Pompeii, above one thousand of the inhabitants were buried under heaps of rocks. A thick fluid, which afterwards became a river, ran from the interior of the mountain which was opened, and following the same direction, swept over the ruins, and carried with it the corpses of the unfortunate inhabitants of Abkouli, the dead animals, &c. The shock continued to be felt every day in the above mentioned districts, and entirely laid them waste; then the shocks became less frequent. Ararat is not yet quiet; the day before yesterday I was awakened by two violent subterranean commotions.—*Jour. de St. Petersburg.*

AUTUMNAL HYMN.

The leaves, around me falling,
Arc preaching of decay,
The hollow winds are calling—
"Come, pilgrim, come away!"
The day in night declining
Says I must too decline,
The year its bloom resigning—
Its lot foreshadows mine!

The light my path surrounding,
The loves to which I cling,
The hopes within me bounding,
The joys that round me wing—
All, all, like stars at even,
Just gleam and shoot away,
Pass on before to heaven,
And hide at my delay.

The friends gone there before me
Are calling me from high,
And happy angels o'er me
Tempt sweetly to the sky,
"Why wait," they say, "and wither,
'Mid scenes of death and sin?"
O rise to glory hither,
And find true light begin?"

I hear the invitation,
And fain would rise and come,
A sinner to salvation,
An exile to his home;
But while I here must linger,
Thus, thus, let all I see,
Point on with faithful finger
To heaven, O Lord, and Thee.
British Magazine.

From *Combe on Infancy.*

Mother and Child.—Let us not deceive ourselves, but ever bear in mind, that what we desire our children to become, we must endeavour to be before them. If we wish them to grow up kind, gentle, affectionate, upright and true, we must habitually exhibit the same qualities as regulating principles in our conduct, because these qualities act as so many stimuli to the respective faculties in the child. If we cannot restrain our own passions, but at one time overwhelm the young with kindness, and at another surprise and confound them by our caprice or deceit, we may with as much reason expect to gather grapes from thistles, or figs from thorns, as to develop moral purity and simplicity of character in them. It is vain to argue that, because the infant intellect is feeble, it cannot detect the inconsistency which we practise. The feelings and reasoning faculties being perfectly distinct from each other, may, and sometimes do, act independently, and the feelings at once condemn, although the judg-

ment may be unable to assign a reason for doing so. Here is another of the many admirable proofs which we meet with in the animal economy, of the harmony and beauty which pervade all the works of God, and which render it impossible to pursue a right course without also doing collateral good, or to pursue a wrong course without producing collateral evil. If the mother, for example, controls her own temper for the sake of her child, and endeavours systematically to seek the guidance of her higher and purer feelings in her general conduct, the good which results is not limited to the consequent improvement of the child. She herself becomes healthier and happier, and every day adds to the pleasure of success. If the mother, on the other hand, gives way to fits of passion, selfishness, caprice, and injustice, the evil is by no means limited to the suffering which she brings upon herself. Her child also suffers both in disposition and in happiness; and while the mother secures, in the one case, the love and regard of all who come into communication with her, she rouses, in the other, only their fear or dislike.

THE FRIEND.

ELEVENTH MONTH, 21, 1840.

In complying with a request to insert the following notice, it may be well to remind our readers, that the Infant School Society of Philadelphia is constituted of members of various religious denominations, including some of our own, but that the branch for the benefit of coloured children, is mainly dependent upon the contributions of Friends. A note to the editor from one who has taken a deep interest in the concern, says, "it is the last appeal we can make for our coloured infants. I do hope Friends will attend—arrangements have been made to accommodate them." Shall the appeal fail of a liberal response? Shall Ethiopia, in the persons of these helpless ones from the lanes and alleys of our city, lift up her hands in vain?

INFANT SCHOOLS.

A public examination of the Coloured Infant Schools, under the care of the "Infant School Society of Philadelphia," will be held in the lecture room of the presbyterian meeting house, on Washington square, on Wednesday morning, the 24th instant, at eleven o'clock. A collection will be taken up. The friends of the cause are earnestly solicited to attend and contribute.

TO AGENTS.

Agents will confer a favour on us by forwarding immediately the money in their hands for "The Friend," that we may know how to make out bills against delinquent subscribers. They will please send us the best notes they can get, and the largest the sum to be forwarded will admit of; and where the post-master is willing to forward the money with a statement of names and credits to be made, under his frank, it is hoped they will avail themselves of this privilege. All remittances should be accompanied with a clear statement of names,

post-office and state, together with the proper amount to each subscriber. In giving receipts, agents should not designate the volume, unless the state of the account is certainly known by receipts, or information in some form from the publication office.

An Apprentice wanted to the Drug and Apothecary business, apply at this office.

MARRIED, at Friends' meeting house, Orchard street, New York, on the 11th instant, JOHN R. WILLIS, to ELIZABETH UNDERHILL, eldest daughter of the late Joshua Underhill.

—, at Friends' meeting, Sixth street, on Third day, the 10th instant, FRANKLIN MITCHELL, of Cincinnati, to SARAH S., daughter of Robert Ritchie, of this city.

—, at Friends' meeting, Upper Derby, on Fifth day, the 5th instant, JOSEPH B. MATLACK, of Philadelphia, to SARAH, daughter of Samuel Rhoads, of the former place.

—, at Friends' meeting house, Plumstead Bucks county, on 5th day, the 12th instant, JESSE YARNALL, of Edgemont, Delaware county, to ELIZABETH C. RICH, daughter of John Rich, of the former place.

DIED, in Wolfborough, N. H., on the 2d of tenth mo., at the residence of her father, Joseph Varney, ISABELLA DANA VARNEY, in the 22d year of her age. She had been in a declining state of health more than two years, and was deeply concerned for the salvation of her soul; frequently expressing the desire to be prepared for death, and during the last few days of her life she patiently endured much bodily suffering, and maintained a becoming cheerfulness. About two months before her close, her disorder becoming more alarming, she said to a friend, "For a long time I have not anticipated ever being better—I have no desire to live—all that I desire is, to be resigned to the Lord's will, and endure to the end of my journey, as all that is laid upon me, and to be favoured to know that I am prepared for death." She continued in a very watchful state of mind; often manifesting her resignation to the Divine will, and the comfortable hope that she entertained, that her Redeemer would receive her at last in his unspeakable mercy. She observed, "I do not see any thing in my way—I hope I am not deceived!" "I trust my merciful Father in Heaven will not leave me to be deceived—I do not depend upon any thing but the mercy of God in my Redeemer." She was much concerned for her friends, especially the young, exhorting them to seek the Lord, while they had health and strength. She admonished them against indulging in the vain fashions of the world in their dress, saying, "The things of this world are, unlike the kingdom of Christ." Hearing a young Friend speak of having attended a popular meeting where there was great excitement, she said, "I am sorry to hear it—I am satisfied it is not proper for our young Friends to go to these meetings where there is so much excitement—I went but a few times in my life, and I never found any satisfaction in going for I am sure Friends would not wish to go, if they attended their own meetings in the manner they ought to." A few days previous to her close, she was led into a deep investigation of the grounds of her hope, and her solicitude became very great, that if there was any thing in the way of her acceptance, she might be favoured to see it; often supplicating the Father of Mercies to strengthen her, patiently to bear all that He might see meet to lay upon her—and to enable her to do his will, and in his own time to grant her a greater evidence of his gracious presence. About two hours before her exit, she said, "I have had my heart's desire, I have had an evidence that I shall be better off—it is all I ask—I feel my Redeemer is near, and I will go with me through the valley of the shadow of death; and I want to go now—I desire to wait patiently all the Lord's time—when it is his will, I want to go." Observing her friends to weep, she said, "Oh! do not weep for me, I shall be better off—seek the Lord,"—and soon after quietly expired.

An Epistle of Counsel from the Yearly Meeting of Friends, held in Baltimore, by adjournments from the 26th to the 29th of the 10th month inclusive, 1840.

To our Quarterly and Monthly Meetings, and the Members composing them.

Dear Friends—In attempting again to address you in this manner, under renewed feelings of very tender love, we have been afresh reminded of the declaration of old: "Unless the Lord build the city they labour in vain that build it." We have been made to feel and acknowledge that without Christ no good work can be spoken; no good work can be done. But in Him and by Him all who live godly are enabled to speak and labour to his praise.

We are concerned, dear Friends, to remind you at this time that "without holiness no man can see the Lord—even such a holiness as Jesus Christ calls us to by his Spirit." We can never justly expect to realise in plenitude those precious fruits of comfort and joy which are the reward of the faithful unless this blessed garment be our covering. Let us not be careless then nor discouraged, from seeking after this attainment. We may esteem ourselves to be very humble—to be very poor and weak;—we may feel ourselves to be very unworthy;—but let the promise vouchsafed by the Almighty prove our encouragement and support: "I will never leave thee nor forsake thee." Here is the strength of the Christian. Under its influence and assurance, we may boldly say: "the Lord is my helper." This strength is administered to all those who love the Lord Jesus Christ in sincerity, and therein is ability and qualification found for the right discharge of every duty which may devolve upon us in the church and in the world.

We have at this season sympathized with our beloved brethren and sisters in their remote situations and reduced condition: but let neither the one nor the other, we entreat you, ever cause your hearts to grow weary of the Lord or indifferent to his cause. Be the concern of Joshua of old, your concern. Let others do as they may; "as for me and my house, we will serve the Lord." It is not in consequence of the greatness of our number or the conspicuity of our places that the Lord rewards us with his favour: but "to this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my word." We have just reason to believe that the Lord will remember for good such as these wherever their lot may be cast, or however they may be circumstanced; even to the being with them in all their trials and sufferings which they may have to endure for his—for their own—or "for the elect's sake." Our minds, on the present occasion, have been afresh convinced, that every baptized and living member of the church must know a participation in this suffering; and it is to these the language is revived. "If we be dead with him, we shall also reign with him; if we suffer with him, we shall be glorified together."

In considering the state of Society as presented to our notice by the quarterly meetings, we have again had to perceive that deficiencies exist among us. While this is a subject of no

little sorrow, and mournful to be witnessed after having been made to partake in times past so marvellously of the Lord's preserving power and goodness, let it quicken us, dear Friends, into renewed engagement of soul to labour for their removal. Be diligent in the attendance of all your meetings. Let neither worldly company, nor worldly cares or business ever be allowed to keep you from a faithful performance of this reasonable duty. It is a sacred duty—a delightful one to those who, having "given themselves unto the Lord" do know him to be in the midst of his gathered people as "dew" upon Israel. These can adopt the language, "there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is their refuge, and underneath are the everlasting arms."

The love of God to such a degree as this would never fail to be accompanied by the love of the brethren. "This commandment," says the apostle John, "we have of him: that he who loveth God loves his brother also." This indispensable obligation upon the Christian, if carried out to its proper limit, would forever bar the practice of tale-bearing and detraction. We should never be privileged to speak evil of the absent with undue freedom, and should place a guard upon our lips, lest by a too wanton liberty with the character of a brother or a sister, we should bring them into unmerited disrepute—wound our own souls—disturb the unity of the body, and excite suspicion and jealousy where there should be clarity and love.

We desire that our dear Friends may restrain themselves from this as from all other evils; knowing that there will come a day when the secrets of all hearts shall be made manifest and be judged; when to the righteous the language will be spoken: come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; but to the unrighteous, depart from me ye workers of iniquity. May this awful truth ever keep our hearts and minds in the fear of the Almighty, and in reverent obedience to his teachings; so that being guided by his counsel and preserved in his favour, we may be finally received into glory, for Christ's sake. Amen.

HUGH BALDERSTON.

Clerk to the Meeting this year.

From Leskell's History of the Moravian Missions in North America.

[Translated from the German, by Ignatius La Trobe.]

1782. The white people murder ninety-six Indians, Christian Indians, on the Musk- ingum. The poor innocent people, men, women and children, were led, bound two and two together with ropes, into the slaughter-houses, and there scalped and murdered. According to the testimony of the murderers themselves, they behaved with uncommon patience, and went to meet death with cheerful resignation.

1775. A Mahikan Indian told a missionary, on the occasion of his wife's confinement with her first child, "I was impatient to see it. When I saw it, I thought this child God

has made, and I loved it so much that I could not forbear looking at it continually. Soon after the child died, and I mourned to that degree that nothing could comfort me. I had no rest day nor night, and my child was always in my thoughts, for my very heart cleaved to it. At last I could bear the house no longer, but ran into the woods, and almost lost my senses. The Indians then advised me to take an emetic to get rid of my sorrow. I complied; but the love for my child, and my sorrow for its loss were not removed, and I returned to the woods. There I beheld the trees and the birds, and considered, that the same God created them who made my child. I then said, "Thou, O God! who mad'st all things, I know not where thou art, but I have heard that thou dwellest in heaven. Thou hast taken my child, take my sorrow and grief likewise from me. This was done, and then I could forget my child."

1770. An Indian assistant closed his conversation with another heathen visiter in the following manner:—"Why should we not believe? for the word which is here preached, proves itself to be truth within us." Another added, "That is certainly true; for as soon as I sought the Lord with my whole heart, I found Him, and whatever I asked of Him, He gave unto me; so that I increased in happiness, and my heart burns sometimes like a flame for love towards Him." Another said, "Hitherto I have only heard, but now I believe that my Creator became a man, and shed his blood for me. I now desire to be cleansed by that blood, for I cannot live without it."

Michael, a baptized Indian, said, "I feel that our Saviour has made his abode within me. Oh! how happy am I. I can only weep for joy, and devote myself anew to Him."

Abraham, an old man, said, "My heart is full of joy. How happy are they who devote themselves wholly unto the Lord."

1755. November 24th. Eleven of the united brethren and sisters were murdered at Mahony by the French Indians, several of them were burnt alive in their houses. One woman, who had leaped from the burning roof, hid herself behind a tree, from whence she saw sister Senseman, already surrounded by the flames, standing with folded hands, and heard her call out, "Tis all well, dear Saviour, I expected nothing else!"

1772. One day, after a sermon preached upon the words of our Saviour, "my house shall be called of all nations the house of prayer, but ye have made it a den of thieves," Samuel, an Indian assistant, observed, "that it was useful to apply these words to our own hearts—our body, said he, is a temple of God. Our Saviour has washed us from sin in his own blood, and prepared our hearts for his dwelling. Now we ought not to defile the temple of God, and to suffer sin and its evil fruits, from which our Saviour has delivered us, to enter in, but always to remember that we are not our own, but the Lord's, with soul and body, and therefore to preserve ourselves undefiled."

The missionaries rejoiced likewise at the prosperity of the young people, born and educated in the congregation, many of whom excelled the aged, in proving that they lived

by faith in the Son of God, and walked in conformity to the precepts of the gospel.

According to the accounts transmitted to the year 1787, the missionaries were full of courage and confidence, and diligent in the work of God committed to them. They praised the Lord for the proofs he gave them, that their labours were not in vain; for the believing Indians had a real enjoyment of the precious salvation, procured for us by our Lord Jesus Christ, which they on all occasions endeavoured to make known to their neighbours. Old and young appeared cheerful and contented. The mission had now stood forty-five years. From a register of the congregation, dated in 1772, we learn, that from the beginning of the mission to that year, 720 Indians had been added to the church of Christ by baptism, most of whom departed this life rejoicing in God their Saviour.

All the church books and records were burnt when the missionaries were taken prisoners on the Muskingum in 1781, so that no certainty can be known of the numbers after that period. In 1787 there was an Indian congregation at New Salem. The writer says, "The missionaries did not so much endeavour to gather a large number of baptized heathen as to lead souls to Christ, who should truly believe on, and live unto him. This small flash is, however, large enough to be a light of the Lord, shining unto many heathen nations for the eternal salvation of their immortal souls."

An English captain one day asked a baptized Indian whether he had a mind to be a soldier. "No," answered he, "I am already engaged." "Who is your captain?" replied the officer. "I have a very brave and excellent captain," said the Indian, "his name is Jesus Christ; him I will serve as long as I live, and my life is at his disposal."

The first mission of the united brethren went to Georgia in 1734. Count Zinzendorf gave them written instructions, in which he particularly recommended that they should submit themselves to the wise direction and guidance of God in all circumstances, seek to preserve liberty of conscience, avoid all religious disputes, and always keep in view that call, given unto them by God himself, to preach the gospel of Jesus Christ to the heathen; and further, that they should endeavour, as much as possible, to earn their own bread.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 56.)

Richard Dowdney, after leaving New Amsterdam, on the 3d of the 6th month of this year, 1657, travelled through Long Island, visiting the seed. Of his particular labours there we have no account. But when his service was accomplished, he passed on to Rhode Island. Towards the close of the 8th month, this Friend, whom John Copeland characterises as "an innocent man serving the Lord in the sincerity of his heart," found a necessity

laid upon him to go to Boston. In the beginning of the 9th month he came to Dedham, and never having been in that town or country before, he asked some questions which betrayed him; for the individual he addressed, judging him to be a disciple by his speech, charged him therewith, which he could not deny. He was accordingly carried before the rulers at Boston, who sentenced him on their law, as a Quaker coming into the patent; and in less than three hours after his arrival, he was whipped in a most unmerciful manner. He was searched for books and papers, and was then committed to prison, where he was detained twenty days. Here his friends, Christopher Holder and John Copeland, showed him a declaration of their doctrinal views which they had drawn up and signed on the 1st of the 8th month. After reading the document, being one with them in the testimonies upheld therein, he signed his own name.

An imperfect copy of this declaration of faith has been preserved, which it may be proper to introduce, as a direct and positive testimony to the soundness of the early ministers in our religious Society.

"Whereas it is reported by them that have not a bridle to their tongues, that we, who are by the world called Quakers, are blasphemers, heretics, and deceivers; and that we do deny the Scriptures, and the truth therein contained; therefore, we, who are here in prison, shall, in few words, in truth and plainness, declare unto all people that may see this, the ground of our religion, and the faith that we contend for, and the cause wherefore we suffer.

"Therefore, when you read our words, let the meek spirit bear rule, and weigh them in the equal balance, and stand out of prejudice, in the light that judgeth all things, and measureth and manifesteth all things.

"As [for us] we do believe in the only true and living God, the Father of our Lord Jesus Christ, who hath made the heavens and the earth, the sea, and all things in them contained, and doth uphold all things that he hath created by the word of his power. Who, at sundry times, and in divers manners, spake in time past to our fathers by the prophets, but in these last days he hath spoken unto us by his Son, whom he hath made heir of all things, by whom he made the world. The which Son is that Jesus Christ that was born of the Virgin; who suffered for our offences, and is risen again for our justification, and is ascended into the highest heavens, and sitteth at the right hand of God the Father. Even in him do we believe; who is the only begotten Son of the Father, full of grace and truth. And in him do we trust alone for salvation; by whose blood we are washed from sin; through whom we have access to the Father with boldness, being justified by faith in believing in his name. Who hath sent forth the Holy Ghost; to wit, the Spirit of truth; that proceedeth from the Father and the Son; by which we are sealed and adopted sons and heirs of the kingdom of heaven. From the which Spirit, the Scriptures of truth were given forth, as saith the apostle Peter, "Holy men of God spake as they were moved by the Holy Ghost." The which [Scriptures] were written for our admonition, on whom the ends of the world are come; and

are profitable for the man of God, to reprove, and [to] exhort and to admonish, as the Spirit of God bringeth them unto him, and openeth them in him, and giveth him the understanding of them.

"So that before a[ll men] we do declare, that we do believe in God, the Father, Son, and Holy Spirit, according as they are declared of in the Scriptures; and the Scriptures we own to be a true declaration of the Father, Son, and Spirit; in [which] is declared what was in the beginning, what was present, and what was to come.

"Therefore, all [ye] people in whom honesty is! stand still and consider. Believe not them that say, Report, and we will report it—that say, Come, let us smite them with the tongue, but try all things, and hold fast that which is good. Again we say, take heed of believing and giving credit to reports; for know [ye not] that the truth in all ages was spoken against, and they that lived in it were, in all ages of the world, hated, persecuted, and imprisoned, under the names of heretics, blasphemers, and [deceivers?]

[Here the bottom of the paper is torn off; and it can only be known, by an unintelligible shred, that somewhat more than fourteen lines of the exhortation is lost. We read again at the top as follows:]

"that sheweth you the secrets of your hearts, and the deeds that are not good. Therefore, while you have light, believe in the light, that you may be the children of the light; for, as you love it and obey it, it will lead you to remittance, bring you to know Him in whom is remission of sins, in whom God is well pleased; who will give you an entrance into the kingdom of God, an inheritance amongst them that are sanctified. For this is the desire of our souls for all that have the least breathings after God, that they may come to know Him in deed and in truth, and find his power in and with them, to keep them from falling, and to present them faultless before the throne of his glory; who is the strength and life of all them that put their trust in him; who upholdeth all things by the word of his power; who is God over all, blessed for ever. Amen.

"Thus we remain friends to all that fear the Lord; who are sufferers not for evil doing, but for bearing testimony to the truth, in obedience to the Lord God of life; unto whom we commit our cause; who is risen to plead the cause of the innocent, and to help him that hath no help on the earth; who will be avenged on all his enemies, and will repay the proud doers.

"[Signed]

CHRISTOPHER HOLDER,
JOHN COPELAND,
RICHARD DOUDNEY.

"From the House of Correction,
the 1st of the Eighth Month,
1657, in Boston."

The rulers of Boston finding that the seeds of truth had taken root in many at Salem, and that their former persecuting law availed not to keep the Quakers out of their jurisdiction, at their court in the 8th month, made the following enactment:—

"As an Addition to the late Order, in reference to the coming, or bringing in any of the cursed seed of the Quakers into this Jurisdiction: It is ordered, that whosoever shall from

henceforth bring, or cause to be brought, directly or indirectly, any known Quaker or Quakers, or other blasphemous Heretics into this jurisdiction, every such person shall forfeit the sum of one hundred pounds to the country, and shall, by warrant from any magistrate, be committed to prison, there to remain, until the penalty be fully satisfied and paid; and if any person or persons within this jurisdiction, shall henceforth entertain or conceal any Quaker or Quakers, or other blasphemous Heretics (knowing them so to be) every such person shall forfeit to the country forty shillings for every hour's concealment and entertainment of any Quaker or Quakers, &c. as aforesaid, and shall be committed to prison as aforesaid, till the forfeitures be fully satisfied and paid: And it is further ordered, That if any Quaker or Quakers shall presume (after they have once suffered what the law requireth) to come into this jurisdiction, every such male Quaker shall, for the first offence, have one of his ears cut off, and he kept at work in the house of correction, till he can be sent away at his own charge; and for the second offence, shall have his other ear cut off, and kept at the house of correction as aforesaid. And every woman Quaker that hath suffered the law here, that shall presume to come into this jurisdiction shall be severely whipped, and kept at the house of correction at work, till she be sent away at her own charge; and so also for her coming again, she shall be used as aforesaid: And for every Quaker, he or she, that shall a third time again offend, they shall have their tongues bored through with a hot iron, and kept at the house of correction close to work till they be sent away at their own charge. And it is further ordered, That all and every Quaker arising from amongst ourselves, shall be dealt with and suffer the like punishment, as the law provides against foreign Quakers.

"This is a true copy of the court's order, made at the general court, held at Boston the 14th day of October, 1657.

"As attests,

"EDWARD RAWSON, Secretary."

Besides the declaration of faith above recited, Christopher Holder and John Copeland had prepared another writing wherein they pointed out the difference between the spirit of the persecuting priests and rulers of New England, and that which actuated the holy men of old. This paper which was mainly intended to show the inconsistency of persecution with the Scriptures, and to warn the people against engaging therein, gave great offence to the magistrates, inasmuch that Endicott told the prisoners that they deserved to be hanged for writing it. He and his deputy, Bellingham, sent an order to the jailer, commanding that *all* the Quakers in Boston prison should be "severely whipped twice a week, beginning with fifteen lashes, and every time to exceed three."

On the 24th of the 9th month, all of the Friends who were prisoners in Boston were released. The new law recited above was read to them, after which Mary Clark, Christopher Holder, John Copeland, and Richard Dowdney were banished the colony. Cassandra Southwick was permitted to return to

her husband at Salem, but was fined forty shillings for "owning" the paper put forth against persecution by C. H. and J. C. As she had now no freedom to attend the place of worship of her persecutors, and divers of her neighbours at Salem being convinced of the truth, they concluded to meet by themselves in one another's houses on the First day of the week. John Whiting, in his appendix to Bishop's "New England Judged," says, "Now, about this time, it was observed on the cruelty practised, no way becoming Christians, that the drift of their preachers was to encourage and drive on their design, which filled up most of their sermons, and the time that should have been better spent; so that many, when they went to look for bread, had a stone given, and a serpent instead of a fish; whereupon, finding it so unprofitable, they had no rest to sit under it, but withdrew, and met on the First day of the week." N. E.

Report on Indian Concerns to Baltimore Yearly Meeting, 10th mo. 27th, 1840.

To the Yearly Meeting.—The committee on Indian concerns have continued to feel, since the date of their last report, much solicitude for the interesting portion of their fellow-creatures with whose civilization and instruction they are charged; and although, since their removal from their native home, their comfort and improvement have not been such as our humane intention would have been entirely satisfied with, yet when we consider the obstacles which have supervened to their amelioration in their changed location in the western forest, we rejoice that we can perceive the dawn of a brighter day, and trust that now a solid basis is established for their elevation to the improved condition of enlightened man. We augur well, not only from the disposition evinced by the Indians to acquire knowledge, but by the active industry of those selected to impart it, as will appear by a detailed report from the superintendent, Henry Harvey, who with his wife, son, and two daughters, also a teacher, all adults, are engaged for the concern at a salary of \$1000 per annum, viz:

Friends' Establishment, Indian Territory, 9th mo. 8, 1840.

To the Committee on Indian concerns.—Dear Friends.—We arrived here on the 13th of 6th month last, and found the school had been vacant from some time in the 3d month; that David Jones, whom we had employed as teacher, had been here several weeks, but the school had not been resumed in consequence of the weakly state of health of the wife of the former superintendent.

Soon after our arrival, we invited the chiefs and some of the principal men of the Shawnee, to meet us in council, on the subject of the school. Accordingly at the time appointed, fifty-three of their principal men, including all the chiefs except one who was sick, met us; and after addressing them in regard to the concern which the Society continues to feel for their present and future welfare, &c. they were informed that we were ready and willing to take twenty-five children, including those who had been at school here before. After a time

of deliberation, their speaker, through Joseph Parks, interpreter, spoke as follows:—"My brother: we have all met here, and are very glad to see you and your family. We take you by the hand once more; and were pleased when we heard you had come among us again. You said you had come again to live some time with us. We repeat, that we are very glad to see you and your family once more. You are welcome among us. You said that you had been sent here by your friends: that the Friends of Baltimore, Ohio and Indiana Yearly Meetings had encouraged you to come; and what you said to us was in their name; all you have said and explained to us, we understand very well. We will take your advice. What you said to us, reminds us of what our friends said to us at Mount Pleasant, when we were on our way to Washington city. They said, that they were very sorry the government was going to send us so far from them, yet they hoped they would be able to reach and help us; and when we got to Baltimore, our friends told us the same thing; and now we see what our friends told us has come to pass; for here, you, our friends, are with us, ready to help us. We are anxious to have our children schooled, and shall soon fill the school.

"We intend to have a large council among ourselves soon, and have our women present with us, to help us to conclude whose children had better come to school. After that we will come here again and see you.

"We hope the Great Lord will assist us and our children; if he does, we will get along very well with our school."

They then said the chiefs who sat on the other side of the house were strangers to us; but said they were their brothers and friends; that they were the last remnant of the old Chillicothe band of Shawnee; that they had been separated for many years, but were now united in the same band; and said they had come here to attend this council; that they would speak for themselves. We want you to remember us to our friends, and tell them what we have said.

The speaker of this band expressed their satisfaction at what we had said, and replied they would send ten children to our school. This band has been opposed to education, but are now anxious to improve the opportunity.

About the 1st of 7th month, the school was filled by twenty-seven children. Except two, they are regular in their attendance, and they were withdrawn on account of their mother's sickness. They have not yet returned.

In a few weeks from the opening of the school, we had 32 scholars. Within a few days we have 36, who wish to remain, having been placed under our direction by their parents. The progress of the children in their education, with a few exceptions, is equal to what we could expect, and considering that they do not know our language or are able to speak it, (they are advancing in that respect, however,) we think their progress is equal to what is common in the schools of white children. A number of those who had not been at school until we commenced, can now read in easy lessons, and write in pretty good large

style: some others who had not been at school, together with others who had, are progressing satisfactorily. Of the 36 children who are in attendance, 22 are males, 14 are females; 12 of them had been at school before our arrival. Of the number who had been to our former superintendent, six went to the missionaries, when Elias Newby went home. They have since returned, and expect to remain with us. It is but justice to say of the children, that they are obedient to us, are attentive, and are as orderly and peaceable among themselves and in the family, as we imagine the same number of children of any class under like circumstances would be.

We have progressed to our satisfaction. The Indians thus far are well pleased with the school. The meetings for worship have been kept up, and the daily reading of the Holy Scriptures in the family, has been attended to. The children are kept at their books five or six hours in each day, out of five days in every week; they are allowed a recess of an hour or two every day, and the remainder of the day they are kept at work, and bid fair to be helpful. The boys have gathered a considerable quantity of fodder, while we were at other work. They assisted us in the season of harvest, and in other ordinary labour. The girls can all knit stockings, except one or two who have not been long with us; several of them can make their own dresses, and are helpful in the kitchen, and seem intent to learn all they can. The Indians have furnished us with as intelligent children as are in the nation; of a very suitable age to commence at school. Several of the chiefs have sent theirs, and all are desirous that their children should be taught habits of industry. On our arrival, we found the farm in good repair, but the household and kitchen furniture being much worn, there was not sufficient for the convenience of so large a family as we expected to have, and there not being space enough without a kitchen, we have therefore added one to the side of the house 14 by 38 feet, the cost being \$16.60.

We had of wheat, 479 dozen, which is good, and will probably yield 200 bushels; of oats, 735 dozen; corn upon 42 acres of ground, which is good, and may be estimated to yield 2000 bushels, and a considerable quantity of hay. We shall have plenty of cabbages, potatoes, and the like; there are 22 head of cattle, 6 cows giving milk, 15 head of hogs for meat the ensuing autumn, which will probably weigh 3000 pounds, and 19 head of smaller stock hogs. We received 7 barrels of dried fruit from Friends of Ohio Yearly Meeting, as a present.

We may inform the committee that of the clothing forwarded from Friends of several of the quarters last winter, to an amount of \$220, the boys can be comfortably clad through the ensuing winter. There is a lack of bed-clothes for so large a family; but little winter clothing for the girls, and no stocking yarn. We think with our force we can manage as large a school as we have, and take care of the farm, and still further enlarge it without more expense. We are of the judgment, that with industry and economy, there may be enough raised on the farm for as large a family as we now have, without drawing any more money from the

treasury to meet expenses here; and as it is enlarged as it may be without further expense, a profit may be realised beyond the charges, which may be applied towards paying superintendents and such hands as are now employed.

We have sold 300 bushels of old corn the past summer, at 30 cents per bushel, and may safely estimate the amount of surplus produce that may be made of the present crop at 300 dollars.

HENRY HARVEY, } Superintendents.
ANN HARVEY, }
DAVID JONES, Teacher.

Furthermore, we have to advise the meeting that Henry Harvey, in a recent short visit to Indiana, received from Friends of two quarterly meetings there, bed-clothes, flannel, stocking yarn, &c. valued at \$180, which has been forwarded to the establishment. The proposition to provide clothing, is recommended to the notice of the subordinate meetings by the Ohio Yearly Meeting. The great desire of the Indians to have their children educated, induced our agents to receive the larger number noted, conceiving that the increased charges would be compensated by augmented advantages. We have now to notice the state of the funds.

The balance of cash on hand in 1838,	
was	\$1736 04
Receipts from all quarters up to 10th month 3, 1840,	2489 12
	<hr/> \$4225 16
The treasurer has paid orders from the committee up to 10th month 3, 1840,	4072 02
	<hr/> \$153 14
Balance in the treasury,	
On a final settlement with Moses Pearson, as superintendent, for services, there will be due him	\$755 50
And to Elias Newby, for services as teacher,	60
	<hr/> \$815 50

We have authentic advices through the recent Ohio Yearly Meeting Report, that there are funds on hand for the use of the establishment, until the 5th month, 1841. Yet Friends will perceive it must be sustained for some time to come, by further contribution, and that our western brethren contribute liberally in that which is equivalent to money. Indiana Yearly Meeting has recommended to its members to promote considerable subscription the ensuing year; hence we infer that the continued liberality of Friends here will be expected for the successful prosecution of our undertaking. That Friends will slacken in their efforts when a more encouraging condition of the natives is about to crown our labours, we are not prepared to believe; especially as the period is not likely to be remote, when this favourite object of our solicitude will not only divest itself of its incumbrances, but discharge a large proportion of its future obligations from its own resources.

Our treasurer expects to receive in a few days, (including the sum directed to be raised by our last yearly meeting,) 130 dollars, which

will be remitted to the treasurer of Indiana Yearly Meeting. We would propose to the yearly meeting to recommend to the subordinate meetings to raise the sum of 100 dollars in the usual proportion.

Signed by direction and on behalf of the committee, by SAMUEL CAREY, Clerk.
Then adjourned to 10 o'clock to-morrow morning.

Upon the Length of the Way.—How far off is yonder great mountain! My very eye is weary with the foresight of so great a distance; yet time and patience shall overcome it; this night we shall hope to lodge beyond it. Some things are more tedious in their expectation than in their performance. The comfort is, that every step I take, sets me nearer to my end; when I once come there, I shall both forget how long it now seems, and please myself to look back upon the way that I have measured.

It is thus in our passage to heaven; my weak nature is ready to faint under the very conceit of the length and difficulty of this journey; my eye doth not more guide than discourage me. Many steps of grace and true obedience, shall bring me insensibly thither; only let me move, and hope, and God's good leisure shall perfect my salvation. O Lord, give me to possess my soul with patience, and not so much to regard speed, as certainty. When I come to the top of thine holy hill, all these weary paces, and deep sloughs shall either be forgotten, or contribute to my happiness in their remembrance.—*Bp. Hall.*

French Manufactures.—The silk manufactory of Lyons," says the Courier of that city, "consumes annually a million of killogrammes of raw silk, or 1000 millions of grammes, or 2,205,714 lbs. English. The loss upon this material during the manufacturing processes is, on an average, 5 per cent., or 50 millions of grammes. Since it requires four cocoons to make a gramme of silk, the total consumption of cocoons in Lyons amounts annually to 4200 millions. The number of worms required for producing the silk is, of course, the same as the number of cocoons, but to this should be added the number of those dead in rearing, of those spinning bad cocoons, and of those kept for eggs for the year following, which will make the total number of worms amount to 4,292,400,000. The length of the silk of one cocoon is, on an average, 500 metres; hence the total length of silk spun for the manufactories is 2,100 billions of metres, or 2,100 millions of kilometres, or 6,888,000,000,000 English feet. This length is equal to 14 times the mean radius of the earth's orbit; 5,494 times the radius of the moon's orbit; to 52,505 times the equatorial circumference of the earth, and 300,000 times the circumference of the moon."

THE FRIEND.

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PHILADELPHIA.

Advantages of Studying Entomology by the Agriculturist and Forester.

The following is from the introductory chapter to a work translated from the German, and recently published in England, entitled "A Treatise on Insects injurious to Gardeners, Foresters and Farmers, by Vincent Kollar." In succeeding numbers we shall probably offer further extracts from the body of the work.

The intimate connection in which insects stand to man, to domestic animals, and to the different kinds of vegetable productions, makes them well worthy the consideration of every one, and particularly of the agriculturist and the forester. Although insects are small and inconsiderable, the exceedingly great number of species, and the still greater number of individuals in many of them, fully compensate for their want of corporeal magnitude. The amount of the species of plants, and all the classes of other animals taken together, cannot (according to the latest estimates) equal in amount the species of insects, as we reckon about 300,000 species. If we consider the fecundity of many kinds of insects, which sometimes produce an offspring of several hundreds, or even thousands (the females of the termites, or white ant, producing an offspring of 40,000,) and also that some kinds produce several generations in one year, it appears evident that the number of insects can hardly be estimated. As a proof of this, which perhaps to many may appear too bold an assertion, we need only mention the enormous swarms of locusts, which are sometimes so numerous, and in such masses, that they darken the sun, and when they alight, they frequently cover several square miles of land; also the *Rhago Columbaschenis* Fab., a minute dipterous insect, but a fearful plague in many parts of the banat of Temeswar, and which when congregated in the air resemble dark clouds, although each individual is not more than two lines long. Who could even reckon the myriads of gnats or midges, which in many years, like pillars of smoke, ascend in the air? Or who could succeed in ascertaining the number of inhabitants in an ant-hill? All these myriads derive their nourishment either from plants or animals, in their living state, or from

their remains when dead; and there are even some to which man himself must pay tribute with his blood.

"From such considerations are we not" (says Schrank, the worthy Bavarian naturalist,) "alarmed for our forests, gardens and groves? Do not these innumerable millions of insects which incessantly labour at their destruction, confuse our understanding when we begin to reckon them, and terrify our imagination which magnifies them? And can I be believed if I assert, that I discover beneficence in such unspeakable destruction, beauty in these devastations, wisdom in this disorder, and life in this manifold death? Nevertheless it is so. Whatever many may say of nature growing old, the naturalist finds her always young and beautiful, always estimable, just as she came from the hand of her Creator, and as she indeed every moment issues afresh from the hand of the Almighty Being. In His hand the youth of nature is continually renewed; and under His all-ruling providence, all the millions of apparently destructive beings only labour in preserving her existence and embellishment.

"Let us here contemplate the whole economy of nature at a general glance, in respect to forests only; and let us view her as she is, without the aid of man, who often disturbs her general arrangement.

"Insects that feed on wood are not injurious to ligneous plants, except from their disproportionate numbers; and these numbers, when left to bountiful nature herself, are never disproportionate: two assertions which, however paradoxical they may seem at first sight, are yet admitted by the naturalist, who has proofs of them daily before his eyes, as principles, but which I must here demonstrate, because many persons who are engaged in studying the works of nature, either as professional men, or as amateurs, are not naturalists.

"In a work on the Fruitfulness of Plants [also written by Schrank] it is stated that an elm, twelve years old, in one single year, produces 164,500 seeds; which in the course of another twelve years (if no accident happened) would become as large trees as their parent; and from this calculation, it appears that a succession of much more than 26,960 millions of trees might be obtained from one.

"This calculation is made from the fruit only, and not from the blossoms of any tree, and is, therefore, applicable to all other trees. A single species of tree, such as we have them in one of our provinces the most scantily clothed with trees, would, during the life of man, cover a large extent of land with a thick forest, and after a few centuries, it would appear as if the whole world had been made for it only—as if it alone would cover the whole extent of dry land.

"The great multiplicity of organised beings

which makes the world as it is at present so beautiful, would then have disappeared; symmetry, which gives a charm to this multiplicity, and which delights the contemplator of nature in exalted enthusiasm, would have vanished; soon would all animal life in the habitable world be destroyed; a great number of birds which live only on insects which eat wood, we have already annihilated, by our presupposition that these insects do not exist; the thick impenetrable forest, which the kind of tree mentioned would cover, would soon supplant every blade of grass, kill every insect intended to live upon it, every bird to which these insects were intended as food, destroy all animals living upon grass that could not reach the tops of the high forest trees, and finally kill every beast of prey, which could not at last even find a carcass to satisfy its ravenous hunger.

"This is but too faint a picture of our earth, which without the insects that live on wood, would be but too true. A wise hand has scattered them every where, and given to each kind its particular instinct, its peculiar economy, and great fecundity. With them, order and life are restored to universal nature. On their side, pursued by powerful, or weak, but not less numerous enemies, they unceasingly follow the given commands of Providence.

"The proportion which exists between their increase and the occasion for it, and their enemies, secures nature from the devastations which they would occasion, and restores all to the most admirable equality.

"A forest of firs more than a hundred years old, has already nearly terminated its appointed existence. A host of caterpillars first takes possession of the branches, and consumes the foliage. A superfluity of sap, (the circulation of which is rendered languid by the failing strength of the tree,) an unnatural increase of the nourishing juices between the bark and the wood, and the separation of these parts, are the consequences.

"Another host of insects now appears; they bore through the rind into the inner bark, which they eat, and pierce through; or into the wood, which they pierce and destroy. The diseased trees are now nearly dead; the numerous destructive insects increase with the sickness which attracted them there; each tree dies of a thousand wounds, which it receives externally, and from the enervation which follows in consequence. The dissolution is accomplished by a third host of, for the most part, smaller insects, but still more numerous; and these are continually employed in reducing the decayed trunks to dust as soon as possible, while at the same time a thicker forest of young trees, and generally of a different kind, spring out of the earth, which had afforded nourishment to the dead tree. The first host certainly

occasioned the deathly sickness of the forest; the second accelerated its death; and the third accomplished its total destruction. It need not be lamented. These trees would have died a few years later, without any utility resulting from their death. Their leafless stems would probably have remained there for half a century awaiting their destruction, of no use where they stood, and serving no purpose but as a fearful trophy of death in the field of life. They must die, because they are organic matter. But we only destroy a worn-out vessel, that a better may take its place, but are not able to make any thing better out of it. It is not so with nature. Millions of sensitive beings find a use in the remains of these dying trees, and under every step of near and approaching death thousands spring forth endowed with vitality.

"Each host of these insects are again exposed to destroyers, which put a check to their too great extension. Other insects, and a great number of birds, clear away the caterpillars while they are feeding on the leaves, and when they have undergone their change, and are lying in the earth, the wild boar comes and stirs them out from their place of rest with his tusks, and devours them with the greatest eagerness. Those insects which conceal themselves in the inner bark or wood do not share a better fate. The wood-pecker knows where to find them, and draws them out of the deepest holes. When they appear on the bark in the perfect state, they have the bitterest enemies in the fly-catcher, the tree-creeper, and all kinds of magpies. Whole hosts of these birds are found where these insects abound in multitudes; but they leave the place and disperse themselves as soon as the superfluity of nourishment is exhausted.* In this state all nature is on a perfect equality; but man comes, and destroys the order—he annihilates the harmony of nature, and is astonished at the discordance. First, he sacrifices the wild boar to gratify his palate; takes possession of the wood, and, according to the usual fallacy of taking the consequences for the cause, considers the wood-pecker his enemy, and finally, under various pretences, wages war with all the birds of the forest. Insects appear to him too contemptible for his pursuit, too small, too numerous, and too well concealed, to reward him directly for the trouble of endeavouring to extirpate them. They may, therefore, go on with their occupations undisturbed, and if they carry them too far, he then complains of Providence.

"After having wrested the lordship of the woods from the animals, we should pursue with wisdom the economy which heretofore

the animals, from a blind impulse of nature, had practised. We should anticipate nature in her operations, and cut down trees that approach weak old age, or those that are checked in their growth by a stronger tree standing near them, or those that have been killed by lightning; and the teeth of the boar which prepared the earth for the seeds, should be replaced by the pickaxe, and our tame pigs ought to be employed in digging up the earthen grubs, which the boar was accustomed to do. We only are to blame if our finest forests are destroyed," &c. Such are the expressions of a practical naturalist on insects which are injurious to forests. A similar picture may be formed of those which attack fruit-trees, field fruits of all kinds, and even our domestic animals.

The result of such contemplations will be, that we can only protect ourselves from the injurious influence of insects by an ample knowledge of the reciprocal relation in which one stands to another, and in order to obtain this, it is essentially necessary to acquire a knowledge of those kinds which are directly or indirectly injurious to man, their different stages of life, their nourishment, propagation, duration, and finally their natural enemies.

From what has been said, the importance of the subject which will be treated of in the following pages, is sufficiently clear.

RISE AND SPREAD OF JESUITISM.

From the Edinburgh Review.

In the convent of the Theatines at Venice, under the eye of Caraffa, a Spanish gentleman took up his abode, tended the poor in the hospitals, went about in rags, starved himself almost to death, and often sallied into the streets, mounted on stones, and waving his hat to invite the passers by, began to preach in a strange jargon of mingled Castilian and Tuscan. The Theatines were among the most zealous and rigid of men; but to this enthusiastic neophyte their discipline seemed lax, and their movements sluggish; for his own mind, naturally passionate and imaginative, had passed through a training which had given to all its peculiarities a morbid intensity and energy. In his early life he had been the very prototype of the hero of Cervantes. The single study of the young Hidalgo had been chivalrous romance; and his existence had been one gorgeous day-dream of princesses rescued and infidels subdued. He had chosen a dulcinea, "no countess, no duchess,"—these are his own words, "but one of far higher station;" and he flattered himself with the hope of laying at her feet the keys of Moorish castles and the jewelled turbans of Asiatic kings. In the midst of these visions of martial glory and mysterious love, a severe wound stretched him on a bed of sickness. His constitution was shattered, and he was doomed to be a cripple for life. The palm of strength, grace and skill, in knightly exercises, was no longer for him. He would no longer hope to strike down gigantic solidans, or to find favour in the sight of beautiful women. A new vision then arose in his mind, and mingled itself with his old delusions in a manner which, to most Englishmen, must seem singular; but

which those who know how close was the union between religion and chivalry in Spain, will be at no loss to understand. He would still be a soldier—he would still be a knight-errant; but the soldier and knight-errant of the spouse of Christ. He would smite the great red dragon. He would be the champion of the woman clothed with the sun. He would break the charm under which false prophets held the souls of men in bondage. His restless spirit led him to the Syrian deserts, and to the chapel of the holy sepulchre. Thence he wandered back to the farthest west, and astonished the convents of Spain and the schools of France by his penances and vigils. The same lively imagination which had been employed in picturing the tumult of unreal battles, and the charms of unreal queens, now peopled his solitude with saints and angels. The Holy Virgin descended to commune with him. He saw the Saviour face to face with the eye of flesh. Even those mysteries of religion which are the hardest trial of faith, were in his case palpable to sight. It is difficult to relate without a pitying smile, that, in the sacrifice of the mass, he saw transubstantiation take place; and that as he stood praying on the steps of St. Dominic, he saw the trinity in unity, and wept aloud with joy and wonder. Such was the celebrated Ignatius Loyola, who, in the great catholic reaction, bore the same share which Luther bore in the great protestant movements.

Disatisfied with the system of the Theatines, the enthusiastic Spaniard turned his face towards Rome. Poor, obscure, without a patron, without recommendations, he entered the city where now two princely temples, rich with paintings and many-coloured marble, commemorate his great services to the church; where his form stands sculptured in massive silver; where his bones, enshrined amidst jewels, are placed beneath the altar of God. His activity and zeal bore down all opposition; and under his rule the order of Jesuits began to exist, and grew rapidly to the full measure of its gigantic powers. With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battles of their church, is written in every page of the annals of Europe during several generations. In the order of Jesus was concentrated the quintessence of the catholic spirit; and the history of the order of Jesus is the history of the great catholic reaction. That order possessed itself at once of all the strongholds which command the public mind—of the pulpit, of the press, of the confessional, of the academies. Wherever the Jesuit preached, the church was too small for the audience. The name of Jesuit on a title-page secured the circulation of a book. It was in the ears of the Jesuit that the powerful, the noble, and the beautiful, breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from the first rudiments to the courses of rhetoric and philosophy. Literature and

* Not only does this abundant prevalence, in proportion to the number of insects which constitute their food, occur in the feathered tribes, but it has also been observed in the parasitic and insectivorous insects, and that not merely as a more numerous congregation, but as an actual increase of numbers. Thus it has been observed that when the processionary caterpillars are especially abundant, the brilliant beetle *Colosoma scyophanta*, which feeds upon them in the perfect state, is produced in equal proportion. The causes which operate in the production of a more than ordinarily numerous supply of the injurious insects, seem equally favourable to the increased development of their enemies.

science, lately associated with infidelity or with heresy, now became the allies of orthodoxy.

Dominant in the south of Europe, the great order soon went forth conquering and to conquer. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering-blocks, Jesuits were to be found under every disguise, and in every country,—scholars, physicians, merchants, serving-men; in the hostile courts of Sweden, in the old manor houses of Cheshire, among the hovels of Connaught; arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix before the eyes of the dying.

Nor was it less their office to plot against the thrones and lives of apostate kings, to spread evil rumours, to raise tumults, to inflame civil wars, to arm the hand of the assassin. Inflexible in nothing but in their fidelity to the church, they were equally ready to appeal in her cause to the spirit of loyalty and to the spirit of freedom. Extreme doctrines of obedience and extreme doctrines of liberty—the right of rulers to misgovern the people, the right of every one of the people to plunge his knife in the heart of a bad ruler—were inculcated by the same man according as he addressed himself to the subject of Philip or the subject of Elizabeth. Some described these men as the most rigid, others as the most indulgent of spiritual directors. And both descriptions were correct. The truly devout listened with awe to the high and saintly morality of the Jesuit. The gay cavalier, the frail beauty, found in the Jesuit an easy well-bred man of the world, tolerant of the little irregularities of people of fashion. The confessor was strict or lax, according to the temper of the penitent. His first object was to drive no person out of the pale of the church. Since there were bad people, it was better that they should be bad Catholics than had Protestants. If a person was so unfortunate as to be a bravo, a libertine, or a gambler, that was no reason for making him a heretic too.

The old world was not wide enough for this strange activity. The Jesuits invaded all the countries which the great maritime discoveries of the preceding age had laid open to European enterprise. In the depths of the Peruvian mines, at the marts of the African slave-caravans, on the shores of the Spice Islands, in the observatories of China, they were to be found. They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter; and preached and disputed in tongues of which no other native of the west understood a word.

From the Cattaraugus Freeman.

To the Citizens of the United States.

Brothers—At a late meeting of some of our white neighbours at Lagrange, it was “resolved, that they heartily approve the liberty of the treaty stipulations made between the government of the United States, and the Seneca nation of Indians, in which they claim all of the lands of the Seneca nation.

Brothers—The country assigned the New York Indians by the general government, west of the Mississippi river, has been explored again and again, so that they do not lack knowledge in these respects. With all the light and information on the subject which is necessary to form a correct judgment upon it, they have a hundred times repeated in open council, and in the presence of the United States commissioner, that they cannot and will not sell out their lands and move west. These are the honest judgments of the Indians, and this answer will the commissioner receive from the honest chiefs.

Brothers—A certain company of land speculators, called the Ogden Company, having obtained the exclusive right to purchase our lands, and having got it in the treaty that they should have all the lands of the four reservations, for less than two dollars an acre, when it is worth ten or twelve; but having obtained these privileges, and then failing, by lawful inducements, to persuade us to sell our lands, they went to work to buy over our chiefs, to aid them in procuring a treaty.

This company, by large rewards and specious promises, to secure the services of chiefs, and binding them to use their best exertions to induce the Seneca Indians to sell by treaty their lands, created an emigrating party among us.

By sundry documents to the United States commissioner, it appears, that to eight chiefs of our nation, the payment of \$21,600 was promised upon the faith of written articles, duly executed by company's agent for the purpose aforesaid. A treaty between the United States and some of the chiefs, &c. of the several tribes of the New York Indians, dated January 15, 1838, was by the President of the United States transmitted to the senate for consideration. The senate refused to ratify it. The treaty was amended in several particulars, and the senate then ordered, that so modified, it should be fully and fairly explained to each tribe in open council, and that a majority of the chiefs should voluntarily and freely assent to each and all of the amendments made by the senate. This being done, and the treaty signed by such majority, it was to be binding, otherwise to have no force or effect.

When the treaty thus modified was explained in open council to the Seneca nation by the United States commissioner, and the chiefs invited to come and sign it, what was the result? The commissioner, in a letter dated Washington, October 25, 1838, says, “I then received sixteen signatures.”

Brothers—Out of ninety chiefs belonging to the four reservations of the Seneca nation, but eight besides those that had been bribed, could be found voluntarily to sign the treaty, and but sixteen in the whole, leaving seventy-four against it.

Brothers—Your commissioner then, in various ways, continued to induce the chiefs in private to sign the treaty until he obtained their names.

John General, a chief, in his affidavit, dated 17th of February, 1839, says that near the close of the council, held last summer, R. H. Gillet, being on his way to Buffalo, he was enticed by one of the runners of the Ogden Company into a tavern, and pressed to drink

some ardent spirits, which he did, and finally became intoxicated; in which state he was strongly pressed to sign the assent to the amended treaty—which he constantly refused. He further deposes, that he has since been informed that his name is affixed to it, and solemnly declares that he never so affixed it, unless it was when he was so drunk that he did not know it.

John Hotchinson, Charles Graybeard, and Fisher Pierce, three Indians, whose names are attached to the amended treaty as chiefs, obtained this title by a sham election at a tavern in Buffalo—no election to the office of chief being valid, unless sanctioned by the six nations in council assembled. Those in favour of emigrating say the number of chiefs of our nation is eighty-one. Even admitting this, (which, however, we do not,) and taking from the list of names these three that are not chiefs, the amended treaty does not contain the majority of the names of the chiefs. But when we reflect that the United States senate decided that the majority of the chiefs' names should be obtained in open council, and that but sixteen were thus obtained, can any good man consider the treaty valid?

But brothers, a census of the Seneca Indians was taken last summer, and out of a population of two thousand four hundred and forty-nine, only one hundred and thirty-eight are in favour of the treaty, including the children of parents in favour of it, a conclusive evidence that the signatures reported by the United States commissioner do not fairly express the will of our people.

A delegation of four from our nation was sent to Washington last winter, who testified to the president and senate, that the treaty reported to them as being the treaty of the Seneca Indians with the United States, was not our treaty. Our good friends, the Quakers, also waited upon the president, and showed him the affidavits, proving that wicked fraud and deception had been practised upon the Indians to obtain signatures to that treaty.

Brothers—Could you believe that with all these facts before their eyes, that the president and vice president would sanction that treaty? But they did so. The vice president, by giving his casting vote in favour of it, and the president, by signing it, and proclaiming it the law of the land.

Brothers—If you are the Indians' friends, and wish them to enjoy the lands the Great Spirit gave them, until they think it best to sell them and remove; we hope you will elect another president, who shall do the Indians justice in permitting them to have a re-hearing.

Brothers—If you drive us away now, contrary to what we think is right and just—if you compel us to go and leave the graves of our fathers, we cannot consider you our friends, nor shall we think you do as you would be done by. How would you like to be swindled out of your lands for a trifle, and then be driven from them contrary to your wills? Brothers, if you must have our lands, some of us had rather you would take the tomahawk and kill us, and bury us where we are, than to drive us away.

Brothers—We are willing to make a treaty, that as many of our brethren as are willing to

go west, shall have their just proportion of our land, and sell it to you and go west of the Mississippi. But in the name of humanity, in the name of the Great Spirit, we ask for justice.

In behalf of the Seneca nation,

JOS. A. SANFORD.

his

Of the same, HENRY JOHNSON.
mark.

N. B.—Publishers of papers throughout the United States, who would befriend us in retaining our land in peaceable possession, are requested to publish the above. J. A. S.

TO THE PLANET VENUS.

Upon its Approximation (as an Evening Star to the Earth, January, 1838.)

What strong allurements draws, what spirit guides
Thee, Vesper! brightening still, as if the nearer
Thou com'st to man's abode, the spot grew dearer,
Night after night? True is it, Nature hides
Her treasures less and less,—Man now presides,
In power, where once he trembled in his weakness!
Knowledge advances with gigantic strides;
But are we wight enriched in love and meekness?
Aught dost thou see, bright Star, of pure and wise
More than in humbler things graced human story;
That makes our hearts more apt to sympathise
With Heaven, our souls more fit for future glory,
When earth shall vanish from our closing eyes,
Ere we lay down in our last dormitory!

WORDSWORTH.

COMMUNICATION.

May I be permitted to use the columns of "The Friend," for the purpose of addressing a few lines to the members of the Society of Friends in New York on the subject of establishing a "Friends' Reading Room" in said city?

It has long been matter of regret to many, that something similar to the "Friends' Reading Room" in Philadelphia could not be established in our city. If there are any well founded objections to such an institution, I have never yet heard them. The advantages, it appears to me, would be manifold and great. It is matter of common observation, that a large portion of the youthful members of society grow up with but little or no personal acquaintance with the greater part of the more exemplary and aged members of Society, and with a limited acquaintance even with members of their own age; frequently, more perhaps by accident than from any other cause, selecting their associates from amongst those not in membership with Friends, and as a natural consequence, in numerous instances, adopting the address and assuming the garb of the fashionable world, and entering into its frivolous and vicious amusements, and finally becoming utterly estranged from Friends never to return.

The effect of such an institution would be, by offering a desirable place of resort to the youthful members of the Society, to bring them into closer and more frequent communion with the elder and more exemplary Friends; thus establishing a social and familiar intercourse between the two classes, which, while it could not be otherwise than pleasant and gratifying to all, could not fail to be in the highest degree salutary in its consequences to the junior portion. It would by making the

youth generally acquainted with each other, and bringing them often together, naturally lead to their forming intimacies much more frequently with each other, and much less frequently with persons strangers to the Society of Friends, and preserve them in a considerable degree from the usual consequences of such later intimacies, while it would tend to create and foster, in a greater or lesser degree, a fraternal feeling towards each other as members of the same religious body, the beneficial influence of which would be felt in after life, both in their private social relations, and in their Society capacity.

Should this meet with acceptance, a few words more in relation to this subject will be offered next week. A. B.

New York, 11 mo. 18, 1840.

Long Close Imprisonment and Sudden Emancipation.—Visiting at the house of a friend—an intelligent and veracious citizen, in Middleboro', a few weeks since, I found him digging a well upon his premises, near his buildings. He informed me, that he had penetrated into the earth between nine and ten feet, when he came to a large flat stone, or kind of ledge, that covered nearly the whole of the bottom. The stone appeared to be of the softer kind of granite, composed rather of flakes than a solid mass, with seams closely united, and though adhering pretty firmly, not very difficult to be started and separated by the bar.

He proceeded to break up this mass of stone, which was effected by breaking it in pieces, and scaling it off. But, what was his surprise, when breaking and scaling and raising up a large piece of this stone, a living toad emerged from the place in which he had been imbedded? He described him as a toad of the ordinary size and appearance, except in the colour. Instead of the dun, or dark gray, he appeared somewhat of the shining colour of stones, and the margin of streams in the vicinity of ore. When released from his close confinement, he leaped with all the strength and agility of the most vigorous and active of the race, uttering a kind of scream, something like that of a tree-toad, so loud and shrill as to attract the attention of the children playing in the door-yard. And in the true spirit of our free institutions, and the age in which we live, he was not only suffered to go at large, but even helped out of the pit, and put upon the surface of the earth, and took up his old friends, if he had any, and mingle with our free population.

How he came there, or how long he had been imprisoned, in this snug stone cell, must be altogether matter of conjecture. The little cell he occupied seemed but just large enough to hold him, without the least room to turn, or at all change his position. The fissures in the rock must have been rather favourable to him, on account of air, and possibly occasional drops of water, though closely adhering, and by no means large enough to admit an insect.

Some suppose the time was, when all the territory south of Boston, commonly called the cape, was submerged in water; and suppose it is pretty clear that geological appearances, as far as developed, favour the idea. But I do not see that this accounts for the position of

the toad in question. And even if the deluge would account for it, it would seem to be almost cruel to adjudge him to have had so long an imprisonment. Perhaps the most probable theory is that many years ago he imbedded himself in that kind of earth which most readily petrified—the earth hardened and confined him until the earth rose over him by the natural accumulation of that which grows upon its surface, to the height of nearly ten feet. How long it would take such earth to petrify, or such an amount of soil to accumulate, I am unable to tell. Perhaps some learned geologists, or some acute naturalist, will be good enough to inform us. P. C.

Middleborough, 1840.

The Dog.—In the neighbourhood of Sparta, a few days ago, a little boy named Burel, aged about four years, strayed from his home, and became lost in the woods about a mile and a half from his parents' house. The parents became alarmed at the absence of the child, and commenced a search, when the family dog was discovered by a black man issuing from the woods. The dog ran to the black man, rubbed himself against him, and used many artifices to attract his attention, in which he so far succeeded as to induce the black man to follow him a mile into the woods, where he found the boy, and restored him to his parents. —*Sussex (N. J.) Register.*

Important Fact.—It is stated as an important and "startling" fact, and as such is certainly worthy the attention of the friends of the temperance cause, that the sum annually expended for bread, by the population of Great Britain and Ireland, amounts to twenty-five millions sterling; while the money expended in the United Kingdom in strong drink, amounts to upwards of fifty millions annually! The consumption of gin alone, in these countries, amounts to more than twelve millions sterling, every year. Facts such as these, existing as they do, to greater or lesser extent, in all the "civilized" regions of the globe, are calculated to give new impulse to the exertions of the friends of temperance.

Depth of the Ocean.—The sea was recently sounded, lead and line, latitude 57 deg. south, and 85 deg. 7m. west longitude from Paris by the officers of the French ship Venus, during her voyage of discovery, at a depth of 3570 yards, or 2½ miles, no bottom was found. The weather was very serene, and it is said, that hauling in the lead took sixty sailors upwards of two hours. In another place in the Pacific Ocean, no bottom was found at the depth of 4140 yards.

An invention is in progress in England, to supersede the necessity of using horse-hair for stuffing chairs, sofas, &c. The substitute is cork, cut into the minutest particles, which is found, upon trial, to be superior to horse-hair in every respect, and the saving is about 200 per cent.

For "The Friend."

QUALIFICATIONS FOR RELIGIOUS SERVICE.

"In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Is. xlviii. 5, 6.

The experience and history of the religious Society of Friends abundantly prove, that where its members, in their individual capacity, keep near to the Holy Spirit, and abide in reverence and humility under its influence, their solemn convocations, both for worship and discipline, are often attended with a Divine power, confirmatory to the faithful, and convincing to the uninitiated in the school of Christ. The baptizing effect of the Lord's presence is sensibly felt. The good are comforted—the weak are strengthened, the evil are awakened and brought unto awe. This happy condition of things, marked in a pre-eminent manner the assemblies of Friends in the days of their first gathering to be a distinct people. Then it could be said in verity, "the seed reigns." But how is it now? Does the same overshadowing of the Holy Wing cover our congregations? Does it collect the minds of those present into the same fear—the same solemnity—the same subjection? Does "the anointing" flow from the Head to the members, and pass from vessel to vessel? Are the children of disobedience convicted and made ready to confess, "God is in you of a truth?" I am glad to believe that this *is* sometimes the case. But then would it not more frequently be so, if the living stones in our spiritual building were more "living" than they are? Were more under the dominion and seasoning virtue of the Holy Ghost? This it is, that most influence and attend us if we ever come to realise the Lord of Hosts to be unto us what the prophet describes—a crown of glory, and a diadem of beauty—a spirit of judgment and of strength. It never can be so, however, if we neglect a daily resort unto Christ for fresh supplies of saving and qualifying grace. With Him is the power and the wisdom, and the right to confer them; and he will be acquired of, or sought unto for this purpose. When this becomes our endeavour, in the humility and uprightness of a sincere heart, under fresh convictions, that of Him and through Him are all things, and that without Him we can do nothing—the needful provision will not be withheld. "If ye being evil, know how to give good gifts unto your children, said Jesus,) how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." I have sometimes been ready to conclude, that the members of our religious Society have not *faith* enough in this gracious assurance. We do not enough remember that the Lord is more ready to bestow than we are to request—more near to answer than we are to crave. We do not enough apply to Him to furnish us with ability, rightly to discharge the duties of our station in the church. We do not reverently wait upon Him for the renewings of heavenly power and counsel, but go about too much to perform services in our own strength and capacities. Now this is a sad mistake on more than one ac-

count. First—what we do, is not near so well done, even in appearance, as it would be, were we helped by a superior qualification. Secondly—the doing of it is not accompanied with the same comfort to our own minds, or satisfaction to the minds of others; or when it is done, it wants the impress of the Master's seal. If I may be allowed to particularise, in order to render my object in these remarks better understood, I would select for an example the epistolary intercourse between the several yearly meetings. Of all the practices which obtain among us as a religious community, this is one of the most important and interesting; and when conducted under the influence of the Holy Spirit, is profitable to all the parties concerned. But otherwise, it neither causes to advance in grace and knowledge by "reason of exercise," him who has been employed in the preparation of the Epistle, nor edifies the body to which it is sent. We should never forget the good old doctrine of our fathers, that "nothing can beget to God but what comes from God." These observations are not intended to detract from the merit, or to invidiously pass censure upon what has been done in our religious Society in times past, but to encourage its members to aim after the true standard of their high calling. We make an exalted profession in the Christian world, though not more so, I believe, than is in accordance with the Scriptures, and were our hearts and minds more thoroughly imbued with its virtue, the light in our candlestick would be more diffusive. Its flame would burn brighter, and more constant, and the savour of a divine life would more rest upon our spirits and attend our religious performances. Our meetings would be kept more "in the power of God"—truth would spread and prosper, and in relation to the Society of Friends, it might be said, "This people hath the Lord formed for himself, they shall show forth his praise." B.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 63.)

Humphrey Norton, who, after his banishment from the Plymouth colony, had remained in Rhode Island, on the 7th of the ninth month drew up a paper, which he sent to the general court at Boston. This document is a review of the first law of Massachusetts against Quakers, which Humphrey says gives currency to fifteen falsehoods. These, in his specification, are, "That the Quakers are cursed; that they are a sect; that they are heretics; that they take on themselves to be infallibly assisted by the Spirit to speak blasphemy; that they despise government; that they despise the order of God in the church; that they despise the order of God in the commonwealth; that they speak evil of dignities; that they revile magistrates; that they revile ministers; that they seek to turn people from the faith; that their ways are pernicious; that they seek to make proselytes; that they have

wrought mischief in their native land; that they usually revile." Humphrey then adds, "Surely you are bent to do evil, or otherwise you would never utter such untruths as these. I can truly and safely say it, that upon the same spirit that forged these fifteen lies, have you published a law to limit the Spirit of God from coming within your coasts, by threatenings and fines upon such as shall convey any of these persons wherein the Spirit of God speaks. Examine from whence ye have this law to lay on and levy fines! I am sure neither the Spirit of truth nor the Scriptures is your rule for this. Also such a clause ye have in it, that if any bring us unadvisedly, if they will not break the doctrine of Christ by taking of an oath [they] shall be freed from such things as are therein mentioned." "I say, ought you not to leave the banishing of them to Him who gave you, and them the land? Is not their right as good as yours? Beware of this banishing! Will you go and fight still against God, who hath given this land as a lot unto the banished, that so through the scattered seed he might raise up a people to his praise." He then tells them that as he has charged them with having given utterance to fifteen untruths in one small paper, he is willing to go to Boston and there make his assertion good, if they will only guarantee him and his friends a fair hearing. He concludes thus, "If this you deny, you are not worthy to bear these names, much less the offices; and if this you will be so noble as to grant, let me have it under thy hand, John Endicott, with any one or two of thy assistants, directed unto Nicholas Easton, on Rhode Island, for to be delivered to the hands of Humphrey Norton. Be well advised, and this do, for thou art not sensible what good it may bring forth. If this you deny, I can do no less than publish it, for the clearing of the truth of God from falsehood, and lies which are come forth in print against the innocent, who acknowledge both the FATHER and the SON, as in due time the Lord God will make it manifest amongst you to the shame of his enemies." B.

To this proposition he received no answer, and finding no necessity to visit Boston, he remained a while longer in Rhode Island.

We may now return to the Plymouth colony to record the various transactions connected with Friends, which took place towards the close of 1657. The following order of their report, probably issued on the eighth month, will serve to show that they were preparing to follow in the footsteps of their sister colony of Massachusetts.

"It is ordered by the Court, That in case any shall bring in any Quaker, Rantor or other notorious heretics, either by land or water, into any part of this Government shall forth with upon order from any one Magistrate Return them to the place from whence they came or clear the Government of them on the penalty of paying a fine of twenty shillings for every week that they shall stay in the Government after warning."

At Scituate, within the limits of the Plymouth colony, Timothy Hatherly and James Cudworth were magistrates, and they both were opposed to persecution for religious opinions. Timothy Hatherly had, against his own

judgment, at the pressing solicitation of the governor, signed the warrant on which William Newland and Ralph Allen were committed as prisoners. This act soon became the source of much sorrow to him. Shortly after the occurrence he was taken ill, and when apparently near his close, he publicly declared, that there was nothing lay so heavily on his spirit that he had ever done as this act, and he added, that if it was to do again, he would not do it. He was now aged, but had recovered his usual health, and finding the bench of magistrates bent on persecution, he refused to meet with them at the general court. He still, however, retained his commission, and administered the law within the bounds of Scituate, where he was soon called on to interpose his official authority to protect the innocent.

William Brend was aged, and appears to have spent most of this summer about Providence and Rhode Island. In the eleventh month he came into the Plymouth colony, having his young friend John Copeland with him as a companion. At Scituate they were kindly entertained by James Cudworth, as was also, at the same time, Sarah Gibbons, another of their fellow-voyagers in the Woodhouse. The magistrates at Plymouth hearing that these ministers of the gospel had ventured within the bounds of their jurisdiction, and with all, knowing that neither Hatherly or Cudworth would persecute, determined to take the matter into their own hands. With this intent, Josiah Winslow issued a warrant to arrest all three, and dispatched a constable with it, who arrived at Scituate after night fall, and proceeding to the house of Cudworth, he found the Friends there. Hatherly examined the warrant, and after saying "Mr. Envy had procured this," he set the prisoners at liberty on his own responsibility. William Brend and John Copeland's labours there having been accomplished, they prepared for their departure, and received from this tender hearted magistrate a pass, of which this is a copy:—

"These are therefore to any that may interrupt these two men in their passage, that ye let them pass quietly on their way, they offering no wrong to any."

"TIMOTHY HATHERLY."

Intending to leave the colony they passed through the town of Plymouth, where, being observed, a warrant was issued for their arrest by Thomas Southworth, who pursued them and brought them back. Being brought before the magistrates of the place, they were required to promise to leave the colony within forty-eight hours. They fully intended departing, but knowing that they were not their own, they felt restrained from positively promising. Of this they informed their examiners, who sentenced them to be each severely whipped. On this they pleaded their rights as Englishmen under "the protector's instrument of government." One of the magistrates calling them false prophets, William Brend reproved him for telling an untruth; and they charged John Copeland with having written a paper in which he had said, "John Alden's head shook and his knees trembled." There were additional reasons assigned for their being whipped. It was now the depth of winter, it being the 9th of the twelfth month, old stile, answering

to the second month of the new. The poor prisoners were both stripped, and ten stripes were laid upon William, and twenty-two on John. The blows were given backwards and forwards, and drew blood from their breasts and arms. Edward Perry, who was an inhabitant of that colony, was struck with the cruelty exercised upon the prisoners, and turning to the magistrates, he said, "I am here an eye-witness this day of the sufferings of the people of the Lord;" upon this William Collier called him the Quaker's fool.

The first law against Quakers proving ineffectual, either to deter them from coming, or the colonists from receiving them, the court now issued the following:—

"Whereas there hath several persons come into this Government commonly called Quakers whose doctrine and practices manifestly tend to the Subversion of the fundamentals of Christian Religion, church order and the civil peace of this Government as appears by the Testimonies given in Sundry Depositions and otherwise, It is therefore enacted by the Court and the Authorities thereof that noe Quaker or person commonly soe called bee entertained by any person or persons within this Government vnder the penaltie of five pounds for every such default or be whipt. And in case any one shall entertaine any such person ignorantly if hee shall testify on his oath that hee knew not them to bee such hee shalbe freed of the aforesaid penaltie provided hee vpon his first discerning them to bee such doe discover them to the Constable or his Deputie."

Towards the close of this year, those who had been convinced both at Sandwich and at Salem, suffered much for meeting together for the performance of religious worship. At the latter place, in the eleventh month, William Hathorn, one of the commissioners, issued a warrant, in virtue of which all those who were in attendance at one of the meetings were brought before him. After fining them on an old law made in 1646, against those who should absent themselves from their public meetings, he, Bishop says, "sent for them again, and asked them ensnaring questions, concerning the *sufficiency of the light* which convinced of sin, and had the clerk of the court to write what they said." Then for bearing witness to the light of Christ, who saith of himself, I am the light of the world, and of whom John said, that that is the true light that lighteth every man that cometh into the world; in whom was life, and the light was the light of men; he sent three of them to Boston. These were Lawrence Southwick, Cassandra, his wife, and Josiah, their son. On the 3d of the twelfth month, after having been cruelly whipped, they were committed to prison, where they were kept eleven days. In the meanwhile they distained their cattle to the value of £4 13s. for their non-attendance at the place of public worship. Without attempting to narrate all the instances of fines and exactions levied for the same offence, we will close the present number with Bishop's appeal against all the New England persecuting laws.

"What would become of all the dissenting persons in the world, if they who have power in their hands should let none breathe who

from them dissent? What had become of you after this rate? Had not the bishops as much right to have cast you out of all England's dominions, and to have prohibited all masters of ships to bring you thither, or yourselves from coming in, on the penalty of the house of correction, or worse, as ye have done, who dissented from them? For, if it be lawful for you, being seated in a place, and having power (and yet yours is but relative, and dependent on England) so to prohibit and restrain all that you like not; it is lawful for all who are so seated to do the same; and New England is under England, as are the Isles of Wight, and the fishing places in Newfoundland. And if it be lawful for all to do so, (and your law establishes it,) where then will ye go at your next remove, or into what corner of the earth, seeing that there is scarcely an inhabited spot that is one with you?" N. E.

Oriental Illustrations of Scripture.

The following oriental illustrations of Scripture are taken from "Sketches of a Missionary's Travels in Egypt, Syria, Western Africa," &c.

The town of Beirout itself is mean and confined, is surrounded by walls, and contains a motley group of inhabitants. Its environs, however, are pretty. I was much struck with the narrowness of the high-roads, and the shocking state of disrepair in which they are suffered to remain; and several passages of Scripture came to my mind, as being here finely illustrated. Foremost was that of Baalam and his ass. Many, like myself, have wondered how a public way could be so narrow as not to admit of a man passing by an ass; as it is written, "But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side; and the angel of the Lord went farther, and stood in a narrow place where there was no way to turn either to the right hand or to the left; and the ass fell over the wall." &c. (See Numbers xxii. 24, &c.) But in this neighbourhood a complete picture of such a place was frequently set before my view. The gardens and orchards are embanked, so as to prevent the soil from being washed away by the heavy rains, which fall twice a year; and the road between them is generally only a few feet wide, being in some places so narrow that two asses could not pass each other; and much less could a loaded beast pass by a man standing in the middle of the path. The roads are also full of stones; no care whatever being taken to clear away those hindrances which the rain washes down into them; so that the greatest circumspection is requisite for a foot-passenger, lest he stumble and fall; a circumstance which gives much force to the promise made in Psalm xci. that God's angels "shall bear thee up in their hands, lest thou dash thy foot against a stone." The ways are frequently so steep that flights of stairs are made in them; and the beasts have to go up and down the steps with burdens upon their backs; and as the whole country is very mountainous and destitute of level roads, horses are rarely used, in comparison with asses and mules; the latter,

which are of a superior breed, being much more sure-footed than the former. This fact accounts for the prophets and great men of old riding upon what we should esteem an inferior kind of animal, though actually more highly prized in such hilly districts. Fine horses are, however, used by grandees in their cities and plains.

In proceeding from Lebanon to Damasens, we journeyed through long passages and defiles between the majestic mountains, ever hoping to reach a watering-place that had been pointed out to us upon the road. At length the sun arose, and beat upon our heads with his scorching beams; for not a breath of air was stirring, and languor seized upon man and beast. After riding for some hours we reached the expected spot, when, lo, the well was dried up by the summer's heat! On we went to a stream at a short distance farther; but it, too, was dry. In vain we searched for a little water that might be left in any pool of the rivulet; and, as we travelled many miles along its dry channel, in vain I cast my longing eyes again and again and again towards the dry pebbles that lay in its empty bed. With what force did those passages of Holy Writ come to my mind, wherein spiritual blessings are likened to refreshing waters and to springs in a desert! And how did I now understand something of the feelings of the psalmist, when, in his longing after God's favour, he says, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God!" When quite exhausted, and scarcely knowing what would become of me, I saw an Arab at a short distance, with a tin canister in his hand; and I immediately despatched my servant to learn what it was that he carried. Upon inquiry, it proved to be *leben*, or soured milk, being intentionally made sour, in order to keep it in that state for several days; and I gladly paid for a draught, which was as enlightening to my eyes, as the honey-comb to Jonathan's, after his fight with the Philistines. With strength renewed, I pushed forward, and soon overtook the rest of our company, who had gone ahead; and at length we reached a living stream, the very sight of which gladdened the heart. Man and beast being here invigorated, we proceeded to a village called Deemas, where we obtained refreshment and repose in a comfortable little cottage which had oftentimes entertained strangers; and having rested during the greatest heat of the day, we set forth briskly, in order to reach Damasens before sunset, when the gates of the city are closed. After a laborious ascent of the steep mountains, the plains of Damasens suddenly opened upon our view; and we paused in astonishment to gaze upon the beautiful sight. It was like a garden of Paradise, filled with plenty and luxuriance; whilst the city itself, surrounded with more than two hundred villages, appeared to be embedded in orchards, and watered by several meandering branches of the great river. The richness of the culture, the beauty of the foliage, the proud city rearing her minarets conspicuous in the plain, and the villages peeping out of their verdant lurking-places, exhibit a *tout-ensemble*, which is rarely equalled on this terrestrial ball. But so lovely a spot has been the grave of many tra-

vellers, since it is prolific in fevers and agues during the summer months of the year.

The Proboscis Seal, or Elephant Seal.

From Vol. 8 of the Naturalist's Library.

This animal has received its specific name from the able naturalist of the *Voyage aux Terres Australes*, on account of the very peculiar appearance of its short trunk. It is not, however, from this point of resemblance alone that it has acquired the name of sea-elephant, but also because it is by much the largest of its kind, in this respect more than doubling the dimensions of its terrestrial namesake, reaching the enormous length of twenty-five and thirty feet, maintaining withal a proportionate thickness. From being an object of great commercial importance it has attracted much attention, and we rejoice it has received a minute examination from at least one naturalist. Accordingly, we shall take our description chiefly from the interesting account of Peron.

The proboscis seal must undoubtedly stand at the head of all the phocids, as the largest and most remarkable of those hitherto known. It has the enormous dimensions of twenty, twenty-five, and even thirty feet in length, with a circumference of from fifteen to eighteen feet. Its colour is sometimes grayish, sometimes bluish-gray, and more rarely blackish-brown. The absence of every thing like external ears; great whiskers composed of strong coarse hairs, very long, and twisted somewhat like a screw, with other similar hairs over each eye, supplying the place of eye-brows; eyes which are extremely large and prominent; strong and powerful swimming paws, having at their margin five small black nails; a very short tail, which is almost hid between two flat horizontal fins; these form the distinguishing traits of this strange animal. But the singular prolongation of the nostrils still remains to be mentioned. When the animal is in a state of repose, its nostrils, shrunk and pendant, serve only to make the face appear larger; but whenever he rouses himself, when he respires violently, when about to attack, or wishing to defend himself, the proboscis becomes elongated in the form of a tube to the length of about a foot; and then not only is the countenance changed, as may be seen in the drawings, but the character of the voice is modified in a not less striking manner. The females are destitute of this organization, and have the upper lip even somewhat cleft. In both sexes the hair is exceedingly coarse and close, and hence cannot be compared in value with the finer skins of many other seals.

Frequenting only the southern hemisphere this seal has a peculiar delight in its most desert islands; and what is strange, for some of these in preference, and to the exclusion of others. Thus, in a particular group, consisting it may be of several dozens, it will be seen only on two or three. It is not found on the vast continent of New Holland, nor in Van Diemen's Land, except as driven on shore by tempests. It has been found in numerous herds in Kerquelen's Land, upon S. Georgia,

the States Islands, where it is regularly fished, also upon Juan Fernandez, South Shetland, and the Falkland Islands, where, however, there are but few. The only explanation of these preferences which we can suggest is, that they may perhaps depend on the presence of those fresh water lakes, or rather swamps, in which they delight to wallow. As the result of all the observations hitherto made, it may be remarked, that these powerful animals are confined between the 35° and 55° of S. latitude, and that they exist both in the Atlantic and Southern Oceans.

The elephant seal is not, however, a fixed tenant of its favourite haunts; for, avoiding the extremes of heat and cold, in the commencement of winter it leaves the south, and approaches more temperate regions, and with the summer heats it again retires towards the pole. A month after this voyage the females begin to bring forth their young; when they are usually all assembled near the shore, and are surrounded by the males, who do not allow them to return to sea. Nor do they revisit that element till the period of lactation is over; and it has been stated that, if at any time the mothers appear to be separating themselves from their young, the males pursue, and by biting, force them to remain at their post. According to Peron, they have only one at a birth, very rarely two, whilst Anson states they have generally two. The young at birth are between four and five feet long, and weigh seventy pounds, and even then the male is larger than the female. In suckling the mother reclines upon her side. The period of lactation continues seven or eight weeks, during which period no member of the family either eats or goes to sea. The growth of the young one is very rapid: in the first eight days it doubles its dimensions, and increases to more than twice its original weight. This rapid development is of course at the expense of the mother, and as she does not make up her loss with any kind of food, she manifestly wastes away from day to day, and has sometimes been observed to sink under it, though it is difficult to determine whether this fatal result arises only from the great drain, or from some fatal disorder. The first teeth appear at the end of a fortnight, and in four months they are all present. The growth of this species is so rapid, that at the end of the third year the young animals have attained the length of from eighteen to twenty-five feet, which is the ordinary limit of their growth, and after this they increase principally in fatness.

When the young are six or seven weeks old they are conducted to the sea, the shores being abandoned for a time. The whole troop moves in concert: at this time they all swim sufficiently gently, and though they often disappear under water, yet are they forced at short intervals to rise to the surface for the purpose of respiration. When the young wander away from the herd, they are immediately pursued by some of the older ones, who, by biting and otherwise, oblige them to return to the group.

After remaining three weeks or more at sea, to familiarise the young with this element, and to recruit their exhausted strength, the sea elephants return a second time to the coasts,

for the all important object of reproduction. It has been already stated, that at the age of three years these animals have acquired all their growth; and it is then also that the remarkable proboscis of the male is developed. Previous to this event he consorted with the females; and this appendage may therefore be regarded as an index of virility.

During the season of their amours, the harmony of the community disappears, and is unknown during this time of inebriation. Animated by a common passion, the males give themselves up to bloody contest; they fight with the greatest fury, but always in single combat; and, as Steller remarks of a congener, if two assail one, the others haste to the help of the oppressed individual, indignant at the foul play. Their mode of battle is very singular. The two rival giant knights waddle heavily along; they meet, and join snout to snout; they then raise the anterior portion of their body as far as their fore-paws, and open their immense mouths; their eyes are inflamed with rage and they dash against each other with the greatest momentum in their power; now they tumble one over the other, teeth crash with teeth, and jaws with jaws; they wound each other deeply, sometimes knocking out each other's eyes, and more frequently their tusks; the blood flows abundantly; but these raging foes, without ever seeming to observe it, prosecute the combat till their strength is completely exhausted. It is seldom that either is left dead on the field, and the wounds they inflict, however deep, heal with inconceivable rapidity. During these violent combats, the females, with apparent indifference, wait the issue for the lord who is to rule over them. He, on the moment of his victory, proud of his success, hastes into the midst of the timid group, and reigns with undisputed empire.

(To be continued.)

Tolls.—According to a statement of the collector of the Philadelphia and Columbia railway, the whole amount of tolls collected during the year ending October 31, was \$201,096 26, viz:—railway, \$110,848 70, motive power, \$90,343 56.

THE FRIEND.

ELEVENTH MONTH, 28, 1840.

The Yearly Meeting of Friends for North and South Carolina and Tennessee, held at New Garden, in the former state, occurred in the first week of the present month.

By accounts received from an esteemed correspondent, we are informed that harmony and good feeling prevailed throughout its various sittings. The meeting was brought under exercise on account of the various deficiencies in support of our religious testimonies, and an Epistle of advice was sent down to the subordinate meetings. An Epistle was received from the yearly meeting of London on the subject of slavery, the consideration of which resulted in the appointment of a committee to attend at Raleigh during the sitting of the legis-

lature, and act there as truth may open the way. It appears by the report of the agents, there are sixty-six people of colour remaining under Friends' care, but few if any of which are in a situation to be removed to free governments. A renewed concern was felt for the cause of the Indians, and a committee appointed to correspond with like committees of other yearly meetings on that subject. The boarding school committee reported the school to be very healthy, and getting on in harmony. The average number of scholars for the past year has been forty-two—twenty-two males and twenty females—in all, twenty-eight pupils have been schooled by the assistance of the charitable fund, fourteen during the past year. There is yet remaining due by the school a debt of about \$4,500. The trustees are authorized to introduce the system of labour into the school, if thought advisable.

There were 2250 minors reported as belonging to the yearly meeting, 1713 of whom are under five years of age.

YOUTHFUL PIETY.

The author of Examples of Youthful Piety, being desirous of preparing for publication another volume of those instructive narratives, and believing there may be materials for such a compilation in the hands of Friends, in different parts of our country, respectfully requests those who may be disposed to make them more extensively useful, to forward them to him, (free of postage,) addressed to Thomas Evans, druggist, Philadelphia. It is not his intention to confine the work exclusively to accounts of young persons, but to intersperse with these, narratives of some who have attained a greater age, illustrating the blessed effects of an unreserved submission to the power of religion, in conducting safely through the vicissitudes and temptations of prolonged life, to a peaceful and happy death in the humble but steadfast hope of a glorious immortality.

Philadelphia, 11th mo. 1840.

WEST TOWN SCHOOL.

A meeting of the committee having charge of this institution, will meet in Philadelphia on Sixth day, the 11th of next month, at 3 o'clock p. m. The committee on instruction meet on the same day at 10 o'clock a. m. And the visiting committee assemble at the school on the preceding Seventh day.

THOMAS KIMBER, Clerk.

Philadelphia, 11th mo. 28th, 1840.

An Apprentice wanted to the Drug and Apothecary business: apply at this office.

MARRIED, at Friends' Meeting House, Woodbury, N. J., on the 6th inst., WILLIAM WHITALE to HANNAH W. daughter of Benjamin Cloud.

Departed this life, at his residence at Spiceland, Henry county, Ia., on 3d day, the 4th of the eighth month last, after an illness of about four weeks, ISAAC WHITE, an elder of Spiceland Monthly Meeting, in the 43d year of his age. The removal of this dear Friend left a chasm which will not soon be filled in his family, in the social circle of which he was a valued member, and in the religious Society, whose principles were exemplified in his practice. Endued with a

share of that wisdom which is pure, peaceable, and easy to be entreated, he was qualified for the right administration of our wholesome discipline. Innocent cheerfulness, and active benevolence, combined with humility, were prominent in his intercourse with his friends and with the world; while in the domestic circle, the law of kindness and love predominated. During his last illness, he had much to do in the way of exhortation, of caution, and admonition to his family and the Friends who visited him. Through the power of Divine Grace, he had experienced the work of regeneration, and while he had nothing but the merits of a crucified Redeemer to depend on, he had the assurance that his peace was made.

— "To such a man, death has no terror—

— On the 10th instant, at his residence in Upper Evesham, N. J., JOSHUA REAVE, an elder and member of that Meeting, in the 79th year of his age. Having long stood as an everest of the flock amongst whom he lived, and faithful to the duties of the station, he was prompt in encouraging his fellow members in the performance of the services to which they were called, as he was in warning them of the dangers of sin. He was a nursing father; saw they were exposed. He loved the truth and its blessed cause, and it was his delight to see it prosper, and to promote the growth of his younger friends in the best life, that they might be prepared to occupy the stations for which they were designed in the Church of Christ. His house was ever open to receive and entertain the messengers of the Gospel, and he was a nursing father; strengthening their hands in the arduous work, and when it appeared needful, importing counsel and reproof for their preservation. Against all innovations upon the principles or testimonies of our religious society he was firm and decided, and bore a large share of the trials and struggles endured by Friends in supporting these testimonies and in carrying on the work of the Redeemer. He endeavoured to throw the meeting into confusion and to deprive Friends of their property. He was a kind and liberal friend of the poor; and, particularly in early life, an active advocate for the rights of the coloured man, in defence of whose liberty he made many efforts at the sacrifice of time and means.

— On the last day of his life, he suffered much from asthma and consumption of the lungs, yet made exertions to attend meetings when he was much oppressed with disease and difficulty of respiration. For a considerable time he had apprehended that his dissolution would be sudden, of which he gave several intimations. A few days before that event, being asked as usual, he said that his day's work was done—he was quickly waiting; so that when the near approach of death was evident, his mind was calm and collected. He said that he had nothing to plume himself with, but he saw nothing in his way—he felt peace—and taking leave of his family, expired without a struggle.

Thus the fathers and mothers, one after another, are removing from the scene of their labours, we trust to an unspeakably glorious reward, the militant Church mourns at the loss of its upright pillars, and that so few yield themselves unreservedly into his hands, who only can prepare successors, and beautify with spiritual gifts the house of his glory, where his honour dwells. May these things incite us all to increased dedication to the work of the Lord, that our Sun may also go down with brightness, and around the grace of Christ, we may hand down unimpaired to the coming generations the doctrines and testimonies of truth, as they were maintained by the worthy founders of our religious society.

— On the 7th day, the 7th of 11th mo., 1840, at his residence in Woodbury, Gloucester county, N. J., JAMES SATWELL, in the 71st year of his age, a member of Woodbury Monthly and Particular Meeting.

About a year previous to his death, he was visited with a trying spell of illness, which left him weak in body, from which he never recovered his usual state of health.

Amid "life's chequered scene," he maintained a quiet, consistent Christian walk.

He was devoted to his bed about three weeks, during which time he evinced much quietude of mind, frequently expressing his desire to be released, and to "be admitted within the pearl gates."

He departed without groan or struggle, and we are comforted in believing, that "his end is peace."

THE FRIEND.

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For "The Friend"

MEANINGS OF WORDS.

It is curious and instructive to note the changes which have gradually taken place in the meaning of many words of our mother tongue. Indeed it is quite a necessary study for those who would understand some of our ancient writers. Old Chaucer, for example, would for the most part not be understood by a common reader of our times. Yet, for this very reason, he possesses an advantage over later writers—though it may at first seem a contradiction to say so—which is that of being less liable to be misunderstood than those who wrote in language more similar to that which is current in our day. Indeed, the greater the similarity, if it amount not to identity, the greater the danger of misunderstanding. When Chaucer inducts us into the mysteries of his Alchemist's laboratory, and details the marvelous processes by which dull dross should be transmuted into glittering gold, in language like the following:—

"The mullok on an hepe ysweped was,
And on the flour yeast a canevas,
And all this mullok in a sive ythrowe,
And sifted, and pycked many a throwe,"—

he used terms with which we are now unacquainted, and, of course, are not accustomed to employ in a different sense from that in which he used them. We neither understand nor misunderstand, but resort to our dictionaries to unravel his meaning. But when he speaks of a man behaving as if he were "*wood*," we may think, perchance, that after his quaint and somewhat extravagant fashion, he means to call the man a blockhead; whereas he only intends to say he acted as if he were *crazy*; and when he tells us that the first born of Walter, the marquis of Saluces, was not a "*knave*," we wonder that such a circumstance should be cause of regret to the father; till the narrative lets us into the knowledge of the former signification of the term, which was, in fact, a male. We marvel too to hear a blessing pronounced upon a man because he is "*leud*," and without learning, except his religious "*believe*" or creed, till we discover *leud* to be synonymous with *unlettered*.

And when William Penn's father—the admiral—while commanding in the Irish seas, mentions that he landed at certain places and *purchased* horses, we think we understand him exactly, the words employed being perfectly familiar. But, if we pursue his journal, we may perchance, elsewhere, stumble upon the fact, that said purchase was without price; being, in the phraseology of our day, neither more nor less than an absolute seizure by force of arms, the verb *purchase*, formerly, bearing a signification analogous to that in which the noun is often used now: as when we say we have a good purchase of a thing, that is, a good hold.

Would we not, in these days of civility, pronounce him a most unnatural and unchristian creature too, whose feelings should be so perverted as to experience resentment at an act of kindness? It is bad enough, we think, to resent an injury. Yet, in former days, very good people, without hesitation, expressed resentment for favours received, and that too in perfect accordance with Christian love. A notable example of this is a message sent by William Penn, to the Princess Elizabeth, through a German correspondent, whom he requested to express for him his *resentment* to that distinguished and excellent personage, who had shown him great kindness when engaged in religious service on the continent.

The word *resent*, in this case, occurs in such company as to carry its own interpretation with it,—which seems simply to have been, *sense or feeling*. As if one were to say, "I am sensible of it,"

Unfortunately for the reputation of writers, the context does not always lead to the acceptance of terms according to the true intent of the author. I remember being unpleasantly surprised at a remark in a letter from Hannah Penn, the second wife of the founder of Pennsylvania, to Secretary Logan, on public affairs, in which she says of John French, a well known character in provincial Pennsylvania, who had used improper efforts to obtain a certain patent from the proprietary,—"I cannot but *resent* his earnestness to obtain it, when he either did, or ought to have known, it was unlawful." Hannah Penn had so deeply imbibed those virtues which impart such peculiar meekness and gentleness to the Christian character; she was so forbearing and forgiving, though irreparably wronged both in her own person and property, and in those of her husband, then helpless with the lingering disease, which, four years after, terminated his extraordinary life, that I wondered to meet with so passionate an expression from her, till I remembered the old use of the word *resent*.

I doubt not many of the writings of ancient date abound with phrases that give an appear-

ance of roughness and impatience where no such feelings existed. We ought especially to bear this in mind in taking up the productions of those who were engaged in the animated religious controversies of former times;—the writers of our own Society included. Expressions which we should esteem rough were almost universal. Even royal pens were not exempt from the influence of the age. I noticed lately, in a letter recently published of Queen Mary's, that she addresses the Duchess of Somerset by the tender epithet of a *gossip*—a cognomen which a modern lady would be very apt to take in dudgeon even from a queen. But her "*good nan*," as she also styled the duchess, seems to have been of another mind, *gossip* bearing, no doubt, in the vocabulary of the day, a softer definition than our times have assigned to it.

Some words have become obsolete, and passed quite out of use. About such we cannot readily make any mistake. Some, still commonly used, have totally changed their meaning; and if we be not aware of the fact, they may lead us into serious blunders. Some are very rarely used in the old sense; the word *instant*, for example. We commonly understand by it, *immediate*; whilst at the period when that translation of the Holy Scriptures which we generally read was executed, it currently signified *earnest*. Paul's exhortation was therefore rendered,—"*Be instant in prayer*." Pharaoh reproached Moses and Aaron, because, as he declared, when his officers assigned to the afflicted Israelites their heavy tasks, the prophet and high priest *hindered* them, or, as our translation has it, *let* them, by persuading them away to offer sacrifice to the Lord in the wilderness. And the psalmist, anxiously watching for and *anticipating* the dawning of the day, is said to *prevent* it. The author of the epistle to the Hebrews urges his brethren to leave the *principles* of the doctrine of Christ, and go on unto perfection; that is, the *beginnings*, as the word signified; being derived from the Latin *principium*, a beginning. So Tyndale, the first English translator, rendered it:—"Wherefore let us leave the doctrine pertaining to the beginning of a Christian man." But Alexander Purver, at a later period, adopted the word *rudiments*, which gives us the sense more clearly. The Bible furnishes a multitude of such examples.

Some words have varied only in a degree; they are still intelligible in the old sense, but are not now considered consistent with good writing, or, some of them, even with delicacy. The practical meaning of a word is the idea it presents to the mind. Certain ideas sometimes become, by force of circumstances, attached inseparably to certain words, which, originally, were foreign to them. When such ideas are offensive to virtue or good-breeding,

we should be cautious of employing the words which have become so associated; yet, in criticising those who used them formerly, we should recollect that lapse of time alters, and sometimes deteriorates language as well as other things. The word libertine was once inoffensive. *Villain* is notoriously degraded from its former honest estate, when it simply denoted a servant; and slave, that word so identified with whatever is base and utterly repugnant to the sensibilities of a virtuous freeman, was once an honourable appellation, the "*glory*" of an entire nation.

In a rude state of society, epithets are still used with the utmost good feeling, which we, whose notions of propriety have become highly, and perhaps excessively refined, would find quite shocking or insulting. An example of this is mentioned by John Williams in his history of Missionary Enterprises, which occurred a few years ago in Savaii, one of the Navigator Islands. "Going," says he, "from Sapapalii to Malava, I passed through one of the *Nuu Devo*lo, devil's villages. I thought when I first heard the expression, that it was an opprobrious term, but, on enquiry, found it not so understood by the natives; for, on asking a man who had not joined the Christian party, whether he was 'a son of the world,' he replied, 'No, I am a man of the devil.' This, with other circumstances, convinced me that the term was used simply for the sake of distinction and not of reproach."

It bespeaks, to be sure, a sorrowful degree of debasement, when men can adopt such a distinctive appellation without any apparent sense of its infamy; but it shows also how the roughest epithets, as we should esteem them, may, under certain circumstances, be given and received without a particle of ill will.

Chambers' Edinburgh Magazine contained lately some observations on the derivation and change of language, under the title of "Speculations on Words," which, if acceptable, I purpose offering for insertion in "The Friend" hereafter.

The Proboscis Seal, or Elephant Seal.

From Vol. 8 of the Naturalist's Library.

(Continued from page 72.)

In the meanwhile, as the sun approaches the antarctic circle, and the heat proves too much for them, the young having been brought forth during the smiles of spring, and having now become familiar with their natural element, the whole tribe sets off for the south, there to remain till the threatenings of frost induce them to return to more genial skies. It may be added, however, that a few, probably retained by weakness, always remain in the milder climate.

Most of the seals, as we have seen, prefer rocks and ice-islands for their supramarine habitation; but the proboscidee, on the contrary, confine themselves to the sandy flats of the shore; they seek also for the neighbourhood of fresh water, in which, though it be not altogether essential to them, they delight to plunge, and appear to drink with pleasure. They sleep alike when extended on the sand, and when floating upon the surface of the

waves. When assembled in great troops on land, and reposing, one or more of their number is constantly on the watch; when danger threatens, they immediately give the alarm, and then all hasten to the beach, to precipitate themselves into the protecting wave. Nothing is more singular than their gait. It is a kind of crawling, in which their body appears to tremble, like an enormous bladder full of jelly, so very thick is the coat of lard which covers them. And not only is their gait slow, and apparently painful, but every fifteen or twenty paces they are forced to halt, partly from fatigue, overwhelmed with their own weight. If, during their flight, any one gets before them, they instantly stop; and if, by repeated blows, they are forced to move, they appear to suffer much. It is remarkable, that in these circumstances their pupil, which usually is of a bluish-green colour, becomes of a deep blood-red hue. Notwithstanding all this difficulty of progression, the sea elephants, in King's Island, succeeded in ascending the low downs, of some fifteen or twenty feet elevation, where small ponds of water existed.

The cry of the female and the young male resembles the lowing of an ox; but, in the adult males, the proboscis gives such an inflection to their voice, that it is something like that kind of noise which may be produced by gurgling. This hoarse and singular cry is heard at a great distance, and is wild and frightful; and in these dreary regions during the stormy nights which sometimes occur, on being suddenly roused from slumber by the confused howlings of these colossal animals, congregated near your bivouac, you can scarcely resist being seized with a momentary panic.

We have already noticed that these animals avoid great heat; and, unlike most of the race, they appear to be greatly incommoded by the direct rays of the sun. Hence, when lying during the day on the beach, they are noticed to take particular delight in covering themselves with great quantities of sand, moistened by the sea water, which they throw over them with their paws till they are entirely enveloped in it. It is under these circumstances especially, that with Forster, we might mistake them for so many enormous rocks.

Sea elephants are of an extremely mild and docile disposition, so that one may pace about among them without fear. They never think of attacking man, unless they are provoked by the rudest violence. And it is not only on shore they present this gentle character; for the fishers affirm, that when seals of smaller species come and swim amidst them, they never offer them the least injury. Men may, even without risk, bathe in the midst of a herd of them, and the fishers were in the habit of doing so. They are also capable of forming a real attachment, and of very considerable education. On one occasion, an English sailor selected a young one as a pet, and treated it kindly for a few months. At the end of this period he had so completely tamed it, that it came at his call, allowed him to mount upon its back, and put his hands into its mouth. In a word, this gentle creature did all that was in its power for its protector, and bore every thing from him without offence. It must have

been on facts such as these that Penrose expected credence for the statement, "that his crew rode on these animals as they would do on horses, and when they did not swim sufficiently rapidly, forced them to quicken their progress by the spur."

Though nothing is definitely known as to the natural term of life of these seals, yet some, who are familiar with them, have estimated it at twenty-five or thirty years. It has been remarked, that when about to die, feeling themselves indisposed, they leave the ocean, and advance further in shore than usual, where they lie down among brushwood, and wait death, as if they wished to resign life in the situation they first received it. Sometimes they meet with fatal accidents. Surprised by tempests, they are precipitated against the rocks, and, in spite of every effort, are dashed to pieces. They encounter also other dangers in the depths of the ocean. The fishers state that they sometimes unexpectedly see them ascend from beneath the wave in the greatest apparent alarm, many of them being covered with wounds, and dyeing the water with their blood. Their panic concurs with their wounds, in proving they have been hunted by some formidable foes. But what are these? The fishers unanimously agree that they know no animal that could make such large and deep wounds; they therefore presume that these contests must be carried on with some unknown monsters dwelling far from the coasts; whilst they at the same time allow they have never otherwise been able to detect any trace of them. They add, that it is doubtless to preserve their young from these attacks that the sea elephants prevent them, with such assiduity, from diving too deeply, or wandering too far from the flock, as formerly noticed.

But the most formidable of all their enemies is encountered upon land, and this enemy is man. We have already stated, that they are sometimes forced ashore in New Holland and Van Diemen's Land. The moment that the native savages perceive one they surround it, while it in vain attempts to regain the sea. Its retreat thus cut off, armed with long pieces of wood burning at one end, the savages attack the unfortunate brute. As soon as he opens his mouth, showing the only weapons with which he is armed, they all at once force many of these flaming torches down his throat. The unfortunate elephant gives utterance to the most melancholy howlings, his whole frame is agitated with violence, and he dies of suffocation and agony. Joyful shoutings ascend on every side, and the cruel conquerors set themselves down to devour their prey. Each tears away what he can; he gorges himself and sleeps; he awakes, and eats, and sleeps again. The feast may have united tribes which were inimical, and for the time their hatred is extinguished; but their revels over, their animosities revive, and murderous combats usually terminate their disgusting orgies.

But these savages are not their most formidable foes: their voracity they can generally avoid; but they find no escape from mercantile cupidity, which appears to have vowed complete extinction to the race. The fishers use in destroying them a lance twelve or fifteen feet long, with a sharp iron point of about two

feet. With great address, they seize the moment when the animal raises his left fore-paw to advance, and plunging the weapon to the heart, he immediately falls down drenched in blood. The females rarely offer the least opposition, their defensive weapons being feeble still than those of the male. When attacked, they seek to flee; if prevented, they become violently agitated, their countenance assumes the expression of despair, and they weep piteously. "I have myself," says Peron, "seen a young female shed tears abundantly, whilst one of our wicked and cruel sailors amused himself at the sight, knocking out her teeth with an oar, whenever she opened her mouth. The poor animal might have softened a heart of stone; its mouth streaming with blood, and its eyes with tears." To this quiet submission there are a few rare exceptions, when as a mother is interested about her offspring. Thus, it is recorded in Anson's Voyage, "One day a sailor being carelessly, and, we add, cruelly, engaged in skinning a young sea elephant in its mother's presence, she came upon him unperceived, and getting his head into her mouth, scored his skull in notches in many places, and thereby wounded him so desperately, that, though all possible care was taken of him, yet he died in a few days."

It is not on account of its flesh that this animal is so earnestly pursued: this is not only black, oily, and indigestible, but it is also impossible almost to separate it from the lard. The tongues alone supply really good aliment; and they are salted with care, and esteemed in the market. The heart is sometimes eaten, but it is hard and indigestible; and with regard to the liver, which is esteemed in some seals, it would appear, after repeated trials, to be hurtful. The skin of the seal is considered valuable; though not esteemed for its fur, its thickness and strength recommend it much, and hence it is extensively employed for carriages and horse harness. It is the oil, however, which is chiefly prized by the fishers, and this is the immediate object of their enterprising expeditions; nor need we wonder when we think either on the quantity, the quality, or the facility with which it is prepared. In fact, the sea elephant does not yield to most of the cete in the thickness of its blubber, which is often more than a foot, and supplies a prodigious quantity, amounting to 1400 or 1500 pounds in the largest individuals. Its preparation is very similar to that of the whale oil, except that it is always carried on upon land. All agree that its quality is most excellent. It is limpid, inodorous, and never becomes rancid; in cooking, it imparts no disagreeable savour; and in burning, it produces no smoke nor smell, and is slow of combustion. In England, it is used for the softening of wool and the manufacture of cloth; and it is also much used in China.

This fishing has been prosecuted in many quarters: King's and New-Year's Island were in full activity at the commencement of this century; a third station existed at Kerquelen's Land, a fourth in the Sandwich Islands, whilst others were forming in the States' Islands and elsewhere. Thus, this gigantic species was attacked in many points at once; its numbers

have been thinned with the greatest possible rapidity, and its entire extinction was and is to be dreaded.

This interesting sketch of the Zoologist of *Le Geographic* is so carefully and successfully drawn, that we have been studious not to interrupt the narrative. Our limits forbid our offering any reflections; nor can we do more than barely refer to some interesting notices respecting this seal which may be found in Anson's Voyages. Pernetty's observations are so curious that we cannot wholly omit them.

"When you penetrate," he observes, "the thickets of brushwood to which they retire, and in which they form their lairs, you find them almost always asleep upon the dry leaves. At first I had no adequate conception of their prodigious size. When at the distance of about a thousand yards they looked like little mountains, and it was only on coming close that I formed a correct idea of them. After minutely examining one, M. de St. Simon led me to the bank of a brook overgrown with reeds and rushes. On entering, he immediately shot one about the size of a stout calf. Sounds instantly assailed us on all sides, like the grunting of hogs, the bellowing of bulls, the roaring of lions, and the deepest notes of a great organ. We were so astounded that we hesitated to proceed; but being satisfied that all the cries issued from these same animals, and that they might be approached without risk, provided you did not go too near, we penetrated among the reeds. About thirty appeared, lying about, sometimes two or three in the same trough. M. St. Simon shot eleven of them. Those which were not wounded remained quietly in their lairs, without exhibiting either fear or fury. The smallest we killed were between fifteen and sixteen feet in length. On another occasion, when some of these animals were approached, two of our young people amused themselves by throwing large pebbles into their gaping mouths, which they swallowed as we would have done strawberries. They move with great difficulty, though their head and neck have ready play. It would not be safe to go close to their lair, as they might cut a man in two at a single bite. Their eyes are the most beautiful in the world, and their aspect is not at all ferocious. The colour of some of them is white, others are dun-coloured, but most are of the same hues as the beaver; a few were like the light hind."^{*}

We shall close our account of these gigantic amphibia by a few sentences from Weddell. The inactivity and extreme lethargy of those seals when on shore is astonishingly contrasted with their sagacity and agility when at sea. They have been known to keep a boat from landing, by intercepting it in the water, when the crew had no fire-arms; and frequently when one is pricked with a lance, it will attack the boat with the greatest ferocity. It is curious to remark that the sea elephant, when lying on the shore, and threatened with death, will often make no effort to escape into the water, but will lie and shed tears, merely raising its head and looking at its assailant. In close contest every human effort would be of little avail for

its destruction, unwieldy though it be, were it to rush forward and exert the power of its jaws: for this indeed is so enormous, that, in the agony of death, stones are ground by them to powder.

War.—The war in Algiers is still waged between the Arabs and the French;—and it is a barbarous and sanguinary war. Marshal Vallee informs his government in some of his late despatches, that "all the Kabyles who attempted to oppose his march were slain—their wives and children made prisoners—their crops utterly destroyed—their houses burned to the ground—and all their cattle driven away or butchered on the spot;" leaving the country through which they passed a sterile wilderness! And this is the boasted civilized system of warfare in the nineteenth century. On the other hand, it is estimated that the French have already lost 10,000 valuable troops in their war with the Arabs in the vicinity of Algiers. They have also expended an almost countless amount of treasure—and all without any beneficial result. The enemy is more exasperated, and as powerful and annoying as ever.

War raged in Europe almost without intermission from the year 1790 to the downfall of Napoleon in 1815. The sacrifice of human life was consequently immense; and tracts of country of miles in extent, were literally inundated with the blood of the slain. These wars increased the public debt of Great Britain to the enormous sum of £800,000,000—and of Austria to nearly 2,000,000,000 florins. Whole countries were desolated and ruined; indeed, a volume would hardly contain the description of the physical sufferings and the moral debasement occasioned by these wars.

All these evils originated in a wish to gratify a morbid ambition, or to revenge some supposed injury or insult to those whose duty it was rather to protect than destroy and oppress the great body of the people. War is the appropriate game for *royalty*; for kings and rulers are almost always the only party benefited. A free people should never cherish a "war spirit," but avoid a war with any power, civilized or uncivilized, as the greatest of misfortunes.

If man were only to use his reason, if he would only allow his benevolent feelings to have full play, he would never stamp his foot on the life of a single fellow-creature—he would never be the voluntary instrument in cutting short the existence of a brother. And if this be the proper view of the sudden destruction of human life in the case of one individual, what shall we say with reference to the sudden destruction of thousands and tens of thousands of human beings in a few hours, on the field of battle! And what man, who has a spark of philanthropy in his bosom, can approve of measures which must naturally lead to such a result?—*Journal.*

Duties of Parents.—Why are cases so frequent in which the children of virtuous parents grow up vicious and abandoned? There are many nice and delicate adjustments necessary to secure the highest and best

* More ample details will be found in *Voy. aux Malouin*, t. ii. p. 40.

results in the education of a child, but the principles necessary for tolerable success must be few and simple. There are two, which we wish we had a voice loud enough to thunder in the ears of every parent in the country; the breach of one or the other of which will explain almost every case of gross failure on the part of virtuous parents which we have ever known. They are these:

1. Keep your children from bad company.
2. Make them obey you.

Habits of insubordination at home, and the company of bad boys abroad, are the two great sources of evil, which undo so much of what moral and religious instruction might otherwise effect. What folly to think that a boy can play with the profane, impure, passionate boys, which herd in the streets six days in the week, and have the stains all wiped away by being compelled to learn his Sunday school lesson on the seventh; or that children who make the kitchen or the nursery scenes of riot or noise, from the age of three to eight years, will be prepared for any thing in after life, but to carry the spirit of insubordination and riot wherever they may go. No! children must be *taken care of*. They must be governed at home, and kept from contaminating influences abroad, or they are ruined. If parents ask, how shall we make our children obey? We answer in the easiest and pleasantest way you can, but at all events *make them obey*. If you ask, how shall we keep our boys from bad company? We answer too, in the easiest and pleasantest way you can, but at all events, if in the city, *keep them out of the streets*; and wherever you are, *keep them from bad company*. The alternative, it seems to us, is as clear and decided as any which circumstances ever made up for man; you must govern your children, and keep them away from the contamination of vice, or you must expect to spend your old age in mourning over the ruins of your family.—*J. Abbott.*

THE PRESERVATION OF HEALTH.

There is a story of a certain great physician who gave four rules for the preservation of health. When he died, his books were sold: one, which was said to contain very valuable precepts of health, but which the bidders were not permitted to open, sold at a high price. When the purchaser got it home, he was at first disappointed at finding that it contained nothing more than four simple rules; but on farther consideration, he was induced to put the rules in practice; by which means he was restored to a state of health to which he had been long a stranger; and he often spoke of the old physician's book as the cheapest and most valuable purchase he ever made in his life. The rules were these:—"Keep the head cool. Keep the feet warm. Take a light supper. Rise early."

These simple rules comprehend a vast deal more than may appear at first sight. A word or two on each will show this.

1. "Keep the head cool." All tight bandages on the head are very hurtful, especially to infants. The less of any kind that is worn on the head, by day or night, the better. Children whose hair is kept thin, and who

sleep without nightcaps, are far less likely to catch infectious diseases than the generality of children.

To "keep the head cool," persons must avoid every kind of excess, and maintain moderation in every pursuit and in every pleasure. The great eater and the great drinker have generally a burning forehead and a cloudy brain. The passionate man and the intemperate are strangers to health, as well as to peace of mind. Even too hard study occasions an aching and burning head.

2. "Keep the feet warm." To do this activity and exercise are necessary, that all the various circulations of the body may be properly carried on. Care must be taken to avoid getting the feet damp, or immediately to remove the effects of such an accident by rubbing the feet till dry and warm, and putting on dry stockings and shoes; or else soaking the feet in warm water and getting into bed. Cold feet always show something amiss in the general health, which ought to be found out and set to rights. This uncomfortable feeling often proceeds from indigestion, and a disordered state of the stomach and bowels. The same course suggested for keeping the head cool, will at the same time tend to keep the feet properly warm, namely, moderation, activity, and caleness of temper. An intemperate, and indolent, or an ill-tempered person, is never really healthy; and as it is in the power of every one to avoid such vicious habits, and even to resist and break them off when acquired, in that sense and to that degree every man is the disposer of his own health, and has to answer for trifling with it.

3. "Take a light supper." It is a sign of ill health when people have the strongest relish for food late in the day; and the indulgence of that irregular appetite tends to increase the evil. Formerly it was the fashion, though a very bad one, to eat substantial and often luxurious suppers. There was then a common saying—

"After dinner sit a while,
After supper walk a mile."

In this homely distich there is much sound wisdom. One moderate hearty meal of animal food daily is sufficient for nourishment, and conducive to health. After taking it, a short period of comparative repose is desirable, but not the total repose of sleep. After that, several hours activity, and then a slight repast, such as will not require much exercise of the digestive powers, when the whole system ought to be resigned to complete repose.

Those who eat a hearty supper generally have disturbed, uneasy sleep, and awake at a late hour, languid and drowsy, feeble, sullen, and irritable, with a burning forehead, cold feet, and a disinclination to food and labour.

Most labouring men, however, are obliged to content themselves at mid-day with a slight refreshment which they can carry with them, and depend on returning home to their principal meal when labour is done. In this case, the meal should be quite ready for them on their return home; and they should not go to bed directly on eating it, but employ themselves for an hour or two on some moderately active pursuit, which, being of a different nature from their daily labour, will come in as

an agreeable variation; such, for instances, as gardening or carpentering, for the man who has laboured through the day in the loom or on the shopboard.

4. "Rise early." Nothing is more conducive to health and excellence of every kind than early rising. All physicians agree in this; and all persons who have attained a good old age, in whatever particulars they might differ from each other, have been distinguished as early risers. Some persons require more sleep than others; but it may be laid down as a general rule, that there is no grown person to whom a period of sleep longer than seven, or, at the very most, eight hours, can be either necessary or beneficial. But a person in health may easily know how much sleep he requires, by going to bed every night at a stated time, and uniformly rising as soon as he awakes, however early that may be. By steadily pursuing this plan for a few days, or at most a few weeks, a habit will be acquired of taking just the rest that nature requires, and regularly awakening out of one sound and refreshing sleep to new vigour and activity; and when this habit is thorough, it would be no less disagreeable, than useless and injurious, for such a person, having once beheld the bright morning sun, to turn on his pillow and say, "A little more sleep, a little more slumber, a little more folding of the hands to sleep."—*Late paper.*

Antiseptic qualities of Peat.—A murder, committed nearly thirty years ago, has been discovered in the county of Donnegal, Ireland, owing to the well-known antiseptic properties of peat. It appears, from the statement in the Derry paper, that some men who were cutting turf in Ballickinard bog, on the 21st August, discovered the body of a female in a state of the most perfect preservation, the flesh not in the least decayed or shrivelled, but perfectly firm and free from all unpleasant smell. The woman had evidently been murdered; as her throat was cut, the hair, and a riband encircling the head, stained with blood, and the left arm broken. An inquest was held on the body, when several witnesses stated that they distinctly recognised the body as that of Betty Thompson, wife of Owen M'Swine, deceased, who suddenly disappeared in the month of May, 1811, under circumstances of a most suspicious nature.

It had always been rumoured in the neighbourhood from the time she had been missed that the body had been buried in a bog, after she had been murdered, as was generally supposed, by the parties suspected; though, strange to say, no search was made, nor did any investigation ever take place, until the body was accidentally discovered near the surface of the bog. The features of the woman had apparently undergone not the least change by time, and even her clothes were uninjured. The jury found—"That the body was the body of Betty Thompson, who disappeared in the month of May, 1811; and that she came to her death in consequence of a wound inflicted on her throat with some sharp instrument, by some person or persons unknown."

For "The Friend."

THE ZEAL OF PRIMITIVE TIMES.

The first members of the religious Society of Friends were distinguished by a remarkable love for "the truth," (a term which they often used to designate the principles of the Christian religion as held by them,) and a godly zeal for spreading it among the people. Convinced by heartfelt experience of the blessed effects resulting from a cordial acceptance and unreserved submission to those spiritual and practical views of the gospel, which, under the guidance of the Holy Spirit, they were led to uphold, they spared neither time, nor labour, nor money, to promulgate them amongst those who were resting in a bare profession of religion, and trusting to a round of outward observances, of themselves could never advance the soul one step in the heavenly journey. They were far from hiding the candle which the Lord had lighted in them under the bed of fleshly ease, or the bushel of worldly cares and business, but diligently laboured in the work of the Lord in that allotment which he was pleased to assign them. It was not ministers alone who were engaged in spreading the truth. Every faithful member, however humble or retired his sphere, felt that he had a common interest with his brethren, in publishing the way of life and salvation: many contributed their money to print and circulate books—others employed their pens in writing, and others again were industriously engaged in carrying these books through the nation, and distributing them among the sober minded. When we consider the vast number of pamphlets and sheets they published, beside their larger works, and advert to the expensiveness of printing at that day, we are ready to wonder how they found the time to write, or the means to print such a vast mass. But when we reflect further, how large a portion of the time of many of the members was spent in travelling, or in prisons, where they were debarred the use of pen and ink and paper, and how often they were stripped of their goods by merciless persecutors, we are filled with admiration at their untiring zeal, the patient, persevering labour, the noble liberality which they displayed in the cause of their Lord and Master, and which only could have enabled them to achieve so much. The advancement of his kingdom and the spread of his religion was the great absorbing theme of their thoughts, their conversation, and their actions; and every thing they did was made secondary and subservient to this.

Can we wonder then that the Most High blessed their labour of love, and poured forth upon them an extraordinary measure of that holy anointing which qualified them for the arduous work of their day, and softened and subdued the hearts of the people, making them like the ground *prepared* to receive the precious seed? Is it matter of surprise that thousands were reached by their living, powerful testimonies, and being convicted in their consciences, embraced the truth in the love of it, and became practical Quakers, and therefore sound and consistent Christians? No, surely; and as like causes produce like effects, so we cannot doubt, but if the same godly zeal, the same ardent love, the same cheerful dedication

to the cause of Christ, was found among us now, we should see a rich harvest of the same blessed fruits resulting therefrom, and the Christian principles of the Society embraced by many who are now under bondage to "the beggarly elements," and their panting souls starving under a dry and husky ministry.

I have often wished that these precious visited souls, who are earnestly seeking "the better way," and weary of the shadow, are ardently longing for the substance of vital religion, could have access to the deeply instructive writings of Friends, as they are published in the Friends' Library. I am well persuaded, that to many of them this work would be a rich and highly prized treasure, opening to their minds precious views of that for which they have long been seeking, and pointing them to the means appointed by Christ for attaining it, even the inward teachings and operations of the Holy Spirit. There can scarcely be a doubt that a more wide circulation of this and other similar works, both in our own Society and beyond its limits, would be productive of much good. It would serve to remove prejudices—to correct erroneous opinions of the Society—to disseminate truth, and to promote virtue and religion—objects the most worthy of our diligent attention.

It is much to be regretted that so few, comparatively, of our own members, have access to the Friends' Library. Some there are whose means do not admit of conveniently paying for it, and such ought to be supplied at the expense of the Society; but there is reason to fear that others who could readily pay the small amount of the annual subscription, withhold their aid from the circulation of these excellent pages. Although conducted in the name of individuals, the publication is not to be considered as an individual enterprise, but as "a *Society concern*," designed to promote the great cause in which all ought to be interested, and to furnish Friends with a variety of instructive reading, calculated to illustrate and enforce our religious principles. Viewed in this light, every Friend is interested in its support; and I would hope there is none who would not, on reflection, feel a disposition to aid in its continuance. In looking over the volumes already published, I have been struck with the *variety* and interest, as well as value of the matter, and would earnestly recommend to our young Friends to peruse it carefully and seriously, being well assured it will amply repay them for the labour. What can be more interesting to us than to make ourselves acquainted with the religious principles of the Society of which we are members, and to trace in the lives of its worthy members the blessed and happy effects which those principles produce in all the vicissitudes of this changeable scene, and in the solemn hour of sickness and of death? Is there a father among us, who regards the highest welfare of his offspring, that would not desire his children to be conversant with such works, or who would hesitate to make the small sacrifice requisite to procure them? Would that we could see awakened among all classes of our favoured Society that zeal and ardour in the pursuit of heavenly treasure, which would lead them to make it the great and primary business of life,

to keep the mind open to the intimations of religious duty, watching unto prayer against the Spirit of the world, whether manifested in the desire to accumulate wealth, to study fleshly ease and indulgence, to mingle in the pleasures of the world, or to take delight in the grandeur and elegance of our manner of living. In proportion as we experience the cross of our Lord Jesus Christ to crucify us to the world, and the world unto us, and know the life we live in the flesh to be by the faith of the Son of God, who loved us, and gave himself for us, our affections will be loosened from every sublunary object; we shall hold all things in subserviency to the will and the glory of God, and those things which concern the salvation of the soul and its everlasting inheritance will assume their true importance, and claim their rightful share in our time, our affections and our pursuit.

For "The Friend"

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 76.)

Governor Stuyvesant, at New Amsterdam, continued to display a most determined opposition to Friends. Henry Townsend, who resided at Rustdrop, now Jamaica, on Long Island, having interested himself in obtaining a meeting for one of the ministers brought over by the Woodhouse, he was, on the 13th of the seventh month in this year, 1657, sentenced by the governor to pay a fine of £8 for this misdemeanour. Not content with this, Stuyvesant published a law, which provided, that if any should receive a Quaker into their house but for a night, they should forfeit £50 sterling; one third of which penalty was to be paid to the informer, whose name should be kept secret. By another part of the law it was enacted, that if any Quaker should be brought into that jurisdiction, that the vessel in which they came should be forfeited with all its goods. When this law was proclaimed at Flushing, it met with great opposition. Tobias Feeco, the sheriff, and Edward Hart, the town clerk, appear to have been very active and zealous in their endeavours to point out to the inhabitants of that end of Long Island the political wisdom and true Christian beauty of toleration. Finding that the people were opposed to the law, Edward Hart proceeded to embody what appeared to be the general sentiment respecting it in a remonstrance addressed to the governor. A meeting of the inhabitants of Flushing and its neighbourhood was then called on the 27th of the tenth month at the house of Michael Milner, where the said remonstrance was read, and being approved, it was signed by Edward Hart and many others. The remonstrance is as follows, and appears to have been addressed to Governor Stuyvesant:—

Right honourable—you have been pleased to send up unto us a certain prohibition or command, that we should not retain or entertain any of those people called Quakers, because they are supposed to be some seducers of the people. For our part, we cannot so

consider them in this case, neither can we stretch out our hands against them to punish, banish, or prosecute them; for, out of Christ, God is a consuming fire, and it is a fearful thing to fall into the hands of the living God.

We desire, therefore, in this case, not to judge lest we be judged; neither to condemn lest we be condemned; but rather let every man stand or fall to his own master. We are bound by the law to do good unto all men, especially to those of the household of faith; and though, for the present, we seem to be insensible of the law and the lawgiver, yet when death and the law assault us, if we have our advocate to seek, who shall plead for us in that case of conscience betwixt God and our own selves? the powers of this world can neither assist us, neither excuse us; for if God justifies he can condemn, and if God condemn there is none can justify; and for these jealousies and suspicions which some have of them, that they are destructive unto magistracy and ministers, it cannot be, for the magistrate hath the sword in his hand, and the minister hath the sword in his hand; as witness those great [lawgivers] which all magistrates and ministers are to follow—Moses and Christ, whom God raised up to maintain and defend against all the enemies both of the flesh and spirit; and therefore that which is of God will stand, and that which is of man will come to nothing; and as the Lord hath taught us, the civil power is to give an outward liberty in the state by the law written in the heart, and for the good of all; and who can truly judge who is good and who is evil—who is true and who is false, and can pass definitive sentence of life or death against that man which rises up against the fundamental law of the States General; for what made his ministers labour of life, because a labour of death unto death.

The law of love, peace, and liberty in the State extending to times dark, and as they were considered the times of Adam, which is the glory of the outward state of Holland,—so love, peace, and liberty, extending to all in Christ Jesus, condemns hatred, war, and bondage; and because our Saviour saith it is impossible but that offences will come, but we be unto him by whom they come, our desire is not to offend any of his little ones, in whatever form, name, or title he appears in, whether in Presbyterian, Independent, Baptist, or Quakers, but shall be glad to see any thing of good in any of them, desiring to do unto all men as we desire that all men should do unto us, which is the true faith; this is the law and the prophets.

Therefore, if any of these said persons come unto us, we cannot in conscience lay violent hands upon them, but give to them free ingress and egress unto our town and houses, so as God shall persuade our consciences; and in this we desire to be true subjects both of church and state, and we are bound by the laws of God and man to do good unto all men, and will do no man any harm: and this is according to the patent and charter of our town, given unto us in the name of the States General, which we are not willing to infringe and violate, but shall hold our patent, and remain your humble subjects, the inhabitants of Vlessingen.

Written this 27th of December, in the year 1657, by me,

EDWARD HART, Clerk.

This paper was signed by Tobias Feeco, the sheriff, by Edward Farrington and William Noble, two of the magistrates, and by William Charles Stiguer, William Thorn, junr., William Pidgeon, George Blee, Elias Doughty, Edward Griffen, Rudolph Blackford, Edward Teak, Marabel Stevens, John Storer, Nathan Jefs, Benjamin Hubbard, Antonic Field, Richard Shorten, Nathaniel Cue, Robert Field, senr., Robert Field, junr., John Ford, Lymery Bantell, John Bantell, John Masline, Nicholas Parsell, Michael Milner, Henry Townsend, George Wright, Edward Reurt, and John Townsend.

N. E.

From the Asiatic Journal.

Discovery of the Antarctic Continent.

In proportion as the civilized states of the world are extending their dominion over races unclaimed, or communities imperfectly acquainted with arts and knowledge, they are taking steps to enlarge their acquaintance with the globe itself, endeavouring to add to its area by completing its geography and zoology, and thus disclosing new worlds to be hereafter conquered. England is stretching the arms of her power over vast countries in the east: Russia is expanding her already overgrown territories by uniting to them the half-civilized nations that touch their confines: America is quietly, and without the fear of provoking political jealousy, appropriating to herself the lands and haunting-grounds of the red men, who are supplied with the means of exterminating themselves, (as a more economical expedient than civilization,) and even France, confined within a political belt of anti-aggrandizement in Europe, is throwing out her *antenne* towards Africa and Polynesia.

Whilst eagerness to reach the supposed wealthy countries in the east by a shorter route than by the stormy Cape (which has been realized by the magical effects of steam) has, for the last centuries, directed the stream of maritime discovery towards the Arctic regions in the north, the southern or Antarctic pole was neglected. It is a singular proof how much the spirit of enterprize is excited by sordid impulses, that the search for a southern continent was first stimulated by a ridiculous notion that it contained a country teeming with wealth and abundance. The author of this hypothesis, the well known Alexander Dalrymple, hydrographer to the East India Company, and afterwards to the admiralty, who added to mathematical knowledge a strong proneness to credulity, having visited the east and studied the writings of the early Spanish navigators, adopted their theory that there existed an Antarctic continent, surrounding the South Pole—the necessity of which he determined, *à priori*, upon the principle that it was required “in order to establish the equilibrium of the earth”—and that it corresponded to the description given of it in the wild romances of those writers, who made it rival their own fallacious pictures of Mexico and Peru. Dalrymple was so infatuated with this notion, that,

in 1772, he projected an expedition, at his own expense, to discover the southern continent, which he did not execute merely because the prime minister (Lord North) with whom he had an interview upon the subject, refused to allow him to retain for five years all the countries he should discover between long. 0° and 60° west. So sanguine was this projector, that he actually composed a code of laws for a republic to be established in the Antarctic paradise, those laws being adapted for no other than an imaginary community. The code was to be unalterable; lawyers for hire were proscribed; the public accounts were to be audited in the churches every Sunday; women were to be eligible for public offices, and to be upon an equal footing with men, and bachelors and spinners were to be heavily taxed.

These visions, however, may be said to have originated the expedition of Captain Cook, whose second voyage, in 1772, was despatched to the high southern latitudes, in order to set the question completely at rest. This commander, on the 17th January, 1773, after threading islands of ice, reached the latitude of 67° 15' S., where the ice extended from E. to W. S. W., without the least appearance of an opening, and he was compelled to retreat to the north, completely establishing, however, the illusory character of Dalrymple's theory, though not demonstrating the non-existence of a continent of some kind.

Since Cook's time, but not until very recent years, private adventurers, English, American, and Russian, have penetrated to a much higher latitude, and their reports having laid a sufficient foundation for an opinion that land existed about the South Pole, and that it was approachable, two expeditions were despatched in the beginning of the present year, by the United States government and that of France, which have added somewhat, at least, to the sum of our knowledge of this neglected portion of geography.

Of the French expedition we have two reports before us, one officially made by Commodore D'Urville, the commander, to the French minister of marine; the other by an officer of the expedition, published (with the sanction of D'Urville) at Hobart Town, Van Diemen's Land, to which the vessels returned after their Antarctic trip. The facts contained in these two reports we shall combine in a narrative of this expedition.

The vessels were, the *Astrolabe*, under the commodore, and the *Zelee*, commanded by Captain Jacquinot. Both were corvettes, properly fitted out for a voyage of discovery to the south of Cape Horn. The crews suffered much from dysentery during the passage from Sumatra to Van Diemen's Land, and were reduced in number; but Captain D'Urville, nevertheless, determined to pay a second visit (*exécuter une seconde campagne*) to the polar regions,* for the purpose of ascertaining the limits of the icy barrier, and especially to collect positive data respecting the true position of the southern magnetic pole.

The two vessels left Hobart Town on the 2d of January, 1840, and were favoured (after

* Captain D'Urville had visited these latitudes in a previous year.

the 4th) with regular winds from the W. S. W. and W. N. W., which enabled them to direct their course to the S. $\frac{1}{4}$ S. W. for more than 450 leagues, without deviation. From the 12th January, the dip of the magnetic needle continued regularly to increase from 74° to about 86° , the highest point it reached. The temperature as regularly decreased till the 15th January, when it was 2° above the freezing point of Reaumur. On that day, according to Captain D'Urville, they crossed the route of Cook in 1773; but the other account gives the latitude this day at 59° . Next day, in lat. 60° long. 141° , they saw the first ice-berg, a shapeless mass, 50 feet high and 200 long. From this time, the number and dimensions of the ice-bergs increased daily until the 19th, when they became almost innumerable: on the 17th, in lat. 62° and 63° , they were in masses of 1,900 to 2,500 feet long, and 100 to 130 high. In the evening of the 19th, in 66° , they observed land extending from S. to W. S. W. as far as the eye could reach either way. On the 21st, the two vessels steered towards the land in a S. S. W. direction, through immense chains of enormous bergs, so close together, that sometimes there was a channel of not more than three or four cables' length; occasionally, a spacious basin opened, filled with smaller bergs in fantastic shapes, which the imagination might convert into palaces of sparkling crystal. The sky was clear, the weather fine, and the wind, a light breeze from the E., favourable; and when liberated from the intricate navigation, they reached a space tolerably free from ice, and approached to within five or six miles of the shore, according to one account, but the official report makes the distance about eight or ten. They sailed along this coast, which is described as a strip of land from 1,200 to 2,000 feet high, covered with snow and ice, which was in some parts of a smooth and uniform surface, of a dull white colour; in others, broken and irregular. Many masses of ice had fallen from the high land, and prevented approach to it.

The dip of the needle was now 86° , which indicated the point of no variation not far to the W. The wind being still fair, they approached two miles nearer the coast, farther to the westward, where an excellent observation gave $66^{\circ} 30'$ S. lat., and $138^{\circ} 21'$ E. long. All the compasses on board the vessels now denoted that the newly discovered land lay under the Antarctic polar circle, and very near the southern magnetic pole. The observations were made on a large ice-berg about two miles distant.

The uniformity of colour and appearance presented by the coast, still left some doubt whether it was land or ice, notwithstanding the improbability of a body of ice attaining so great a height. During a calm, therefore, Captain D'Urville despatched two boats to a part of the coast which exhibited some black marks, about six miles distant, from whence they returned with specimens of rock from a part which was left bare by the ice. The rock was granite of different colours. They brought likewise some penguins, of a peculiar species, but had seen no trace of any other animal, nor any specimen of the vegetable kingdom. This country was named by the commodore *Terre*

Adelie, an affectionate tribute to his lady, "to perpetuate the record of his gratitude for her consent to their long and painful separation."

They continued to follow the line of coast at the same distance of two leagues, favoured by a gentle breeze from the east, the next day. Though the weather was fine, the cold was severe, and in the night of the 22d the mercury fell to 5° below zero of Reaumur. The commodore would have continued to skirt and survey the land, which still stretched to the west, but on the morning of the 23d the ice began to close in, the bergs being connected by a floe from the land, raising a barrier of masses of ice, which was impenetrable, extending from the land to the north as far as perceptible. An attempt was made to work between the land and the mass, but the weather changing, the wind beginning to blow a gale, and snow falling, they were in a perilous situation, hemmed in between the land and the ice; the *Zeele*, in particular, was exposed to danger of wreck upon an island of ice. After very painful efforts, the cordage being stiff with the frost, and a crust of frozen snow covering the crew, all hands being required to work the ships, they emancipated themselves from their confinement on the 25th. Captain D'Urville then endeavoured to follow the land in an easterly direction, but the wind again becoming adverse, and the snow still falling, he was forced to desist. He made further attempts in various directions, encountering severe weather, and occasionally being surrounded by bergs, till, on the 28th, steering to the S. W., they were stopped by a floe flanked by large masses of drift ice. They had now followed the coast about 150 miles from the two points, and on the 30th, still standing to the S. W., land was announced from the look-out. This was a perpendicular wall of ice, firm and uniform, flat at the summit, which was 120 to 130 feet high; they followed it very close for twenty leagues, but could not perceive the land, a mist overspreading the horizon, and limiting the view to 10 or 12 miles. Different opinions were entertained respecting this wall; some thought it merely a huge mass of compact ice, not connected with any land; others, Captain D'Urville amongst the number, held it to be a crust surrounding a solid base, of earth, or rocks, or shoals in advance of the land.

On the 31st, this icy wall took suddenly a direction to the S. W., and next morning nothing was seen of it, chains of ice-bergs occupying its place, and farther on to the S. W. a field of ice, extending to the W. and N. W. beyond the utmost reach of vision from the mast-head, put a stop to all further progress to the south. Captain D'Urville is of opinion that the land of *Adelia* surrounds the Polar circle, and may be reached in any direction by penetrating through the looser ice and bergs which girdle its inhospitable coast. The variation of the compass, which had been N. E., had become N. W. at this time, showing that the line of no variation had been passed.

On the 1st of February, when in $65^{\circ} 20'$ S. lat., and $128^{\circ} 21'$ E. long., he took his departure, and arrived at Hobart Town on the 17th, after an absence of 46 days.

The following observations upon this newly

discovered land are from the non-official account:

The part observed, about 150 miles in extent, is comprised between 66° and 67° of latitude, and 136° W. to 142° of E. longitude (Greenwich.) Its mean height is about 130 feet. The snow and the ice, which covered it almost entirely, gave its surface a level appearance, ravines, inlets, and projections being occasionally seen. There was no trace of vegetation along the coast. Whales, porpoises of large size, fur seals, and a few penguins, petrels, and albatrosses, are all that the animal kingdom seems to offer. Captain D'Urville was of opinion that the newly discovered territory was of some extent. The fields of ice put a stop to all further progress westward from the obstructions they presented, but towards the east, or rather south-east, it did not appear impossible to penetrate to some distance, at least as far as the eye could reach from the mast-head. Contrary winds, fresh breezes from the east, and a desire entertained by Commodore D'Urville to afford satisfactory data for the determination of the magnetic pole, are the motives which hindered him from attempting any further search towards the E. S. E.

These reports afford very little hope of realizing the paradisaical picture of Dalrymple.

(To be continued.)

From Whewell's *Astronomy and General Physics*.

GEOGRAPHY OF PLANTS.

At the equator we find the natives of the Spice Islands, the clove and nutmeg trees, pepper and mace, cinnamon bushes clothe the surface of Ceylon; the odoriferous sandal wood, the ebony tree, the teak tree, the banyan, grow in the East Indies. In the same latitudes in Arabia the *Happy*, we find balm, frankincense, and myrrh, the coffee tree, and the tamarind; but in these countries, at least in the plains, the trees and shrubs which decorate our more northerly climes are wanting; and as we go northwards, at every step we change the vegetable group, both by addition and by subtraction. In the thickets to the west of the Caspian Sea, we have the apricot, citron, peach and walnut. In the same latitude in Spain, Sicily, and Italy, we find the dwarf palm, the cypress, the chestnut, the cork tree; the orange and lemon tree perfume the air with their blossoms; the myrtle and pomegranate grow wild among the rocks. We cross the Alps, and we find the vegetation which belongs to Northern Europe, of which England affords an instance. The oak, the beech, and the elm, are natives of Great Britain; the elm tree is seen in Scotland; and in the north of England is the wych-elm. As we travel still further to the north, the forests again change their character. In the northern provinces of the Russian empire are found forests of the various species of fir—the Scotch and spruce fir, and the larch. In the *Okney* Islands no tree is found but the hazel, which occurs again on the northern shores of the Baltic. As we proceed into colder regions, we still find species which appear to have been made for these situations. The hoary or cold alder makes its appearance north of Stockholm; the

sycamore and mountain ash accompany us to the head of the Gulf of Bothnia; and as we leave this, and traverse to the Dophrian range, we pass in succession the boundary lines of the spruce fir, the Scotch fir, and those minute shrubs which botanists distinguish as the dwarf birch and dwarf willow. Here, near to or within the Arctic circle, we yet find flowers of great beauty—the mezerion, the yellow and white water lily, and the European globe-flowers;—and when these fail us, the rein-deer moss still makes the country habitable for animals and man. We have thus a variety in the laws of vegetable organization remarkably adapted to the variety of climates, and by this adaptation the globe is clothed with vegetation, and peopled with animals from pole to pole; while without such an adaptation, vegetable and animal life must have been confined almost or entirely to some narrow zone on the earth's surface. We conceive that we see here the evidence of a wise and benevolent intention, overcoming the varying difficulties, or employing the varying resources of the elements, with an inexhaustible fertility of contrivance, a constant tendency to diffuse life and well-being.

One of the great uses to which the wealth of the earth is applied, is the support of man, whom it provides with food and clothing; and the adaptation of tribes of indigenous vegetables to every climate has, we cannot but believe, a reference to the intention that the human race should be diffused over the whole globe. But this end is not answered by indigenous vegetables alone; and in the variety of vegetables capable of being cultivated with advantage in various countries, we conceive that we find evidence of an additional adaptation of the scheme of organic life to the system of the elements. The cultivated vegetables, which form the necessities or luxuries of human life, are each confined within limits, narrow when compared with the whole surface of the earth; yet almost every part of the earth's surface is capable of being abundantly covered with one kind or other of these. When one class fails, another appears in its place. Thus corn, wine, and oil, have each its boundaries. Wheat extends through the old continent, from England to Thibet; but it stops soon in going northwards, and is not found to succeed in the west of Scotland, nor does it thrive better in the torrid zone than in the polar regions; within the tropics, wheat, barley, and oats are not cultivated, excepting in situations considerably above the level of the sea; the inhabitants of those countries have other species of grain or other food. The cultivation of the vine succeeds only in countries where the annual temperature is between 50 and 63 degrees. In both hemispheres, the profitable culture of this plant ceases within 30 degrees of the equator, unless in elevated situations, or in islands, as Teneriffe. The limits of the cultivation of maize and of olives in France, are parallel to those which bound the vine and corn in succession to the north. In the north of Italy, west of Milan, we first meet with the cultivation of rice, which extends over all the southern part of Asia, wherever the land can be at pleasure covered with water. In great parts of Africa, millet is one of the principal kinds of

grain. Cotton is cultivated to latitude 40 in the new world, but extends to Astrachan, in latitude 46, in the old. The sugar-cane, the plantain, the mulberry, the betel-nut, the indigo tree, the tea tree, repay the labours of the cultivator in India and China, and several of these plants have been transferred, with success, to America and the West Indies. In equinoctial America, a great number of inhabitants find abundant nourishment on a narrow space cultivated with plantain, Cassava yams, and maize. The cultivation of the bread-fruit tree begins in the Manillas, and extends through the Pacific; the sago-palm is grown in the Moluccas, the cabbage tree in the Pelew Islands.

The Mormons.—This sect had a semi-annual conference at Nauvoo, Hancock county, Illinois, on the 3d of October. The large number of 5000 was present, including elders and preachers. About one hundred were baptized. "The church," says a correspondent of the Peoria Register, "seems to be in a much more prosperous condition than at any former time. Several families have arrived from England, belonging to the church. The sect has been very industrious in building houses and raising provisions."

The Apalachicola Advertiser states that the orange crop of this year, raised in that territory, will be worth \$200,000. Hitherto that amount, and a much greater, has been paid to Havana for that one article of consumption.

THE FRIEND.

TWELFTH MONTH, 5, 1840.

We have been highly pleased in looking through a work, a second edition of which has recently issued from the Boston press, which, whether as a book of reference for family use, or as a school book, we cannot but deem a most valuable accession to the catalogue of useful publications. The title page furnishes a compendious view of the nature of the work—"A Pictorial Geography of the world, comprising a system of universal geography, popular and scientific, including a physical, political, and statistical account of the earth and its various divisions, with numerous sketches from recent travels; and illustrated by more than one thousand engravings—of manners, customs, curiosities, cities, edifices, ruins, beasts, birds, fishes, reptiles, trees, plants, fruits, &c., with a copious index, answering the purpose of a Gazetteer." By S. G. Goodrich.

The work is in two vols. large octavo, of about 500 pages each, beautifully printed, and the numerous pictorial illustrations interspersed throughout, contribute greatly both to its utility and attractiveness, especially to the young student. The price, too, is comparatively low, \$5.75. It may be well to add, that the author is the individual so well known as the writer of various valuable publications under the familiar name of Peter Parley, and we apprehend that he has in no instance been more successful in

accomplishing his benevolent intentions than in this.

We are requested to correct an error in the last line of the account, in our last number, of the yearly meeting at New Garden—for *under read over*. The mistake was in the manuscript sent us. An oversight also occurred in one of the obituary notices. The name should have been Josiah *Reece*, not *Reave*.

AGENT APPOINTED.

William Hawkes, Lynn, Mass.

YOUTHFUL PIETY.

The author of Examples of Youthful Piety, being desirous of preparing for publication another volume of those instructive narratives, and believing there may be materials for such a compilation in the hands of Friends, in different parts of our country, respectfully requests those who may be disposed to make them more extensively useful, to forward them to him, (free of postage,) addressed to Thomas Evans, druggist, Philadelphia. It is not his intention to confine the work exclusively to accounts of young persons, but to intersperse with these narratives of some who have attained a greater age, illustrating the blessed effects of an unreserved submission to the power of religion, in conducting safely through the vicissitudes and temptations of prolonged life, to a peaceful and happy death in the humble but steadfast hope of a glorious immortality.

Philadelphia, 11th mo. 1840.

WEST TOWN SCHOOL.

A meeting of the committee having charge of this institution, will meet in Philadelphia on Sixth day, the 11th of next month, at 3 o'clock p. m. The committee on instruction meet on the same day at 10 o'clock a. m. And the visiting committee assemble at the school on the preceding Seventh day.

THOMAS KIMBER, Clerk.

Philadelphia, 11th mo. 28th, 1840.

DIED, with apoplexy, on the 21st of 11th mo. 1840, REBECCA WARD, relict of the late William Wright, in the 65th year of her age, an elder of Massfield meeting, Burlington county, N. J. Although this our dear friend was almost instantaneously removed out of life; yet we have the consoling belief, that few were better prepared for so short a summons! Being circumspect in her life and conversation, an example of meekness, forbearance and charity, towards all that have wandered from the true shepherd, for the return of whom many have been her labours of love; and while her bereaved children, and the church, are deeply sensible of their loss—it is not without hope that the same power which enabled her to fulfil the law of kindness, will raise up and qualify others, to walk in her footsteps.

—, on the 18th of 9th mo. 1840, PLEASANT COBBES, an esteemed member of Upper Springfield Monthly Meeting, Columbiana county, Ohio, in the 80th year of his age.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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SEVENTH DAY, TWELFTH MONTH, 12, 1840.

NO. 12.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

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Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Address at the Philadelphia Agricultural Exhibition, by Nicholas Biddle.

Gentlemen—We are assembled to witness our first exhibition since the recent donation by the state. Our society, while engaged with all its own resources in improving our agriculture, appealed to the legislature, as consisting mainly of farmers, and asked that, while so many millions were expended in the transportation of our productions, something should be given to assist in rendering those productions themselves more abundant and more valuable. Accordingly a law was passed, placing, every year, at the disposal of the society a sum of fifty dollars for each member of the legislature for the city and county of Philadelphia, to be paid out of the taxes to be raised within the city and county. This, though small in amount, is important from its example; nor, in entering upon the first enjoyment of it, should we omit our thanks to the legislature for this mark of regard for the farming interest, to the members from the city and county who liberally supported it, and more especially to those members of this society, to whose exertions we owe the success of this application, among whom it would be great injustice not to name George W. Roberts, R. T. Potts, and Captain Thomas Hayes, but in an especial manner are the acknowledgments of all farmers due to James Gowen, who is always in the front rank where public spirit or private liberality is needed.

The society have thought that no employment of the additional means confided to them would be so useful as to bring the farmers together, to exhibit the best specimens of their industry; and by small but honourable premiums to encourage a generous competition in every branch of farming productions. The prizes for the best crops must be decided at a later part of the season. But the exhibition of farming stock and farming implements is now before you; and it is made my duty to add something appropriate to the decision. This I do cheerfully, and what I shall say will be very plain, very practical, and, as you will learn with pleasure, very short. My purpose is to say a few words about the real condition of farming in Pennsylvania; its natural advantages; its acquired means; and then sug-

gest such improvements as may make our farms more productive.

There are perhaps few portions of the earth more favoured by nature than Pennsylvania. Her soil is excellent and various—while even the parts least adapted in themselves for agriculture, furnish the best encouragement to it; for the hills which reject the plough are filled with coal and iron, which collect large masses of the people to be fed by the farmers. Her climate is a happy medium between the long winters of northern regions, which close the earth for so many months against farm labour, and consume so much of its produce in carrying the farm stock over long months of idleness, and, on the other side, the unvarying heat of southern latitudes, often unhealthy and unproductive, where both man and cattle degenerate. In this climate almost every production may be naturalized, so that, in point of soil and seasons, and variety of productiveness, Pennsylvania is distinguished.

These natural advantages she has also the means of improving by artificial means; for the limestone, so great an element in farming, is found every where, in great abundance. Plaster of Paris is obtained easily, and at low prices, from New York; the large cities furnish vast supplies of animal manure, while, on the other side of the Delaware, lies a great belt of green sand, erroneously called marl, an original deposit of the ocean, where, among bones of extinguished races of animals, and relics of a submerged world, there is brought up this sand, highly useful even in its natural state, and if mixed with lime, as it should be, of great efficacy.

The implements of husbandry come next in order, and these we have of the very best kind, much better than similar implements in Europe; lighter, more easily handled, and there are one or two in common use with us, such, for instance, as the horse rake, and that giant instrument, the cradle, which are unknown or unused abroad. In truth, our people have had so much to do with comparatively small means that their ingenuity has been tasked to invent the most efficient instruments, and to make the most active use of them. Thus there are two words in almost all languages, and well defined in most dictionaries, but of which Europeans have scarcely any idea, and these are the axe and the plough. To cut down a tree, the great business of American settlers, is a strange event to a European farmer. And then it may make us smile to see, as we may on the continent of Europe, at the present time, a whole drove of horses—I have myself actually seen eight in a single plough—and sometimes the whole quadruped force of the farm, three or four cows, and perhaps a bull or two, with the aid of several horses, toiling slowly through the great work of turning up the sod—nay,

even in some parts of England, at this moment, may be seen six large horses, with two full-grown men, returning from the field after having ploughed during the day, three quarters of an acre, where one of our ploughmen, with a pair of horses, would have got through an acre, or an acre and a half.

From the implements, let us turn to our stock of animals.

And first of our horses. Beginning with the highest blooded stock, I think it probable that the United States possess quite as good a race as there is in Europe. The prevailing opinion is, that the Arabian horse is the original of that animal. I doubt the historical fact; but if it be so, he is the parent stock of the horse, just as the father of all apples is the crab, which has been sweetened by cultivation into the bellflower. Undoubtedly the Arabian has improved the English horse, has given him finer sinews, more compact bones, and greater intelligence, till the cross has become avowedly the first of his kind. The belief of our breeders is, that whatever good there may be in the Arabian is exceedingly slow in showing itself; that he has already given to the English horse all he can give, and that it is on the whole safer to adhere to the highest bred English stock, rather than risk its degeneracy by any inferior mixture. Our blood horses, therefore, come directly from England, and it is rather odd that the king of England's stables, while there was a king, and he had stables, furnished the highest priced horses for republican America.

Our ordinary race of farm horses is extremely good. The warmth and variability of the climate have settled down the stiff and heavy frame of the European horse, and given us a race of quick, alert animals, admirably fitted to second the activity of the farmer himself.

So with respect to cattle, we have almost every variety, and the best of all the varieties. The emigrants often bring their best and favourite animal; the passenger vessels bring cows to give milk during their voyages, and be then profitably sold here, and these are generally of the highest kind; commerce imports, from every quarter, the animals which will pay best, and are therefore the best at home; and spirited breeders have gone into the English markets and brought over some of the highest-priced animals. The result is, that we have a great accumulation of stock of every description. There are the Alderneys, with their rich milk, itself a cream. The Ayrshires, copious givers of milk, strongly inclined to butter, with forms fitted for the butcher. The Devons, an ancient race, brought by the first settlers of New England, and indicating their descent by their strong resemblance to the improved Devons, with which our stock has been of late years abundantly recruited.

Fitted, by their milkiness, for the dairy; by their delicate flesh, for the knife; by their quickness, for the plough, they claim to be second to no other race; and if second to any, only to the short-horned Durham, which is so familiar to us all as to require no description, which undoubtedly now unites the greatest mass of suffrages in its favour, of easy fattening, of early maturity, and of excellent food, more than any other race of horned cattle.

Of *sheep*, too, we have all the varieties. The Leicester, for their early fitness for the knife, and their large carcasses and large wool; the Merino, for its smaller yield of rich wool; the Southdown, excellent for both wool and carcass; and finally, we have a less known breed coming into reputation; it is the Tunisian or broad-tailed sheep, originally sought mainly for the carcass, but, having proved itself very hardy, well acclimated, when crossed by other breeds, so as to acquire a finer wool, it may become a standard stock among us. Nor are we less favoured in

Swine.—We have all the breeds; among others, peculiarly our own, is what is called the Chester county breed, and the Berkshire breed, just coming into great and deserved estimation among us. Even the common breeds that run about, without knowing their extraction, are often admirable. I remember well that the Pennsylvania Quaker farmer, Jacob Brown, commander-in-chief of the American army during the last war, told me how much he was struck by the beauty of the hogs which he saw running about Philadelphia, and I have since often had occasion to admire them.

Of all these various animals we have specimens now before us which we may all examine, and, if we desire it, obtain them at reasonable rates; and no one can doubt the real economy to a farmer of possessing these improved breeds. An inferior animal takes as much trouble and as much food as a good one, and then the care and the expense are often thrown away upon cattle that will give neither milk nor beef. How many stunted milk cows do we see who may be said to go dry all the year round—how many steers who, after emptying a whole corn crib, at last, in the spring, look like the crib itself, all ribs without, and all hollow inside. But crossing and training have created animals who turn at once into milk or beef every thing we put into them—who give plenty of milk if you want milk, plenty of fat, if you desire beef; and who, coming earlier into the dairy or the market, save a whole year's expense of feeding. I hope, therefore, that we may profit by the present opportunity of improving our stock, and encouraging the spirited breeders who place the means of doing it in our power.

Nor are the *productions* of Pennsylvania less numerous than its animals. The great staples are wheat, rye, barley, oats, buckwheat, and, above all, Indian corn—a plant not estimated in Europe, but one of the most valuable presents which the new world has made to the old—worth almost all others in the extent of its yield and the variety of its use—with a stalk ten or fifteen feet high, every inch of which is useful in the barn-yard, and a grain which, to men, supplies a variety of healthful

and delicious dishes, and to cattle is the quickest fattenner, while it gives the last exquisite flavour to their flesh.

Having thus spoken of the advantages which we Pennsylvania farmers enjoy, I proceed to the less agreeable, but more profitable inquiry, why our farms are not so productive as they ought to be? And I make the comparison between Pennsylvania and England, because I think England, on the whole, the best farming country in Europe; and our English friends must understand that, while we amuse ourselves occasionally with some of their peculiarities, we pay them the highest compliment we can, by proposing them as the constant models of our farming. Now, why is it that, with all the natural advantages in our favour, the English farmers beat us? I will tell you what I think of it.

In the first place, we do not do justice to our own profession. Farming is not liked, either among the young people, because it is considered a lonely exile from gaiety—or among the calculating, because it is thought unproductive. This last is, I think, a total misapprehension; and, as I regard its correction essential to our success, I venture to say that farming ought to be more profitable in Pennsylvania than in England. The common notion is, that the high price of labour in Pennsylvania makes farming unproductive, and the opinion is repeated without examination, till at last it is generally believed. Now the productiveness of farming, like the productiveness of every other occupation, depends on the expense of raising an article and the price you can get for it when it is raised. These expenses are the *rent of the land, taxes, manure, the prices of labouring cattle, of labouring implements, and of labouring men*.

The land which can be rented in America for two or three dollars could not be rented in England under ten or twelve dollars an acre—so that already the land itself costs three or four times as much. When you have got possession of the land, the tax gatherer and the tithe-man soon make their appearance, and take from the farmer fifty-three per cent. on his rent. Here there are no tithes, and the tax, out of the immediate vicinity of the city improvements, would scarcely be one tenth of the English tax—so that while on an English farm of two hundred acres the rents and charges would be about

The same rent and charges would here be

Making at once a difference of

Next, all *manures* are cheaper in Pennsylvania—cheaper in themselves, and rendered more cheap by the facilities of transportation.

Labouring horses are about one fourth cheaper in Pennsylvania; and, moreover, the work which two horses do in England is generally done here by one. Cows, too, are much cheaper here.

Labouring implements are cheaper and better, the wood being so much lower priced and durable. Of all these elements of work, there remain only *labouring men*, who are cheaper in England; they are cheaper by about 30 or 35 per cent.; but even say that wages are 50 per cent. higher in Pennsylvania than in

England. But then, although the nominal rate of wages is higher, yet you actually get more work done for the money. The climate gives you more long working days than can be relied upon in the climate of England, where out-door work is necessarily much suspended, and the American labourer works better, for the very reason that he is paid better. And the proof which seems decisive, is, that although money wages are higher here, piece-work, contract-work—whether to dig a canal or to reap a field—is done cheaper in America. And, accordingly, one of our most intelligent Philadelphia county farmers, Mr. Walker, an Englishman, always declared that his farm work was done twenty per cent. cheaper in Pennsylvania than in England. But supposing it to be higher—labour is only one of the elements—for we have seen that the rents are three or four times as high—taxes ten times as high—manures, implements, cattle, all dearer—and far overbalancing any difference of wages, were it even real.

Let us now see what are the prices obtained for what is raised. Wheat is higher in England—flesh markets are higher. But wheat forms only one fourth of the crop; and on the other hand, the great staple, wool, is dearer here; potatoes are twice or thrice as high here; and, therefore, the English compete with us in our own market; turnips, cabbages, all vegetables generally dearer; so that, after all, taking the average, farm produce is not higher, or very little higher in England, while all the materials of raising it are much higher there; so that, on the whole, farming ought to be as lucrative in Pennsylvania as in England.

(To be continued.)

From the Asiatic Journal.

Discovery of the Antarctic Continent.

(Concluded from p. 73.)

We now turn to the American expedition, which was prosecuted simultaneously with the other.

Lieutenant Charles Wilkes, of the American navy, in the U. S. ship *Vincennes*, with the *Peacock*, *Porpoise*, and *Flying Fish*, sailed from Sydney, New South Wales (where they completed their outfit) on the 24th December, 1839, with instructions to proceed south as far as practicable, and cruise within the Antarctic ocean. In a few days, the *Peacock* and *Flying Fish* parted company, on the 10th January, in lat. 61°, they fell in with the first ice-land, and were obliged to alter their course frequently, to avoid the bergs, which increased in number as they proceeded to the south. On the 12th, in lat. 64° 11', long. 164° 53' E., they ran into a bay of field ice, presenting a perfect barrier to their further progress south, and a fog coming on, the *Porpoise* parted company.

The commander in the *Vincennes* being left alone, after an unsuccessful attempt to penetrate through the ice, turned to the W., and on the 16th rejoined the *Peacock* in lat. 65° 26', long. 157° 43'. On the morning of the 19th, they saw land (the very day when the French commodore first sighted it, and in the very same latitude) to the S. and E., with

many indications of its proximity, such as penguins, seals, discoloration of the water; but the impenetrable barrier of ice prevented a near approach. They were now in lat. 66° 20', long. 154° 27'.

On the 22d, they fell in with large clusters of ice-bergs, and innumerable ice-lands, and on the 25th they reached the highest southern latitude they could attain, namely, 67° 4', long. 117° 30'; appearances of distant land were seen to the E. and W., but the vessel was embayed in ice, and an impenetrable barrier precluded their nearer approach.

Magnetic observations were made on the ice. The dipping-needles gave 67° 30' for the dip, and the azimuth compass was so sluggish, that, on being agitated, it gave nearly three points difference, the variations being 12° 35' E. A few days afterwards, about a hundred miles farther to the west, there was no variation, and thence it rapidly increased in westerly variation. Mr. Wilkes concludes from these facts, that, when in the ice bay, they could not have been very far from the south magnetic pole.

On the 28th, after many repulses, they reached long. 140° 30' and lat. 66° 33', where they again discovered land bearing south. A heavy gale from the S. E., with snow, hail, and thick fog, rendering their situation highly dangerous, compelled them to retreat through ice-bergs of formidable size. On the 30th the gale abated, and they ran towards the land about fifty miles, and reached a small bay, formed by high ice-cliffs and black volcanic rocks, with about sixty miles of coast in sight, extending to a great distance towards the southward, in high mountainous land. The breeze freshened to a strong gale, which prevented their landing, and compelled them to run out, after sounding in thirty fathoms water; and within two hours afterwards, the ship was again reduced to her storm-sails, with a strong gale from the southward, accompanied by snow, sleet, and a heavy sea, continuing thirty-six hours, and, if possible, more dangerous than that of the 28th and 29th, owing to the large number of ice-lands around them.

Lieutenant Wilkes now received reports from the medical officers, representing the exhausted state of the crew and condition of the ship; but, deeming it his duty to persevere, he steered again for the land, which they named the Antarctic Continent.

They reached it on the 2d of February, about sixty miles to the westward of the point first visited, where they found the coast lined with solid perpendicular ice-cliffs, preventing the possibility of landing, and the same mountains trending to the westward. Thence they proceeded to the westward along the ice-barrier, which appeared to make from the land, until the 3d, when they again encountered a severe gale from the southeast, with thick weather and snow, until the 7th of February, when it cleared up sufficiently to allow them to see their way clear, and they again approached the perpendicular barrier of ice, similar to that previously seen as attached to the land, the same land being in sight at a great distance. They stood along the barrier about seventy miles to the westward, when it suddenly trended to the southward, and their further

progress to the south was arrested by a solid barrier of field-ice. After an unsuccessful examination for twenty-four hours in all directions, they continued to the westward along the barrier, as usual, surrounded by ice-lands.

On the 8th, being in long. 127° 7', lat. 65° 3', they had similar appearances of distant mountains, but the compact barrier extending from E. to W. by S. prevented approach. They followed this barrier closely on the 10th and 11th, and on the 12th, being in lat. 64° 57', long. 112° 16', they again saw the distant mountains. Lieutenant Wilkes was now again compelled to go on to the westward. The icy barrier trending more to the S. induced him to hope that they should again approach the supposed line of coast. On the 13th they reached long. 107° 45', lat. 65° 11', with a tolerably clear sea, and the land plainly in sight; but the fixed barriers stopped them about fifteen miles from the shore. Next day, they got three or four miles nearer, but it appeared perfectly unattainable. Several ice-bergs were near, coloured and stained with earth, from one of which they obtained numerous specimens of sand-stone, quartz, conglomerate, and sand, some weighing 100 lbs. Their position was long. 106° 40', lat. 65° 57', with upwards of seventy miles of coast in sight, trending the same as that previously seen.

The American commander had now reached the position where his examinations were to terminate, but he resolved to proceed to the westward along the barrier, which continued to be much discoloured by earth; and specimens of rock, &c. were obtained from an ice-land. A sea-leopard was seen on the ice, but the boats sent did not succeed in taking him.

On the 17th of February, in long. 97° 30', lat. 64°, land was again seen at a great distance from the S. W. They were now closely embayed, and unable to proceed by a westerly direction; the ice-barrier, trending round to the northward and eastward, compelled them to retrace their steps. They had entered a deep gulf on its southern side, and it required four days' beating along its northern shore to get out of it. During this time, the weather was changeable, and there was little room in case of bad weather; it fortunately held up until they were again with a clear sea to the north.

The ice-barrier had now trended to about sixty-two degrees of latitude; the wind having set in from the westward, with dark weather, and little prospect of seeing the land or making much progress to the westward prior to the 1st of March, he determined to proceed to the north on the evening of the 21st.

The result stated in this report leads Lieutenant Wilkes to the following conclusions:—

1st. From our discoveries of the land through forty degrees of longitude, and the observations made during this interesting cruise, with the similarity of formation and position of the ice during our close examination of it, I consider that there can scarcely be a doubt of the existence of the Antarctic continent extending the whole distance of seventy degrees from east to west.

2d. That different points of the land are at times free from the ice-barrier.

3d. That they are frequented by seal, many of which were seen, and offer to our enter-

prising countrymen engaged in those pursuits a field of large extent for their future operations.

4th. That the large number of whales of different species seen, and the quantity of food for them, would designate this coast as a place of great resort for them. The fin-backed whale seemed to predominate.

A brilliant *aurora australis* was seen on the 17th of February, the very day on which, sixty-seven years before, Captain Cook had witnessed the phenomenon, in nearly the same latitude, that able navigator not supposing that such an appearance had ever before been seen in the south.

Thus, then, the problem of an Antarctic continent has been so far satisfactorily solved, as that there can be no doubt of its existence. The coincidence of the two descriptions is a guarantee of the fidelity of both. Whether science, commerce, or civilisation, be likely to reap any important fruits from the discovery, remains to be seen.

From the Rochester Democrat.

Four hours of Peril and Terror—Rescue from the brink of the Cataract.

We have heard of many "awful situations" and "providential rescues," but never of a situation more truly awful than that which we are about to describe, nor of a rescue in all respects more strikingly providential.

Kidd, one of the hands employed in the flouring mill of Avery and Thurber, just above the Middle Falls of the Genessee, in the north part of this city, after dark, a few evenings since, took the skiff belonging to the mill, and without communicating his design to any one attempted to cross the river. For the purpose of improving the water power at that point, a dam has been thrown across, a few feet above the middle cataract, and at low water the current for some distance above the dam is slight. When the water is high, however, a strong current sets over the dam through its whole length, and then none but a person accustomed to manage a boat can push one across. The river was very high on the evening in question. To add to the difficulty, Kidd had but little experience in the use of oars, and when about half across, he lost command of the boat, and found, to his horror, that he was rapidly drifting with the current, which he could not doubt would sweep him with his light skiff over the dam.

The dam, as we have remarked, is a few feet above the middle falls, the perpendicular descent of which is twenty-five feet. A few rods farther down are the lower falls, with a perpendicular descent of eighty-four feet. Between the dam and the middle falls, as well as between the two cataracts, the current is exceedingly rapid and rough. Once over the dam, therefore, his destruction was sealed, for even should his frail bark survive the plunge over the dam and the descent of the middle falls, and live through the intervening rapids and rocks to the brink of the lower falls, it could not, nor could the strongest vessel that ever floated, survive the awful plunge of eighty-four feet down that tremendous cataract.

Kidd was perfectly acquainted with the lo-

calities, and fully aware of the awful perils of his situation. In the darkness of the night there was no eye save the eye of Him to whom the midnight is as noon day, that could see, and no hand save His that could save him; and a speedy and terrible death seemed inevitable. But that eye did see, and that hand was stretched out to save, and guided his little vessel to a point of the dam somewhat higher than the rest; where, after shooting nearly half way over, it grated and finally stuck fast.

But the terrors of his situation were even now but slightly alleviated. The river had been rising for some days, and he had reason to suppose was still rising. His boat, rocked by the current, which was sweeping under and around it, assuring him how evenly balanced it was upon its pivot; how slight an additional force would be sufficient to destroy its equipoise, and how small a rise of water would be sufficient to lift it off.

A wave raised by a gust of wind even, or the gust of wind itself might throw it from its balance, and consign it and him to the terrible destruction over which they were suspended as by a single hair. Before and behind and around him were the mad waters of the swollen Genesee, plunging by successive leaps among the crags and down the cataracts into the dark, yawning chasm below the lower falls, overhurling with their cloud of spray which even then fell upon him, and sending up their stunning and terrific roar, as if spreading the pall and sounding the requiem of their intended victim! How small appeared his chance of escape! But

"Hope springs eternal in the human breast," and its fountains were not congealed in the bosom of him who then most needed its genial influence, even by the terrors which surrounded him for the four hours during which his final rescue was delayed.

He commenced shouting for help, and though no voice answered him from the shore, and though the roar of the waters almost drowned his own, he continued it, resting at intervals to gather strength to give more energy to his shouts, for about three hours; at the end of which the master miller, taking his rounds outside the mill, to see if all was safe, before retiring for the night, heard one of his cries. He supposed that it was from some person on the opposite side of the river, and was at first disposed to disregard it. He heard the voice again, and thinking that it sounded like a cry of distress, determined to cross over, and afford what relief might be in his power.

He ran down for his boat, and finding it gone, and the cries being continued, he returned to the mill and rallied the hands. It was then found that Kidd was missing, and the truth respecting him was at once conjectured. On going down to the bank of the river, one of the party, after a while, discovered a dark spot on the edge of the dam, and no doubt now remained of Kidd's situation.

To rescue him from it, if possible, was now the object. Some time was spent in trying to construct a raft; but as an attempt to bring him off by a craft so unmanageable would be attended with vastly more danger to those making it, than the chances of deliverance to him, the project was abandoned.

One of the party now volunteered an attempt which his courage made successful. With a long pole in his hands, and with a long rope made fast by one end to his body, which his comrades were to *pay out* as he advanced, and with which he was to be drawn back if necessary, he bravely ventured into the water. Making his way slowly and cautiously along the inner slope of the dam, he at length reached the boat, still suspended and swimming with its half doomed passenger where it was first so providentially moored; and by means of rope, pole and oars, the whole were safely brought ashore, and Kidd was restored as it were to life, after enduring the mental sufferings, the perils and terrors of his awful situation, more painful, if possible, than death itself, for about four hours. Some idea of his intense sufferings during that time, may be derived from the fact, that he has been ill in consequence of them ever since.

We have not learned the name of the brave and generous man through whose agency his rescue was accomplished.

To the Editor of "The Friend."

INDIAN TESTIMONY TO PLAINNESS.

The following extract from the minutes of the yearly meeting held in Baltimore in 1826, will exhibit to the younger portion of the Society of Friends the importance and value of our testimony as regards plainness of dress; as strikingly illustrated by a concern manifested by a tribe of Indians, on account of the deviations of many of our members from their primitive simplicity. Thinking that instruction would be derived from its perusal, I have transmitted it to be transferred to the columns of "The Friend," should thou be of the same opinion. Respectfully,

Jos. KING, Jr.

EXTRACT.

The minds of Friends were also further excited to a close consideration of the wide departure of many of our members in these respects, by a communication now received, through the Epistle from our brethren of Indiana Yearly Meeting, from the Shawanee Indians, heretofore under the care of Friends, an extract from which it is believed to be right to transmit down to our subordinate meetings, to wit:—

"We have recently received a solemn message from our Indian neighbours of the Shawanee nation, informing, that during a council lately held amongst them, whilst they were under a deep concern on account of many deviations from their ancient simplicity, and were labouring to reform their people, they likewise felt a concern for us, stating, that in former days, they knew us from the people of the world, by the simplicity of our appearance, which, in times of war, had been a preservation to us, but that now they have to lament that they know us not (or many of us) by reason of our departure from our ancient plainness; and that they earnestly desire we would labour with our deviating members, in order, if possible, to bring them back to that simplicity, which will again distinguish us, as the children of the Great Spirit."

For "The Friend."

Frederick Heyne, a private teacher in Berlin, has composed a short poem on Hope, of which the following is at least an approximation to a translation.

THE CHRISTIAN'S HOPE.

Unbounded power and wisdom, keep
Unceasing watch around our way;
Then, though the spirit's veil of clay
In dust and ashes soon shall sleep,—
Though breaking be the ties which years
Of kindness round the heart have twined,—
The man of Faith, in death resigned,
Shall sigh amen! amid his tears.

The deep emotions of the heart
Still warmly in his bosom move;—
He feels the pangs of wounded love
Those living links are rent apart.
With these, his outward sufferings blend,—
Hands are convulsed, the tear-drops fall;
And one by one life's joys are all
Passing too swiftly ere life's end.
Yet not in hopeless gloom he sinks;
Though dark the cloud, 'tis edged with light,
And he has visions fair and bright,
Whilst Faith of living water drinks.
Now to his quickened sight is given,
Hope's golden portal reared above,
Inscribed in characters of love,
"The Faithful meet again in Heaven."

N.

As the carpenter of the packet ship Thomas P. Cope was boring a hole through the side of the vessel for the purpose of inserting a scupper, a large rat was seen to wind out of the hollow of the augur (which was very large) and was followed by six or eight others in rapid succession.—*U. S. Gaz.*

DIED, at her residence in Burlington, N. J., on the 30th ult., in the 68th year of her age, ANNA PARKER, an approved minister and member of Burlington Monthly Meeting.

—on the 6th day, the 27th instant, at his father's residence in Burlington, N. J., THOMAS A. COLLINS, in the 23d year of his age. He was enabled to bear the pains of a short but severe illness with most exemplary patience, evincing to those around him a preparation for the solemn event which he had anticipated for some time past, and which, we humbly trust, has, through the merits of his Saviour, removed him to a world of endless joy.

—at her residence in China, Me., on the 19th of 9th month, 1840, ELIZA C., wife of Thomas W. Jepson, in the 23d year of her age. On the 23d EZEKIEL COOK, her brother, in the 31st year of his age. And in Sidney, on the 4th of the 11th month following, his brother, ELWELL COOK, in the 26th year of his age; children of John and Sarah Cook of Vassilborough, deceased. They left companions and other near and dear relatives to mourn their heavy loss; but who have the consolation to believe that the change to them is one of eternal gain.

—9th mo. 14th, 1839, at his sister's, in Farmington, L. C., after four months illness of pulmonary consumption, SAMUEL K. KINGS, a minister of Ferrisburgh Monthly Meeting, in his 43d year. His example of piety and faithfulness was sustained through his decline, which he endured with patience and resignation to his Master's will. Near his close, his sister asked him if he saw his way clear: he said, yes, and added, thanks be to Him who controlleth all things—adding, "I will alter, I have given up all the world for an inheritance with the saints, where the wicked cease from troubling, and the weary are at rest. He had several times expressed a desire that he might have an easy passage; and soon after lying down, he fell into a sweet sleep, breathing more easily than usual, till his purified spirit left its earthly tenement, we trust to unite with those of just men made perfect.

For "The Friend."

Proposed Friends' Reading Room, New York.

In my communication of last week, I remarked that I had never heard any well founded objections to the establishment of a "Friends' reading room" in the city of New York; yet I have heard objections, the chief of which was the *expense*. Friends of the city of New York could not, it has been said, "afford it"—"they were not rich enough." It would be a curious problem to solve in ethics, to wit:—What amount of this world's pelf a religious society ought to be possessed of, either individually or collectively, to enable and make it the duty of such society to pursue that course best calculated to spread its doctrines abroad, and guard against apostasy at home. The truth is, that one of the most actively operating causes of the increasing declension in the practical maintenance of many of the doctrines and testimonies peculiar to the Society of Friends, is to be found in the already superabundance, amongst its members, of the riches which perish, corroding the minds of those who accumulate them, by unnecessary care and anxiety, and binding them, as it were, with chains of gold more closely to earth; and in their children engendering pride and vanity, encouraging luxury and extravagance, and inviting, by the ready means it furnishes, to the gratification of every vain and sinful pleasure. Indeed the excess of riches is one of the agents in producing that particular and much to be regretted condition of the Society of Friends in New York, which calls for the establishment of a reading room to aid in countering. The objections on the ground of *expense* would be futile, if every member of the Society was dependent upon the wages of a day labourer.

If Friends will congregate in those dens of pollution and all manner of wickedness—large cities, for the sake of a more rapid or larger accumulation of the riches of this world—if they will place themselves, and, what is far worse, their children, within the immediate and sensible influence of a mighty vortex which is whirling, with a force not easily resisted, thousands to destruction—are they not bound to resort to every justifiable expedient within their power, to guard as far as may be against the dangers, attendant upon their particular location, with which they and their children are beset.

There are other advantages that might be urged in favour of opening a place of evening resort of the kind alluded to. By instructive conversation, useful reading, and attention to occasional lectures on interesting and useful topics, the minds of all would become in a greater or lesser degree expanded and imbued with useful knowledge. The knowledge of each individual would be thrown into a common stock for the benefit of all. These are, however, in the view of the writer of this article, but minor considerations. The establishing a Friends' reading room being chiefly desirable,

1st. As offering a place of evening resort, which, while it will be innocent and useful, will be sufficiently attractive to satisfy that portion of the youthful members of Society, who, with minds as yet uncorrupted, are never-

theless unable to resist the temptation to frequent some of the thousand exceptional places of resort to be met with in almost every street of large cities; and 2dly. As a means, and the only means likely to operate extensively, of creating and keeping up a general social intercourse between the middle aged and youthful members of society, and also of the latter portion with each other, which considered in their consequences are objects the value of which can scarcely be too highly estimated.

A. B.

New York, 11 mo. 30, 1840.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 74.)

Peter Stuyvesant, who was called "hard headed" by those he governed, was exceedingly offended that the inhabitants of Flushing should have dared to protest against a law which had received his sanction. The remonstrance was presented on the 29th of the 10th month to the council; in obedience on its being read, the governor commanded the attorney general to arrest the sheriff, Tobias Feeco, who had brought it before them. The order was instantly executed. For what length of time Tobias was imprisoned, I have not been able to learn. On the 1st of the 11th month, (January,) Edward Farrington and William Noble, two of the magistrates of Flushing, having come before the council in obedience to a summons issued by the governor, were immediately arrested on charge of signing the remonstrance. These two were on the 10th set at liberty to "remain on the Manhattan, upon the promise to appear at the first summons." Edward Hart, the clerk, appeared before them on the 3d, and after a close investigation as to the authorship of the said document, which he did not deny, he was committed to prison, to remain there until further orders.

On the 8th, the council, understanding that Henry Townsend entertained and corresponded with the Quakers, it was agreed to summon him before them. On the same day they received a letter from John Tilton, in defence of himself, for having received and entertained a banished Quaker woman. On the 10th, having read the opinion of the attorney general concerning the case of John Tilton, the governor and council agreed to the following sentence, which was accordingly pronounced.

"Whereas, John Tilton, residing at South Gravesend, now under arrest, has dared to provide a Quaker woman with lodging, who was banished out of the province of New Netherlands; so, too, some other persons of the adherents, belonging to the abominable sect of the Quakers, which is directly contrary to the orders and placards of the director general and council of New Netherlands, and therefore, as an example for others, ought to be severely punished; however, having taken in consideration the supplication of the arrested Tilton, in which he declares that the aforesaid

Quaker woman came to his house with other neighbours during his absence, and further reflected on his former conduct, so it is, that the director general in New Netherlands, doing justice in the name of the high and mighty lords the States General of the United Netherlands, and the noble directors of the privileged West India Company, condemn the aforesaid John Tilton in an amende of £12 Flanders, with the costs and mises of justice, to be applied, one third in behalf of the attorney general, one third in behalf of the sheriff of Gravesend, and the remaining third part as it ought to be."

The last third part was probably given to the informer. On the same day, John Townsend was brought before the council, and although convicted of no crime, yet, as he was strongly suspected of being favourable to the Quakers, it was concluded that he should either go to prison, and there remain while the attorney general should enquire if any breach of the governor's orders could be proved against him, or else that he should procure bail for £12 sterling, that he would appear when summoned.

On the 9th, the two magistrates addressed a letter to the governor and council, which ends thus: "Our patent, which we would call our charter, we have heard read, and we do conceive it grants the liberty of conscience, without modification, either of brevet or benefice, and if we are in the dark therein, we desire your honours to direct us."

Nothing but unconditional obedience would satisfy the governor; and the next day the prisoners addressed a short petition, praying for pardon, which was immediately granted, and they released under the conditions before related.

On the 15th the following minute was made in the council:—

"1637—15th January. Henry Townsend having been summoned on the 8th January, for reasons explained at large in the resolution of the day, so appeared the aforesaid Henry Townsend before the council this day. The Attorney General, Nicholas de Sille, concluded *ratione officii* verbally, as the aforesaid Henry Townsend had before, and now again trespassed and treated with contempt the placard of the director general and council in New Netherlands, in lodging Quakers, which he unconditionally confessed, that the aforesaid Henry Townsend, for the above reasons, ought to be condemned in an amende of £100 Flanders, as an example for other transgressors and contumacious offenders of the good order and placards of the director general and council in New Netherlands, having heard the conclusion of the attorney general, and the confession of the aforesaid Henry Townsend, the director general and council of New Netherlands, doing justice in the name of the high and mighty lords, the States General of the United Netherlands, and the directors of the privileged West India Company, condemn the said Henry Townsend in an amende of three hundred guilders, to be applied as it ought to be, and that he shall remain arrested till the said amende shall be paid, besides the costs and mises of justice, as an example for others.

"Done on the meeting of the director general and council, 15th January, 1657.

"PETER STUYVESANT."

We shall not follow out all the prosecutions set on foot against the signers of the remonstrance, but shall conclude our extracts with the final minute of the governor and council relative to the subject.

"We, director general and council in New Netherland, having maturely considered the mutinous orders and resolutions adopted by sheriff, clerk, magistrates, and the majority of the inhabitants of the village of Vlessingen, signed on the 27th December, 1657, and delivered a few days after to the director general by the sheriff, Tobias Feeco, by which resolution they not only condemn, infringe, and oppose the aforesaid order of the director general and council against the Quakers, and other sectarians, daring to express themselves in so many words, that they cannot stretch out their arms against them, to punish, banish, or persecute them by imprisonment; that they, so as God shall move their consciences, will admit each sectarian in their houses and villages, and permit them to leave these again, which, as said before, is contrary to the orders and placards of the director general and council, and directly in opposition of these; a case, indeed, of the worst and most dangerous tendency, as treading, absolutely, the authority of the director general and council under their feet, and, therefore, well deserved to be corrected and punished, for an example to others, with the total annihilation of the privileges and exemptions which were granted from time to time, as well by letters patent of the director general Kieft, as by annulment by the present director general and council to the aforesaid village; and besides this, with a corporal punishment and banishment of each one who signed the aforesaid mutinous resolution. But the director general and council, in the hope of greater prudence in future, are actuated towards their subjects more by mercy, than by the extremes of rigorous justice; more so, as they were inclined by several circumstances to believe that many, yea, the majority, were encouraged by the previous signature of the sheriff, clerk, and some of the magistrates. Wherefore, the director general and council, pardon, remit, and forgive this transgression against the authority of the director general and council, and in their quality against the high authority of their high and mighty lords, the States General of the United Netherlands, and the lord, directors and patrons of this new Netherland province, committed.

"However, that in future such and similar disorders might be prevented, and that their well-intentioned ordinances and placards may be better maintained and executed, in which all the former sheriffs in succession have been unaccountably negligent, either from malice or through ignorance of the customs of our fatherland, so have the director general and council resolved, as they deemed of an unavoidable necessity, to appoint for the village of Vlessingen, and others, in future, a sheriff better versed in the Dutch practical law, and somewhat acquainted with both languages, as well English as Dutch, on the same instructions as before, and so as it might be in future enlarged,

so as the situation of the village might require. While we, in the mean while, continue and qualify the former magistrate to administer justice, in conformity with their intention, (or instruction,) between man and man, while the oldest magistrate shall provisionally act as sheriff, till the director general and council shall have qualified another expert person. Further, to prevent in future the disorders which usually are the offsprings of general town meetings, or village assemblies, which are very prejudicial to many in their daily concerns, and but very seldom produces a good and salutary effect—so is it that the director general and council command, that in future no similar town meetings shall be convoked or holden, except for highly interesting and pregnant reasons, which shall previously be communicated to the director general and council by the sheriff, or, in his absence, by one of the magistrates, and then their opinion and consent to such a meeting solicited; but in lieu of similar town meetings, shall be selected and qualified seven persons from the best, the most reasonable and respectable of the inhabitants, who shall be called tribunes, or townsmen, to be consulted by the sheriff and magistrates, and used as counsellors in all affairs relating to the village, out of which number the magistrates are further permitted to select one or more as their assistants, and assume these to their body, principally when they are too few in number, or any of them is a party in a law suit; and whatever by the sheriff and magistrates, and the aforesaid seven tribunes, or townsmen, with regard to any affairs of the village, as are fences, bridges, public roads, &c., schools, churches, and other public buildings, shall have been resolved, to this all the inhabitants shall pay a submissive obedience, and execute, under the penalty of an arbitrary correction.

"Finally, the director general and council perceiving, by a doleful experience, that through want of a good, pious, and orthodox minister, of which this village, during three or four years and more has been bereft, the inhabitants are prone not only to neglect religious worship, and profanely violate the Lord's Sabbath—nay, but even are led away in heresies and unlawful license; therefore, the director general and council command, that the sheriff, magistrates, and elected townsmen, by the first opportunity, shall look out for a good devout, pious, and orthodox minister, and soon as they hear of one, they will inform the director general and council of it, so that such a one may, agreeably to the usual form, receive a call, and may be ordained in aforesaid village; and that such a man may be in his calling, more encouraged while he is provided with a decent maintenance; so is it again that director general and council command, that all the inhabitants of the aforesaid village, in conformity of their letters patent, with their annulment, and the privileges granted to the said village, 26th April, 1648, shall request and obtain, each one for himself, private letters patent of the extent of their lands and vales which they actually have in possession, or of which they desire the possession, and that they shall pay for each Hollands morgen of said lands annually, for the maintenance of a minis-

ter, twelve stivers per morgen; and if this revenue prove to be deficient, then the director general and council shall supply this deficit, and pay it from the tithes which are due, till the aforesaid village shall have obtained a sufficient number of inhabitants, in the opinion of the director general and council, that all which better and more effectually may be accomplished, the director general and council command that all such as are unwilling to obey their orders, may within the prefixed time of six weeks, dispose of their property at their pleasure, and leave the soil of this government; so also, all the good and well-intentioned inhabitants who are already residing in the aforesaid village, or who may settle in it in future, shall remain obliged to promise, with the signature of their names, to obey and accede to this order; and if any person shall decline to do so, he shall not be admitted as an inhabitant of said village.

"Done in the meeting of the director general and council in Fort Amsterdam, in New Netherland, 26th March (first month) 1658." N. E.

Epistle of Advice from Ohio Yearly Meeting.

In the second number of the current volume of "The Friend," in a brief notice of Ohio Yearly Meeting, reference is had to an Epistle of Advice sent down to the subordinate meetings. Having recently received a printed copy of their minutes containing the Epistle, I felt a freedom to copy it for the disposal of the editor—believing it applicable to the state of Society beyond the limits of that meeting.

D. ROBERTS.

11 mo. 29th, 1840.

An Epistle of Advice from Ohio Yearly Meeting held at Mount Pleasant, by adjournments, from the 7th to the 11th of the 9th month inclusive, 1840.

To our Quarterly, Monthly and Preparative Meetings and to our Members individually—

Assembled together for the transaction of the affairs of the church, the state of our subordinate meetings was brought before us by reading the queries and the answers thereto from the quarters; exhibiting deficiencies in the faithful support of some of our Christian testimonies. And beloved Friends, we think it right to spread before you the exercise and concern which have prevailed, that as a body professing the Christian name, called to uphold, in its purity and excellence, the spirituality of the gospel dispensation which was unfolded by the light of Christ to our predecessors, and which the faithful to the present day still bear witness to; and which, we are persuaded, is no other than primitive Christianity revived, breathing "glory to God in the highest, peace on earth, and good will to men." This being our faith and our hope, with what weight ought it to rest on our minds, that our conduct and conversation in the world should be such as would adorn the doctrines of our Lord, our Saviour, in all things, thereby exhibiting a practical illustration of the exhortation of our Lord to his followers; "Let your light so shine before men, that others seeing you

good works, may glorify your father who is in heaven.

The due attendance of our meetings for worship and discipline has engaged our weighty consideration, and renewed desires have prevailed, that all may be so sensible of the obligation resting upon them, that they may "not neglect the assembling of themselves together as" (we have ground to believe) "the manner of some is;" and when met, seek to maintain a state of reverent waiting upon the Lord, in order to perform unto him acceptable worship. These, we are persuaded, will, according to his promise, witness their spiritual strength renewed. Our forefathers were led in a remarkable manner to realise the benefits of Christian worship; having been brought to feel the unsatisfying nature of a man-made ministry, and a worship arising out of the will and wisdom of man, withdrew from the different professions of religion, and assembled together in reverent silent waiting before the Lord, for the arising of divine life, which they witnessed to the refreshment of their seeking souls; experiencing the promise of Christ fulfilled, "where two or three are gathered together in my name, there am I in the midst of them." We feel very solicitous that this spiritual worship may be duly appreciated by all our members. Then, indeed, all occasion for going after the, "Lo, here is Christ, or lo, he is there," would be cut off.

And much have we desired on the present occasion, that the ministry among us may be preserved in that life and authority which is truly of the Lord's appointment, according to the apostle's testimony: "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom we praise and dominion for ever and ever, amen."

Such is the importance of the preservation of a living ministry to the welfare of our Society, that we believe it right to bring to notice the advice, to this part of the body, of our honourable elder, William Penn. After showing that this Society had been raised up, and brought into the lot of their inheritance by an outstretched arm, he says, "And to you my much beloved and honoured brethren in Christ, that are in the exercise of the ministry—let life be your commission, your well-spring and treasury on all such occasions, else you know there can be no begetting to God; since nothing can quicken and make alive unto God, but the life of God. And it must be a ministry in and from the life that enlivens any people to God. It is not our parts or memory, or the repetition of former openings in our own will and time, that will do the Lord's work. A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at best: there is another soundness that is soundest of all, viz: Christ the power of God. This is the key of David, that opens and none shuts, and shuts and none opens. For if it be the Lord that must work all things in us for our salvation; much more must he work in us for the conversion of others. If, therefore, it was once a cross to us to speak, though the Lord required it at our hands, let it never be so to be

silent when he does not. I am earnest in this, above all other considerations as to public brethren, well knowing how much it concerns the present and future well being of the church of Christ Jesus, that has been gathered and built up by a living and powerful ministry, that the ministry be held, preserved, and continued in the manifestations and supplies of the same life from time to time."

We have also been led into exercise on account of some of our members mingling in the political associations and conflicts that abound at the present day. May all our dear Friends keep in the quiet habitation, aloof from the noise and commotion so prevalent in the world; for the church of Christ is represented as a "garden enclosed, a spring shut up, a fountain sealed;" ever bearing testimony to the peaceable reign of the Messiah, as foretold by the prophet, "and it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

We also offer to you a word of exhortation on the subject of mixing with others in those associations which have professedly for their object the promotion of temperance, the abolition of slavery, &c. Called to move under the guidance of Him, who, "when he putteth forth his own sheep, he goeth before them, and they follow him, for they know his voice;" we can not, as we conceive, unite with those in these and like concerns, who are not brought into the same belief, without endangering our testimony to this doctrine of the Christian faith, and, as we fear, will pave the way to abandon the dignified standard to which we are called. But we desire to commend the condition of our fellow-men of the African race, who are made to drink of the bitter cup of slavery; and the aborigines of our country, who are exposed to the hardship and privations attendant on being compelled to leave their homes, to seek an asylum in the uncultivated regions of the west—to your serious consideration—that you may feel after the spirit of prayer to the Great Ruler of the universe, that if it please him, he may hasten the coming of that day, when the nations of the earth shall be brought to admit in its fulness the precept of our Lord, "whatsoever things ye would that man should do unto you, do ye even so to them."

And dear young Friends, we feel that we cannot conclude this advice without expressing the desire which has frequently, during the deliberations of this meeting, been felt to flow towards you. The Lord loveth an early sacrifice; and, we beseech you, be obedient to the dictates of his grace and good spirit in your

hearts, by which you will be enabled to live in his fear; which the faithful witness to be a fountain of life, preserving from the snares of death; these realise the ancient testimony to the Lord's dealings with his people fulfilled: "he led him about, he instructed him, and kept him as the apple of his eye." Thus learning in the school of Christ, you will not only come forward in humility to the help of your elder brethren in the work of the present day, but be prepared to carry on the Lord's work when he may see meet to call them from works to rewards.

Signed on behalf of the meeting by
BENJAMIN HOYLE, Clerk this year.

For "The Friend."

RELIGIOUS BOOKS.

I was glad to see those remarks of last week respecting the diligence and liberality of the first Friends in disseminating their principles through the press. It was one of the latest subjects that occupied the thoughts of that catholic and indefatigable labourer in the Christian cause, George Fox. The account of his last sickness and death says: "And as in the whole course of his life, his spirit in the universal love of God, was set and bent for the exalting of truth and righteousness, and making known the way thereof to the nations and people afar off, so now in the time of his outward weakness, his mind was intent upon, and wholly taken up with that; and he sent for some particular friends, to whom he expressed his mind, and desire for the spreading of Friends' books, and truth thereby in the world."

Anthony Benezet wrote several small works, some of which were designed to spread the doctrines of the Christian religion as held by Friends. He carried them in his pocket, and when he met with a person to whom he thought they would be useful, he handed out one of his little books. To one of his essays on the African slave trade, which he casually met with, I think Thomas Clarkson attributes the origin of his efforts for the extinction of that horrible traffic, so far as his own nation was concerned in it. Anthony Benezet made no pretensions to authorship, but the good of his fellow-men was the predominant object of his pursuit, and he appeared to be constantly seeking for ways to promote it. While the British troops were quartered in Philadelphia during the revolutionary war, he visited Kniphausen, the Hessian commander, to open to him some of the principles and testimonies of Friends. The haughty soldier disdained the insignificant looking Quaker, and seemed unwilling to give him audience; but he was not to be turned aside; and, persisting in the discharge of his apprehended duty, he made such an impression as to change the manners of the general towards him; and, on parting, he furnished him with some of his books, setting forth those principles. His labours, though humble, were doubtless often blessed, and particularly to serious young persons, by presenting them with treatises on the subject which lay nearest to their hearts. I think I have seen it some where stated, perhaps by Dr. Benjamin Rush, that as his corpse was borne to the grave, a

soldier passing, remarked, that he would rather be Anthony Benezet in that coffin, than George Washington with all his fame.

Joseph Clark, another member in Philadelphia, manifested a strong interest in the future welfare of the rising youth. For a series of years, he was employed in getting printed small books on religious subjects, some of which he compiled himself; he sold, and also distributed them gratuitously, particularly at country schools. To some of these he made an occasional visit, and after giving the children such advice as presented to his mind, he would furnish each with a book to take to their respective homes for their own benefit, and to read to their parents and brothers and sisters. His benevolent exertions were not limited to the children of his own society, but directed to others, without distinction. When he was prevented by advanced years and dimness of sight from pursuing his accustomed visitations, and being unwilling that so good a work should fail, he suggested the propriety of instituting a society, for printing and spreading moral and religious works, and to his suggestion, and the respect which his friends had for him and his pious wishes on the subject, may be mainly attributed the existence of the Friends' Tract Association in Philadelphia, which now distributes annually more than one hundred and twenty-five thousand tracts. Anthony Benezet and Joseph Clark were both men in very limited circumstances; the former was a school-master, and the latter kept a small dry-goods shop;* yet they found time and means to do much for the good of others, besides ministering to their own necessities.

But my object in beginning this notice was to say something on behalf of "The Friend." It does often appear to me that the transmission of such a sheet through all the sections of our religious community, diffusing our doctrines and furnishing valuable and interesting essays on literature, history and different branches of science, is productive of much good. So far as its influence extends, a work of haste and appropriate selections, as well as annual articles, will give a direction to the mind and to the taste for reading that must be salutary. Epistles and other documents issued by the different yearly meetings are made common property through the medium of a weekly paper, and of benefit to all who choose to avail themselves of the proffered conveyance; and besides, they are rendered accessible at any future period, by preserving and binding the sheets. I was glad to learn that notwithstanding the pecuniary difficulties experienced in some places, the subscription list is nearly as high as at any period; but when we consider the small cost of the paper and its usefulness, it ought to have treble the support it has ever yet received. Surely the Society in this country, possessed of a large amount of wealth, is able to give ample support to the two periodicals, "The Friend," and the "Friends' Library," and circulate them throughout all its branches, by which the same principles and the same exposition of our tes-

timonies and practices would be conveyed to all the members. Thus far Friends' books would be spread; but I believe the time will come, when the meetings for sufferings, to whom the duty is especially committed, will be awakened to the importance of a still further dissemination of our approved writings in separate volumes, that other religious professors may be more effectually informed of our principles.

J. K.

THE FRIEND.

TWELFTH MONTH, 12, 1840.

The great depth of snow which fell at the commencement of the present month, at the least fifteen inches on the level, gives notice by no means equivocal, of a prolonged if not a severe winter, and awakens feelings of painful commiseration for many, who, whether through improvidence or the difficulties of the times, may be illy provided with the means of defence against the chilling blasts. It is therefore with much satisfaction that we perceive by the statement placed below, that those truly excellent and efficient charities, the soup houses, are about to re-commence their operations.

For "The Friend."

WESTERN SOUP SOCIETY.

The Western Soup Society, in conformity with its annual custom, has drawn up the following brief summary of its proceedings during the past season, for the information of those who may have felt an interest in its welfare, or contributed to its support.

The new house, southeast corner of Schuylkill Sixth and George streets, was opened for the delivery of soup, 12 mo. 17th, 1839, and continued open until the 25th of 3d mo. last, under the supervision of the daily committee of the Society, kindly assisted, as heretofore, by female visitors of Union Benevolent Association.

The records show, that during this time, 15,972 quarts of soup were delivered to 250 families, consisting of 428 adults, and 664 children (1092 persons in all) upon regular tickets, and 242 quarts to transient applicants—total, 16,214 quarts, or upwards of 63 hds. A large quantity of bread was also distributed on the Seventh day of each week, partly out of funds contributed especially to that object.

Owing to the want of employment among the labouring classes, it is believed that the relief afforded the poor, during the past season, through the instrumentality of the Society, has never, since its establishment, been more needed or more worthily bestowed. It is concluded to re-open the house for the daily delivery of soup on the 15th inst. Donations in money and provisions received at the Soup House, where, during the hours of attendance, from 11 to 1 o'clock, soup tickets may be procured.

We have derived gratification in the examination of a lithographic representation of Friends' Boarding School, West Town, from a recent drawing by an artist of this city. It occupies a space of about ten inches by fifteen,

presenting a correct view in perspective of the east end, and the front of the edifice which faces the south—together with the grounds immediately contiguous—and forms a very pleasing picture. We mention the circumstance, that those who feel an interest in this valuable institution, or as pupils have partaken of its benefits, may avail themselves of the opportunity to obtain copies, a number of which are for sale at the bookstore of Kimber & Sharpless, No. 50 North Fourth street. The price is comparatively low—plain, 37½ cents; handsomely coloured, 75 cents.

The address of Nicholas Biddle commenced on our first page, and to be concluded next week, although specially interesting to the agriculturist, will gratify readers of taste generally, as a delightful specimen of style at once simple and graceful.

The annual meeting of the male branch of the Auxiliary Bible Association of Philadelphia Quarterly Meeting, will be held in the Committee room, on Mulberry street, at 7 o'clock, on the evening of Second day the 14th instant.

NATHAN KITE, Secretary.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garriges, No. 185 North Seventh street, and No. 41 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Edward Yarnall, southwest corner of Twelfth and George streets, and No. 39 Market street; Samuel Bettie, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the Month.—Clayton Newbold, No. 28 north Fourth street; William Hills, Frankford; Joel Woolman, near Frankford.

Superintendents.—John C. and Letitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

YOUTHFUL PIETY.

The author of Examples of Youthful Piety, being desirous of preparing for publication another volume of those instructive narratives, and believing there may be materials for such a compilation in the hands of Friends, in different parts of our country, respectfully requests those who may be disposed to make them more extensively useful, to forward them to him, (free of postage,) addressed to Thomas Evans, draughtsman, Philadelphia. It is not his intention to confine the work exclusively to accounts of young persons, but to intersperse with these narratives of some who have attained a greater age, illustrating the blessed effects of an unreserved submission to the power of religion, in conducting safely through the vicissitudes and temptations of prolonged life, to a peaceful and happy death in the humble but steadfast hope of a glorious immortality.

Philadelphia, 11th mo. 1840.

* J. Clark also, during several years of the previous part of his life, was usefully engaged in the honourable vocation of teacher, as the writer of this note can attest, having been one of his pupils.—Ed.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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GEORGE W. TAYLOR,

NO. 59, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Address at the Philadelphia Agricultural
Exhibition, by Nicholas Bidde.

(Concluded from page 12.)

With regard to wages, it may sound strangely, yet I believe it to be true, that the real interest of all farmers is, that wages should be high, and for this reason. A labouring man is not a mere machine—a human poor-box—into whose mouth is put a daily number of cents, never to re-appear, but a living being, with wants and desires, which he will not fail to gratify the moment he possesses the means. If he can earn only a scanty pittance, just enough to keep him alive, he starves on accordingly—his food bread and water—a half-fed, half-clad, wholly untaught animal, with a useless mouthful of carnivorous teeth; but if his wages increase, he instantly employs them in co-niorts, in clothes for himself and family, and as he rises in the scale, ventures on the taste of meat. He employs a tailor, a shoemaker, a hatter, a butcher, and these in turn purchase the materials of their trade from the farmer himself. The labourer becomes thus a customer of himself, and the payer of other customers, and the farmer receives back with abundant interest, the difference which he advances in the first instance between high wages and low wages. It is for this reason that one of our shrewdest farmers used to say, yes, give our labourers good wages and they will buy our beef. Thus, too, the bounties of Providence go round a beneficent circle; and, after making the labourer better clad, better taught, in short, a better man, the farmer himself is richer for the very benefits he dispenses. Depend upon it, there is no surer sign of national prosperity than high wages; and God grant that for many a long year it may be the lot of our countrymen, who subsist by the labour of their hands, to work well, to be paid well, and to live well.

And now we come to the real reason why our crops do not equal those of England. It is, that our farms are too large—too large for the means we employ in farming them. Agriculture is the only pursuit I know, where the owner does not employ his capital in his business. He rents or buys a large farm, and then has nothing left to stock it with. He might as well rent a large store without goods enough to

fill a single corner of it. In England, it is supposed necessary, before renting land, that the tenant should have a working capital, of thirty or forty dollars an acre, to employ. It is calculated that, besides lime and other enriching substances, the cost of the mere animal manures applied to the soil of England, amounts to three hundred millions of dollars; being more than the value of the whole of its foreign commerce. Yet the grateful soil yields back with interest all that is thus lavished upon it. And so it would do here, if we would only trust the earth with any portion of our capital. But this we rarely do. A farmer who has made any money spends it not in his business, but in some other occupation. He buys more land, when he ought to buy more manure; or he puts out his money in some joint stock company, to convert sunshine into moonshine; or else he buys shares in some gold mine or lead mine. Rely upon it, our richest mine is the barn-yard, and that whatever temptations stocks or shares may offer, the best investment for a farmer is *live stock and ploughshares*.

Another defect of our farming is, that we do not raise sheep enough. Some years since, we were among the first to import the merinos, and to indulge in the wildness of that extravagance, until we had secured vast numbers of these high-priced animals, without any previous accumulation of roots to sustain them, and then found that we should have to purchase expensive food for them. That at once disenchanted us. It was then seen that not only in palaces but in sheepfolds, “a favourite has no friends.” To enthusiasm succeeded disappointment and disgust, and these unhappy victims were sacrificed to the knife, for no other crime than their appetite. We have not yet outgrown this horror—but it was entirely our own fault. There are many parts of the state where sheep would take care of themselves in the woods, during the greater part of the year, and the root crops would furnish a cheap and wholesome support during the remainder.

And this leads to the great improvement which, of all others, we most need, which is the multiplication of root crops.

No soil can withstand a succession of grain crops; and, instead of letting it lie fallow in order to recruit from its exhaustion, as was the old plan, the better practice now is, to plant in the same field a crop of roots. These draw their nourishment from a lower region than the grain crops do; they derive a great part of their food from the atmosphere by their large leaves, which at the same time shelter the soil from the extreme heats; they provide a fresh and juicy food for cattle during the winter, thus enabling us to keep a large stock, which in addition to the profit of them, furnish abundant

manure with which to return to the grain crops. Now this should be our effort—more roots, more cattle, more manure, then more grain. We cannot much err in the choice of these roots. Common turnips, Swedish turnips, mangel wurzel, are all good, though in various degrees; but perhaps the sugar-beet will be found the best of all—not for the purpose, at least at present, of making sugar—but as the most nutritious food for cattle, and the most milk-producing vegetable for cows in the winter. These root crops will grow abundantly; and what I should especially desire to see is, that we would confide in our long and mild autumns, and see if they would not yield us a crop of roots planted immediately as the grain harvests were removed, so as to be ready by winter for the cattle.

Another thing which we should strive to amend is, the unclean-like and slovenly appearance of our fields. Clean cultivation is like personal neatness to an individual—a great attraction to a farm; but who can see, without mortification, our fields of Indian corn or potatoes, just as they are verging to maturity, out-topped and stifled by a rival crop of weeds, which seem waiting with impatience for the removal of the real crops, when they and all their seed may take exclusive possession of the ground! The rule of farming should be, never to let any thing grow in our fields which we did not put there; and the value, as well as the beauty of the crop, would more than pay the expense of removing these noxious intruders.

Nor do we pay sufficient attention to our gardens. We are too often content with a small enclosure, where a few peas and beans, and a little salad, are left to struggle with a gigantic family of weeds—not to speak of the frequent inroads from the pigs—and what can be saved comes at last on our tables the scanty companions of the masses of animal food which form almost our exclusive subsistence. For such a wilderness, how easy would it be to substitute the cheap and wholesome luxury of many vegetables which would grow without the least trouble, and, while they gave variety to our tables, would diminish our excessive and expensive use of animal food!

The same want of neatness pervades the exterior of our dwellings. We look in vain for the trim grass-plot, the nice border, the roses, the climbing vines, and all the luxuriance of our native wild flowers. These cheap and easy works, which seem trifles, make up the great mass of enjoyments; they are the innocent occupations of the young members of the family—the elegant luxury of them all; and they impress even a passing stranger with a sense of the taste and ease of the farmer.

In fruits, too, we are deficient. Our climate

invites us to plant, and there is scarcely a single fruit which will not grow in the open air, and all of them prosper with a little shelter. Undoubtedly there are insects which infest them; but these, care will exterminate. Undoubtedly some species are short-lived, but it is easy to provide a succession; and even many productions which we used to think ungenial to our climate will succeed if we will only try them. For instance, I am satisfied, from my own experience, that every farmer may have his patch of grapes quite as readily as he can his patch of beans or peas. He has only to plant his cuttings, as we would Indian corn, at sufficient distances to work them with the hoe-harrow. They will live through the winter without any covering, and with less labour than Indian corn, because the corn requires re-planting every year; while the vines will last for a century. He will thus provide a healthful pleasant fruit for his family use, or a profitable article for the market.

I was about to name one more improvement, but I hesitate about it—I mean the substitution of oxen for horses on farms. All the theory is in favour of the ox. He costs little, works hard, he eats little, and when we have done with him he is worth more than when we began; whereas a horse costs much, eats much, and when he dies, is worth comparatively nothing. Yet, after all, it will be difficult to bring the ox into fashion. He has a failing which, in this country, is more fatal than madness to a dog—he cannot “go ahead;” and it seems a severe trial for our impatient American nature to creep behind an ox-plough, or to doze in an ox-cart. And then there is a better reason, in small farms, where both oxen and horses cannot be kept, for the preference of the horse. The ox can do only farm work, and is utterly useless for the road. He is of no benefit to the farmer’s family. We can neither make a visit with him, nor go to church with him, nor go to court with him; and if the present immense political assemblies are to continue in fashion, they would be like the buffalo meetings in the prairies, and it would be more difficult than it now is in political conventions to find out whose ox gored his neighbour’s.

There was one caution which I would have ventured to offer some years ago—against the indulgence of expensive habits of living, and an undue preference of things foreign over the fruits of our own industry—but which, I rejoice to think, is no longer necessary. Long may it continue so. Simplicity and frugality are the basis of all independence in farmers. If our mode of living be plain, it belongs to our condition; if our manners seem cold, or even rough, they are at least natural, and their simple sincerity will gain nothing by being polished into duplicity. Though Italian mantel pieces and folding-doors are indispensable to happiness in cities, they are not necessary to the welcome of country hospitality. If a finer gloss be given to foreign fabrics, let us be content with the simpler dresses which come from our own soil and our own industry; they may not fit us quite as well, but, rely on it, they become us far better; and if we must needs drink, let us prefer the unadulterated juice of our own orchards to all exotic fer-

mentations—even to that bad translation into French of our own cider, called champagne.

I have spoken of farms and of farming; let me add a few words about the farmer. The time was, when it was the fashion to speak of the Pennsylvania farmer as a dull, plodding person, whose proper representative was the Conestoga horse by his side; indifferent to the education of his children, anxious only about his large barn, and when the least cultivated part of the farm was the parlour. These caricatures, always exaggerated, have passed away, and the Pennsylvania farmer takes his rank among the most intelligent of his countrymen, with no indisposition for improvements beyond the natural caution with which all new things should be considered before they are adopted. But an unwillingness to try what is new forms no part of the American character. How can it be, since our whole government is a novelty; our whole system of laws is undergoing constant changes; and we are daily encountering, in all the walks of life, things which startle the more settled habits of the old world. When such novelties are first presented, the European looks back to know what the past would think of it—the American looks forward to find how it will affect the future; the European thinks of his grand-fathers—the American of his grand-children. There was once a prejudice against all these things—against what was called theory and book-farming—but that absurdity has passed away. In all other occupations, men desire to know how others are getting on in the same pursuits elsewhere; they inform themselves of what is passing in the world, and are on the alert to discover and adopt improvements. The farmers have few of these advantages; they do not meet daily at exchanges to concentrate all the news of commerce; they have no factories, where all that is doing among their competitors abroad is discussed; no agent to report the slightest movements which may affect their interests. They live apart, they rarely come together, and have no concert of action. Now, this defect can be best supplied by reading works devoted to their interest, because they may fill up the leisure hours which might otherwise be wasted in idleness or misemployment in dissipation; and as some sort of newspaper is almost a necessary of life, let us select one which, discarding the eternal violence of party politics, shall give us all that is useful or new in our profession. This society has endeavoured to promote such a one in the *Farmer’s Cabinet*, a monthly paper, exclusively occupied with the pursuits of agriculture—where we may learn what is doing in our line over all the world, at so cheap a rate that, for a dozen stalks of corn, or a bushel of wheat or potatoes, we may have a constant source of pleasing and useful information.

I think, however, that we must prepare ourselves for some startling novelties in farming. We were taught in our youth to consider fire and water as the deadliest foes. They are at last reconciled, and their union has produced the master-power of the world. Steam has altered the whole routine of human labour; it has given to England alone the equivalent in labour of four hundred millions of men. As yet, commerce and manufactures alone have

felt its influence, but it cannot be that this gigantic power will long be content to remain shut up in factories and ships. Rely upon it, steam will before long run off the track into the fields, for, of all human employments, farm-work is at this moment the most dependent on mere manual labour. Be not, therefore, surprised if we yet live to see some steam-plough making its hundred furrows in our fields, or some huge engine, like the extinct mammoth, roving through the western forests, and moving down the woods, like a cradler in the harvest-field. Wild as this seems, there is nothing in it stranger than what we have all witnessed already. When Fulton and Oliver Evans first talked to us about the steamboat and the railroad, we thought them insane, and already we enjoy more than they ever anticipated in their most sanguine moments. One of these applications of steam—the raising of water for agriculture—I have already attempted, in my own small way. You know that the greatest enemy of our farming is the drought of midsummer, when all vegetation withers, and the decaying crops reproach us with suffering the magnificent rivers by their side to pass away. In the southern climates of the old world, men collect with great toil the smallest rills, and make them wind over their fields—the hand-bucket of Egypt, the water-wheel of Persia, all the toilsome contrivance of manual labour, are put in requisition to carry freshness and fertility over fields not wanting them more than our own. With far greater advantages, absolutely nothing has yet been done in that branch of cultivation; may we not hope that these feeble means of irrigation may be superseded by steam, when a few bushels of coal may disperse over our fields, from our exhaustless rivers, abundant supplies of water?

All these improvements which may adorn or benefit our farms are recommended to us not only by our own individual interests, but by the higher sentiment of our duty to the country. This is essentially a nation of farmers. No where else is so large a portion of the community engaged in farming; no where else are the cultivators of the earth more independent or more powerful. One would think that in Europe the great business of life was to put each other to death; for so large a proportion of men are drawn from the walks of productive industry, and trained to no other occupation except to shoot foreigners *always*, and their own countrymen *occasionally*; while here, the whole energy of all the nation is directed with intense force upon peaceful labour. A strange spectacle this, of one, and one only, unarmed nation on the face of the earth! There is abroad a wild struggle between existing authorities and popular pretensions, and our own example is the common theme of applause and denunciation. It is the more important, then, for the farmers of this country to be true to their own principles. The soil is theirs—the government is theirs—and on them depends mainly the continuance of their system. That system is, that enlightened opinion and the domestic ties are more stable guarantees of social tranquillity than mere force, and that the government of the plough is safer, and, when there is need, stronger than the govern-

ment of the sword. If the existing dissensions of the world were to be settled by two millions of soldiers, all ours will soon be decided by two millions of voters. The instinct of agriculture is for peace—for the empire of reason, not of violence—of votes, not of bayonets. Nor shall we, as freemen and members of a domestic and fireside profession, hesitate in our choice of the three great master influences which now rule the world—force, opinion, and affection—the *cartridge-box*, the *ballot-box*, and the *band-box*.

Means of Defence against Noxious Insects.

From a Treatise on Insects by Vincent Kollar.

The means of defence against noxious insects are two-fold; first, those which nature employs to circumscribe the too great increase of certain insects; and secondly, those which human understanding can oppose to the evil arising from the superfluity of noxious insects.

1. *Means Contrived by Nature to confine the Devastations of Insects.*—Many appearances in nature, even such as at first cause anxiety and care, on account of their injurious consequences, are found to be in many respects highly beneficial and salutary, although we may not always understand them. Thus, continued rain, which in many respects is extremely hurtful, contributes greatly to diminish the number of noxious insects, and for a series of years render them entirely innocuous. This continued rain may, for example, take place at the pairing time of certain insects, which will greatly obstruct them; or at the time when the insects are in the caterpillar or larva state, when thousands die in consequence of bad weather, and our fields, orchards, and woods, are cleared of a dangerous enemy for many years.

Thus in the spring of 1832, after incessant rain, I saw the caterpillars of the white-thorn butterfly (*Papilio crataegi*), which for many years had not only stripped all the hedges, but also done considerable injury to the fruit trees, dying by thousands, as if of a dropsy. The caterpillars swelled, became weak, and died. If they did attain the pupa state, they suffered from the same evil, and the perfect insect was very rarely developed, on which account our gardens in the following years were entirely spared.

Late frosts are also very beneficial, as they entirely destroy many insects in their larva state. I had an opportunity early in the summer of 1833, of observing great devastations on the fir trees in the neighbourhood of Vienna, by a species of saw-fly, (*Penthredo rufa*, Klug.). The larva of this insect had attacked certain parts of a young forest of Scottish fir, and the question was, how their ravages were to be prevented from increasing next year. Fortunately, in the month of May, a moderate frost set in, and thousands of these larvae were seen hanging to the twigs, as if scorched. In this manner their increase was limited for the future.

A multitude of insects are also destroyed by inundations, particularly such as undergo their transformations in the earth, or live upon it in all their stages, more especially if the inundation happens when they are near their final

transformation. In meadows the different species of May-bugs (*Melolonthidae*) suffer by this means; in kitchen gardens, the mole-cricket; in orchards, the pupa of the small winter-moth (*Gnometa brunnea*), when the water overflows the gardens late in the autumn, at the time when the moth is usually developed from the pupa lying in the earth.

Besides the means of preserving an equilibrium by storms, and the effects of the elements, nature employs a multitude of others, although not so speedy and efficient, to the same end.

To these belong the enemies of the destructive insects which we meet with in all classes of the animal kingdom. Among the mammiferous animals, the bats hold a conspicuous place for their destruction of insects. We only see them flying about in the twilight, precisely at the time when many moths leave their hiding-places, and hover round the flowers. As they live almost entirely on insects, they, no doubt, devour great numbers of the hurtful sorts. And perhaps it is to be ascribed to this circumstance, that fruit trees standing near houses, churches, barns, &c. suffer less from insects than isolated trees. They do not confine themselves to moths, but eat beetles which fly about in the evening; among others, some weevils, injurious to the flowers and buds of fruit trees, as the *curculio* (*Anthonomus pomorum*, and *pyri*). These creatures, as they do no injury, should, therefore, be carefully preserved.

To the insectivorous mammalia also belong various sorts of mice, the mole, badger, hedgehog, squirrel, fox, and wild swine. Whether the benefits derived from them in this way counterbalance the mischief which many of these creatures cause, it is difficult to determine. At all events, the squirrel and the hedgehog deserve to be spared.

Birds contribute much more than the mammiferous animals to the destruction of injurious insects.

Many caterpillars know instinctively how to conceal themselves from the birds which prey on them; in many, their covering of stiff hair acts as a protection against their enemies. Others remain all day between rolled-up or flatly united leaves, and only go out to feed at night. Others find sufficient protection in the buds, into which they soon penetrate. Gregarious caterpillars live while they are changing their skin, and when they are going into the pupa state, in webs, in which they are inaccessible to birds. Others live under the bark of trees, and even deep in the wood.

Notwithstanding these and other obstacles, a great number are yearly devoured by the birds, particularly during the breeding season. In winter, a multitude of birds, driven by hunger into the villages, diligently search the branches of trees for the eggs of many sorts of moths that are glued to them, and which yield a scanty sustenance to these frugal animals. Reaumur states, that the green finch tears open the strong nest of the yellow-tail moth, (*Bombyx chrysothorax*), and consumes the infant caterpillars.

Among the birds of the woodpecker race, the green and red woodpeckers, (*Picus viridis* and *major*), the nut-hatch, (*Sitta cæsia*), and

the tree-creeper, (*Certhia familiaris*), may be considered the most useful. Although these birds seek beetles chiefly, and consequently contribute to the diminution of the long-horned and weevil tribes of beetles, they also consume a number of caterpillars.

Among birds of the sparrow tribe, the starling deserves particular mention. It lives in summer chiefly in pastures, but comes in spring and autumn in great flocks to the meadows and orchards, where it devours a great number of insects, pupæ, and larvae. The chaffinch is a determined consumer of caterpillars and moths' eggs. The titmouse are particularly useful, viz:—the ox-eye, and tom-tit, then the goldfinch, red-breast, and red-start, and also the wagtails.

The cuckoo also particularly deserves to be spared; it not only devours many of the smaller smooth-skinned larvae, but even consumes the hairy caterpillars of many moths, particularly of the *Bombycidae*. On examining the intestines of a cuckoo, in the month of September, I found therein, besides the remains of various insects, a great quantity of the skins of the caterpillar of the large *Bombyx piri*, which is acknowledged to be one of the largest European species, and has very stiff hair. The inner coat of the stomach was entirely covered with hair; but a close inspection with the magnifying-glass, showed that the hair was not the hair of the stomach of the cuckoo, as some ornithologists suppose, but only the hair of the caterpillars. It may, therefore, be of very essential service when there is a superfluity of the caterpillars of the processionary moths (*Bombyx processionea*).

It is sufficiently known that great service is rendered by the whole race of crows to meadows and fields. Their favourite food is the larvae of the cockchafer, which are thrown up by the plough, and which they also draw out of the earth with their strong beaks.

It is a wonderful provision of nature, that exactly at the time that the insects, injurious from their great numbers, appear, the greatest number of the insectivorous birds have hatched their broods, and their voracious young are ready to be fed upon them.

Insectivorous birds are also sometimes granivorous, and feast readily on our fruit, particularly cherries; but the injury they cause in this respect, is not to be compared to the use they are of in destroying insects. At least, we never hear of universal devastation caused by birds, though we do by insects.

From what has been said, it will be sufficiently clear, how strongly it should be incited by the authorities to forbid the capricious persecution of those useful birds, particularly in the breeding season.

Among amphibious animals, which destroy insects, lizards hold a conspicuous place. Grasshoppers are the favourite food of many species. Frogs and toads also devour many insects.

Besides mammalia, birds, and amphibious animals, nature, to restore the equilibrium among her creatures, and particularly to prevent the preponderance of some sorts of insects, makes use chiefly of insects themselves, namely, those which feed upon others, and

which, by degrees, obtain a superiority over those that are hurtful to us.

Thus many sorts of beetles, particularly of the family of ground-beetles (*Carabidae*) destroy a multitude of the pupae of moths lying in the earth. Many flies, allied to our house fly, but much larger, lay their eggs in living caterpillars and destroy them. But the most useful are the Ichneumonidae. The females of this numerous family, 1300 species of which Professor Gravenhorst has described in Europe alone, lay their eggs in the bodies of other insects.

The manner in which these Ichneumonidae accomplish their work of destruction is highly curious and interesting. All the species are furnished at the end of the body with an ovipositor, composed of several bristles attached together, with which they pierce the larva of other insects, and introduce their eggs into the flesh of the wounded animals. In some, this sting is longer than the whole body, sometimes more than an inch long, namely, in those species which seek the objects of their persecution in the interior of trees or wood that has been much and deeply perforated by the insects which reside within. They perceive, either by their sense of smelling or by their antennae, that their prey is at hand, and introduce their eggs, not without difficulty, into the bodies of the larva living in the wood. Some attack caterpillars feeding openly on plants, others perforate the various excrescences, or gall-nuts, which also contain larva; there are even many species, scarcely visible to the naked eye, which lay their eggs in the eggs of other insects, such as butterflies, and thus anticipate their destruction.

The eggs are hatched within the body of the living insect, and the young parasites, in the most literal sense, fatten on the entrails of their prey. At last the wounded caterpillar sinks, the enemies escape through the skin, and become pupae; or the caterpillar, notwithstanding its internal parasites, enters the pupa state, but instead of a butterfly, one or more Ichneumonidae appear. To these wonderful animals we often owe the preservation of our orchards, woods, and grain.

Besides the above mentioned Ichneumonidae, ants, field or tree bugs, and many sorts of spiders, contribute greatly in extirpating various insects.

(To be continued.)

From the Farmers' Cabinet.

RATS.

Suffer not your Substance to be devoured by Rats.—An eminent English agricultural writer estimates that each and every rat in that country, eats and destroys, on an average, one pint of grain, or its equivalent in other food, per week, and there is no good reason for supposing that our *republican rats* on this side of the Atlantic, are less voracious than their European brethren and sisters. Now, as this description of vermin are pretty liberally entertained by farmers generally throughout Pennsylvania, it appeared desirable that an estimate should be made of the aggregate amount of the cost of their keep in this commonwealth; and, in order to do this, we must

first take the census to determine their number, and Congress having neglected to insert this very important item in the law furnishing instructions to the marshals who perform that duty, we must arrive at a probable result by approximation. The census for 1840 not having been completed yet, we must go by that of 1830, when it was estimated that Pennsylvania contained 150,000 farmers. Now how many rats has each farmer, on an average, to support out of the proceeds of his industry, to throw the mice into the bargain? Would ten be too high an average? I think not; for although some very nice, careful farmers have but a small stock, others make up for their deficiency by their hundreds. Well, we will say ten to each, on an average, and if any think the number too great or too small, they may calculate for themselves. Ten rats, at a pint each per week, is upwards of eight bushels a year for each farmer in the state, or one million two hundred thousand bushels for the whole number!! This sounds large, but I think it within the mark.

Put this at fifty cents a bushel, which is certainly too low, and the amount of loss sustained in each year is \$600,000, being legal interest on ten millions of capital. A pretty considerable sum this, and it is neither more nor less in consequence of its being sustained by a large number of persons. We have laws giving premiums for wolf scalps, fox scalps, wild-cat scalps, &c. &c., and this description of legislation seems to be very popular in Pennsylvania, for there is scarcely a session of the legislature without some enactment in regard to these vermin, yet the rats have so far escaped the attention of politicians.

I have been thinking what it would cost to exterminate the whole race of rats in this state, and am inclined to the opinion, that one tenth part of one year's depredation would destroy the whole race amongst us; and if the legislature did not engage in its accomplishment, the farmers must go to work in good earnest, each for himself, and the enemy will soon be conquered by united exertion.

Now for the way; every farmer should have a terrier or rat-catching dog, and a pair of ferrets, and the business will soon be accomplished. The ferrets pass into the lodgings of the rats, and either catch them or drive them out, when the dogs pick them up in a twinkling. Several farmers have adopted this plan with complete success, and if others would wish to try it, the editor of the Farmer's Cabinet can inform such where ferrets can be procured at five dollars a pair.

Seven Hundred Pounds accidentally found.

—Two gentlemen who had been left executors of the will of a friend, on examining the property left by the testator, found they could not discharge the legacies by some hundreds of pounds: astonished at this circumstance, as the deceased had frequently informed them he should have more than sufficient for that purpose, they made the most diligent search possible among his papers, &c., and found a scrap of paper on which was written "seven hundred pounds (\$3395) in *Tul.*" This they took in the literal sense of it; but as their

friend had never been in trade, they thought it singular that he should keep such a sum of money in a till; however, they examined all apartments carefully, but in vain, and after repeated attempts to discover it gave over the search. They sold his collection of books to an eminent bookseller, and paid the legacies in proportion. The singularity of the circumstance occasioned them frequently to converse about it, and they recollected among the books sold, there was a folio edition of Tillotson's Sermons. The probability of this being what was alluded to by the word "Till," on the piece of paper, made one of them wait upon the bookseller who had purchased the books, and asked him if he had the edition of Tillotson, which had been among the books sold to him? On his replying in the affirmative, and the volume being handed down, the gentlemen immediately purchased them, and examining the leaves, found bank notes singularly dispersed in various parts of the volumes to the amount of £700. But what is perhaps no less remarkable, the bookseller informed him that a gentleman at Oxford, reading in his catalogue of this edition, had written to him, and desired that it might be sent to him, which was accordingly done, but the bindings of the books not meeting with the gentleman's approbation, they had been returned and laid upon his (the bookseller's) shelves until the day the notes were found.—*London paper.*

For "The Friend."

STANZAS.

BY SUSAN WILSON.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.—*Luke 15, 14.*

How bright and beautiful our world!

How rich in all that Nature brings;

Above—around—beneath our feet,

Unnumber'd are her offerings.

And minds are given us to enjoy

The countless treasures poured around,

And deep rich fountains of sympathy

In many a kindred heart are found.

Yet—there's a famine in the land,

And who has not "began to be

In want?"—who does not sometimes feel

The humbled spirit's poverty?

Though of earth's treasures all the best,

The purest, to our lot may fall,

Though rich in intellectual gifts,

We're poor indeed—if these be all.

If all our sustenance be drawn

From plants which have on earth their root,

Though bright their hour of blossoming,

At last we gather bitter fruit:

Oh let us, ere it ripen, ere

Of Heaven's free gifts we spend our share,

Seek food for the immortal soul,

Where there is plenty yet to spare.

Then will the countless treasures, pour'd

Around our daily paths on earth,

Be thankfully received—but not,

Valued above their real worth;

A spirit, to enjoy aright

This world of beauty, will be given

To those who view it as a scene,

Through which their pathway leads to Heaven.

1840.

For "The Friend."

RE-BUILDING THE WASTE PLACES.

I went into a meeting of the Society of Friends in a certain place where I saw a few of its members convened for the solemn purpose of Divine worship. The vacant benches of the house in which they had assembled were many. Time was when these would have been filled; but the cares of the world on one hand, and the spirit of disunion on the other, had left but a small remnant to uphold the principles and exemplify the Christian excellence of this profession. There were among the number collected of different ages, some to whom the language addressed to a church formerly, might be, to a certain extent, at least comfortably applied. "Thou hast a few names in Sardis that have not defiled their garments, and these shall walk with Me in white, for they are worthy."

It is a melancholy thing to behold the desolation which has come upon the Society of Friends in some neighbourhoods. Dwindled to a little handful, comparable to "one of a family, and two of a tribe;" they seem to recall the prophet's representation. "Yet gleanings grapes shall be left in it—as the shaking of an olive tree—two or three berries in the top of the uppermost bough—four or five in the outmost fruitful branches thereof."

I am led to enquire what this remnant should do in order to repair their waste places:—

When the posterity of Abraham were bondmen in the land of Egypt, the Almighty sent unto them Moses and Aaron, and redeemed them out of their servitude, making them unto himself a people that they might show forth His praise. When they rebelled and vexed his Holy Spirit, he surrendered them into the hands of their enemies—nevertheless, he raised up among them from one time to another, holy men and women, to act as their deliverers, and for their establishment again as a peculiar nation. Gideon and Barak and Deborah, Jeptha and others, were qualified as instruments to be used in His hands for this object.

Is not here shadowed forth a way whereby the Society of Friends may again arise, put on their beautiful garments, and swell her ranks. Did the few that remain among us, attached to our primitive order and doctrines, and professing to walk by the same rule, and to imitate the same thing which our forefathers walked by and minded—live close to the Lord—again and again seeking the place where prayer is wont to be made: did they approach the Most High under his own anointing with breathing, earnest desires to Him for the revival of his cause—did they make Jerusalem their chief joy—her renovation their chief labour:—did they gird up the loins of their minds, and stir up the gift that is in them—did they watch—did they wait—did they hope—did they do what their hands find to do with all their might—then it might be expected that the Society of Friends would renew its ancient vigour—break out on the right hand and on the left, and strengthen its stakes. Then it might be expected that there would be raised up within its pale—judges as at the first, and counsellors as at the beginning—Gideons, and Baraks, and Deborahs, who would be

employed by the Great Head of the church in the spread and establishment of His kingdom among us, and in the world.

Look at it ye young men! Look at it ye young women! Look at it ye fathers! When Benhadad, the Syrian, with his host, was to be delivered into the hands of Ahab, king of Israel, it was to be done "by the young men of the princes of the provinces." When judgment and righteousness were to sway the Jewish councils, the "child Samuel" was called, and ordained a prophet to the Lord. When the altars of Baalam were to be broken down, and Judah and Jerusalem cleansed of idolatry, when the house of the Lord was to be repaired and amended, and the people renewed unto the covenant of God—Josiah began to reign, being eight years old, a seeker "after the God of David, his father." When Jacob was to be renewed out of the power of Jabin—"Deborah arose a mother in Israel." When Caleb was fourscore and five years old, he could say, "I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now for war, both to go out and to come in."

Young men and young women—fathers and mothers! you love the truth—you venerate the religious Society of which you are members—you reverence its principles and testimonies—you lament that there are not more to support them and exemplify them in their practice. See then that you do your part towards removing the deficiency. See that you be strong, quitting yourselves like men: again and again applying to Jesus for the aid of his Holy Spirit, that you may thereby receive understanding and ability to labour in his cause.

B.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 26.)

Humphrey Norton, who had been labouring most of the summer and autumn in Rhode Island, towards the close of the year passed over into Long Island, intending to visit the seed that was under suffering in the Dutch plantations. He was, however, arrested in the 12th month, at Southold, the jurisdiction of which, at this time, was claimed by Connecticut, and sent as a prisoner to New Haven. Here he underwent an examination, and was committed to prison, where he was kept heavily ironed for twenty days, being allowed neither candle or fire. Of his further examination and sufferings there, we shall speak under the head of the year 1658.

It is now time to examine how far the doctrines of our Society had obtained foothold in the new world at the close of 1657. Meetings were established and regularly kept up in private houses in the neighbourhood of Salem and of Sandwich. One was held at Providence, and another in Rhode Island. On Long Island there were many individuals convinced of our principles, who were principally located in the neighbourhood of Southampton, where Richard Smith resided, at Oyster Bay, Ham-

stead, Jamaica and Flushing. Some one of the ministers who came in the Woodhouse had been during the year as far south as Maryland, where some seals of their gospel labours were left. A testimony concerning William Coale, who was one of those thus convinced, has come down to us.

In the early part of the year, John Rouse, Peter Head and Mary Fisker laboured in the West Indies, from which John Rouse felt himself drawn to Rhode Island, where he arrived towards winter. Of the labours of John Bowran we shall speak in his life, which this will probably be the proper place to introduce to notice:—

Biographical Sketch of John Bowran.

This Friend was born in the year 1627, at Cotherstone, in Yorkshire, at which place he resided when not travelling in the service of truth, until the time of his death. He was convinced of the principles of our religious Society, through the ministry of George Fox and James Nayler, at the time when they were passing through Yorkshire in 1653. Soon after this, a dispensation of the gospel was committed to him, which he laboured faithfully to fulfil. In the same year, or the beginning of the next, he attended at the Starford Steeple House, and there preached to the priest and the people. The exercise of ministerial gifts in the public places of worship, by those who were not the regular preachers, was common in that day, and no offence appears to have been taken at John Bowran's communication. He likewise gave exhortations at the market cross in that place, and at Barnard Castle, without molestation. Passing on to Bowes, he there in the Steeple House yard addressed the congregation, who offered him no injury, although one of them cried out, "Hang him! Hang him in the bell house." It is worthy of remark, that the individual who thus endeavoured to prompt the audience to this evil act, shortly afterwards took his own life by hanging himself. Being again drawn forth by the love of the gospel, and in obedience to his Master's will, he passed northward, and after having had a meeting at Allonahle, he entered Scotland. At Edinburgh he preached to the people in the streets and at the market cross. After this he travelled throughout Scotland, and appears to have been every where kindly received by the English army, who were then opposing the progress of the royalists in that land. He did not, however, escape persecution; for the priests, fearing the power and authority which attended his ministry, vehemently opposed him.

In 1656 he visited Ireland, and soon after his return from that island, he prepared for a voyage to the American continent. Feeling a concern to visit Scotland again, before engaging in gospel labours in the new world, he entered within its borders. The only trace which we find of his labours in that land, is an account of the sufferings he endured at Strathaven in Lanarkshire. He and William Stockdale being at this town, and feeling that authority and power which authorised them to preach the everlasting gospel, stood in the market place on a market day, and declared the truth to the people. For this act of dedication they were

cruelly abused; being violently knocked down many times with staves and with stones; and at length dragged out of the town by the rude and hard-hearted multitude. From Strathaven he passed northward through the extreme length of Scotland, and visited the Orkney islands, from whose capital town, Kirkwall, he obtained a passage to Barbadoes.

The hearts of many of the inhabitants of Barbadoes having been already, in measure, opened to comprehend the spirituality of the gospel, they received him with gladness. After rejoicing in the life and authority which attended his ministry in the various meetings he held among them, they were afflicted at the thought of parting with him, and desired that he would remain with them as long as he lived. The meat and the drink of the faithful servant of the Lord Jesus Christ is to do his will, and John Bowran found, when his service on that island was accomplished, that it was his duty to pass over to the South American continent. So, leaving the sorrowing flock at Barbadoes, he took shipping and sailed for Surinam, which, although originally a colony of the Dutch, had a few years previously been taken possession of by the English nation. With an interpreter, he travelled along the coast of Guiana for several hundred miles, and held meetings among the natives. He saw them in their devotions beating on hollow trees and skins; but he preached unto them the word of the true God, who is worshipped by the obedience of the heart, and not by superstitious observances. As he travelled from tribe to tribe, he found himself, from time to time, renewedly qualified to speak to their kings, who listened with deference and respect, describing him as "a good man, come from far to preach the white man's God." After declaring the gospel through the benighted nations of this land, he returned back to Barbadoes, taking his interpreter with him. At this place he remained a short period visiting his friends. In the 3d month, 1658, a ship leaving for England, he took passage in her. The voyage proved long, the vessel being thirteen weeks out of port. After having been at sea for six weeks, they encountered a violent storm, which tore away much of their rigging. There were about sixty persons on board, and their stock of provisions being nearly exhausted, they were for five weeks reduced to an allowance of one biscuit and a pint of water a day. Some of the passengers died from the effect of their various hardships; but John Bowran arrived safely at Dover. From this town he went up to London, where, meeting with George Fox and Francis Howgill, he gave them an account of his voyage and labours. This was about the period when Oliver Cromwell died, and his son Richard was proclaimed Protector of England. Before returning to his home in Yorkshire, John Bowran believed it to be his duty to pay a visit to the new head of the nation, and warn him of the day of the Lord.

John was not long at his own dwelling, before he felt the quickenings of a concern to travel yet again in the service of truth. He entered Scotland, and after performing a religious visit therein, he sailed to Ireland, which he visited throughout, travelling from sea to

sea. This visit was about 1660. During the succeeding six years, Ireland was much on his mind, and he was there, during that period, on the work of the gospel six times.

He cheerfully bore his share of sufferings which the persecuting spirit of the world inflicted on Friends, for their constancy in supporting the testimonies of truth. In 1663, he was imprisoned in Durham jail on the act for banishment, and was afterwards confined in the Richmond house of correction twenty weeks, in a severe winter. He was again arrested for attending a meeting at Croft bridge, for which offence a horse and two oxen were taken from him, and he himself was sent a prisoner to Durham jail. Here he remained until the bishop of Durham effected his release.

He continued faithfully occupying his gift, and travelling, as he believed himself called in the work of the ministry; being frequently through the west and south of England, on which services his dear friend, John Langstaff, was generally his companion and fellow-labourer. At last, age and increasing infirmities of body prevented his further travels in the work; yet the Lord in mercy granted him a green old age, and enabled him to attend meetings about his own residence almost to the very last. About two weeks before his death he was able to ride to meeting, and was there strengthened to bear his testimony among Friends. A few days after he attended the funeral of an ancient friend, and there being drawn forth in the love of the gospel, he spoke for a considerable time. On the next first day, he desired his son Henry to go to meeting, and acquaint Friends "that his days were almost spent, and he knew not that he should come any more amongst them." His son delivered the message, and many of the members of the meeting came to see him. On the ensuing third day, he arose without any assistance, and came with great cheerfulness from his chamber. Then taking his grand-children by the hand, he said, "Stay with me, go not away, for I am taking my journey to a city, New Jerusalem, that needeth not the light of the sun, nor the light of moon, for the Lord God and the Lamb is the light thereof." Soon after, he added, "Sion is a precious habitation, he that dwelleth within the gates of Sion shall never want." At another time, he said, "What can be expected? I have seen many good days, I have seen the wonders of God both by sea and land; and the sea saw the wonders of God and fled, and Jordan was driven back."

Thus, after many sore travels and labours, he had this blessing of the Lord, he lived to be full of days, and died in great sweetness of spirit and peace of soul, in the same house in which he was born, 8th mo. 5th, 1704, aged 77 years.

N. E.

From the Farmers' Cabinet.

Domestic Convenience.—The cellar of a farm-house is a very important part of the mansion, as it is the depository of a principal part of the family fare, and ought to be constructed with particular regard to convenience and safety, and kept with perfect neatness and care. The windows of a cellar should be protected by iron bars, about six inches apart, so

as to prevent the access of freebooters, who generally prefer entering a house by the wrong road.

They should always have a wire grating fixed permanently on the outside, to exclude rats and mice, whose presence is ever undesirable where family stores are kept; and the inside of each cellar window should be protected by a hanging sash, with glass, to fasten with a turn-button, or, when open, to be suspended to the joist above by a hook, to be out of the way. Besides the above, there should be a shutter, either outside or in, to exclude the light when desirable, and also, more effectually to prevent the frosts of winter from doing injury.

Fruits and roots are always best preserved when light is excluded from them; they should not be kept warmer than is necessary for their due preservation; and a damp atmosphere in a cellar should be avoided as much as possible, both as regards the safety of the contents, and the welfare of the family above.

All of these requisitions are attained by the windows being constructed in the manner above proposed; for, during a fine day in winter, by opening the sash window, ventilation speedily takes place, and the temperature is reduced to a proper standard, when it should be again closed. Light is always admitted or excluded at pleasure, and vermin are obliged to quarter on the careless or negligent.

The writer, after having paid the penalty for his negligence, in not fixing his cellar-windows right for many years, at last went to work, and made the arrangements above stated; the cost was trifling, and the convenience and benefit very great: light is admitted or excluded in an instant; ventilation is effected speedily when needed, by which dampness is avoided; and there has never been a rat or mouse in the cellar since the alteration.

As the female part of the family is especially interested in this matter, it is hoped they will review it at least once a week, till the good man goes to work and makes the needful improvements in their condition, for many females have suffered much in health and constitution, by their frequent visits to a damp cellar.

T. S.

Montgomery County, Oct. 20, 1840.

Emigration.—The Morning Courier, a new daily paper recently established at Springfield, Illinois, has an interesting paragraph respecting the tide of emigration through that State to the still far west. It says:

"According to our own observation, (for we have travelled much during the past season,) the tide is setting on the various lines of travel towards the 'land of promise.' The Prairies have, the whole season, been literally blocked up with 'movers' wagons,' and from the representations, people enough have exchanged homes from the East to the West in 1840, to add another State to the National Constellation, had they all located in a single territory. Missouri, Iowa, Illinois, and Wisconsin have received a large portion of the 'new comers.' Ohio, but a few years since the *West*, is now the starting point for the Far West. The Upper Mississippi is no longer the utmost

verge of that undefined and interminable territory—residents beyond talk of a still farther *Hest*, and but a few years ere the swelling wave will break over the Rocky Mountains, and the quiet vales of the Columbia will teem with a people whose progenitors dwell in rugged New England, and looked upon the Alleghanies as the impassable boundary of the western world.

Crops will Pay for Cleaning.—The great secret of successful farming is, *never to allow any thing to grow that is not sown.* It is idle to expect good crops, while from one half to two thirds of the nutritive properties contained in the soil, and at least that portion of its power of vegetation, is consumed by plants not cultivated—or, in other words, by weeds. Our meadows have light crops of grass, but is there not an ample one of moss, Johnswort, crowfoot, or daisy? We get, perhaps, fifteen bushels of wheat per acre, but has not vegetative power enough been expended on the charlock, steinkrout, or thistle, to have made the fifteen bushels thirty? Look at our potato or corn-fields, in which the planted crops are maintaining a doubtful struggle for existence with a vigorous growth of vile interlopers, too numerous to be named.* Is it not a truth that we do not cultivate our land as well as we ought, to get the greatest returns for the capital employed in agriculture; and do we not allow one half of the actual value of our lands to be thus filched from us, and lose one half of our labour? Better to till fifty acres well, and as it should be, keeping the soil rich, clean, and constantly improving, than to perpetuate the exhausting, improvident, unprofitable methods now so common, on 200 acres.—*Cultivator.*

From the Farmers' Cabinet.

Management of Fruit Trees.—In my journeyings through the states, nothing strikes me more forcibly than the little care and attention bestowed on the orchards which generally surround the dwellings of the farmer. The sickly appearance of the trees, only occasionally bearing fruits, and these cankered and liable to premature decay, is, I am convinced, owing to bad management: it is too much to expect fine flavoured fruit, and a regular supply, without more care than what is bestowed on the wild productions of the forest. The finest fruit will degenerate, and become hard and cankered, without cultivation, and a regular course of pruning; and I am quite sure that, by a timely application of these, much of the complaint which we hear of the decay of our orchards, might be remedied; for the very act of throwing out new wood after pruning, would operate as a sweetener of the juices of the tree, enabling it, by this purgation, to cast off its old chronic habits, inducing a quicker circulation of the sap, and rendering it less liable to the attacks of the worm and the fly, according to the new system advocated in the pages of the Cabinet, that blight is the consequence and not the cause of disease.

* "That man would have had a fine crop of weeds, had it not been for his corn."

From all that I have seen, I am an advocate for the cultivation of the orchard, either by the plough or the hog; and a periodical liming of the land of an orchard has been found of the utmost importance to its future well-being; but where will you see those who, in return for its fruit, ever think of the common honesty of doing aught in the way of cultivation, either by manure, by pruning, or by dressing in any shape? Assuredly the orchard has less of the farmer's attention than any other part of his business, either within doors or without.

A TRAVELLER.

The Progress of Steam Navigation.

The November number of the American Repository contains a very interesting paper, read by Count Darn, to the French Chamber of Deputies, on the project of a law to establish a steam communication between France and this country, and from which we condense the following statistics of the progress of steam navigation.

It was in 1807 that the first steamboat appeared; it was constructed by Fulton; its engine had a power of eighteen horses, and accomplished the passage from New York to Albany in thirty-three hours. It was the lot of the United States, whose streams, lakes, and extensive coasts, interrupted by enormous bays, and covered with islands, are so well adapted to the establishment of steamers, to enter the first in this career, and to cement, by means of this wonderful instrument of communication, the bond of unity between the population scattered on its soil in a state of isolation, and almost completely without communication with each other.

The progress of steam navigation from that period was very rapid in this country. We see in an official report, presented on the 13th December, 1838, to Congress, by the secretary of the treasury, that thirteen hundred steamboats have been built in the United States, from 1808 to 1839; of these, eight hundred are still servicable.

In England, the first steamer was launched on the Clyde, in 1811. It is not uninteresting to see the progress made by Great Britain in this particular. The last statistical reports published in Liverpool give, on this point, the following data:—there were, in 1812, only two steamboats in England; in 1814, only five; in 1825, there were already one hundred and sixty-eight; in 1835, five hundred and thirty-eight; and in 1839, eight hundred and forty steamers.

In France, the first attempts date scarcely sooner than from 1820, and it was only in 1826, after many fruitless attempts, that a regular service of steam packets was established on the Seine. The state of the rivers of France are greatly calculated to retard the rapid advancement of steam navigation. The Rhone is an impetuous stream, and difficult of ascent. The Loire, extensive and changeable in its course, offers a depth of water which is frequently insufficient; and the Seine has its frequent bends. In the last account given by the Marine administration, we see that there was, in 1833, seventy-five steamboats; in 1834, eighty-two; in 1835, one hundred; in

1836, one hundred and five; in 1837, one hundred and twenty-four, and in 1838, one hundred and sixty. This statement does not include government steamers, of which there are thirty-eight, carrying engines of from one hundred and sixty to two hundred and fifty horse power.

Thus England holds the first rank; the United States the second, and France the third.

In 1819, a vessel from the United States, the Savannah, crossed the ocean to Liverpool, partly by wind, and partly by steam. Thus our country had the lead again in daring to apply Fulton's machine to long voyages, and this is the more remarkable, that we have always had but few steamers on sea service. This first essay was not repeated until 1835, when the English undertook the passage from Falmouth to the Cape of Good Hope. The *Atalanta*, with an engine nearly similar to that of the Savannah, accomplished, in thirty-seven days, a distance of twenty-four hundred nautical miles. The *Berenice*, the *Medea*, and the *Zenobia*, performed passages of different lengths, on the coast of Africa, and in the Indian seas. All these boats were English. In the Medierranean, steamers of different nations—Neapolitan, Sardinian, Austrian, and French—crossed from one part to another. Lastly, the French service from Marseilles to Alexandria was established, and threw open a new access to the East. The passage to Constantinople, which was sometimes forty-five days in duration, was thus reduced to thirteen days and a half.

From this time the question of the practicability of crossing the Atlantic was agitated; and it having been ascertained that the increase of power in the engine by no means entailed the necessity of a similar increase in the consumption of coal, it was determined that the experiment should be tried; and on the 4th of April, 1838, the *Sirius* arrived at New York in safety, after a passage of fifteen days. Scarcely had this vessel arrived at New York, when it was joined by the *Great Western*, which started from Bristol on the 8th of the same month, after a passage of fourteen days.

Henceforth the problem was solved. America was nearer the European continent by half the distance which formerly separated them. The events which have since occurred, have ratified these first expectations. The *Great Western* has crossed the Atlantic twenty-eight times during the space of fourteen months, without accident, and maintaining an almost uniform speed, the average time of which was sixteen days going, and thirteen to fourteen days coming back. The last voyage, within the time mentioned, was even accomplished in eleven days and a half.

Within two years past, the English have advanced with gigantic strides in their operations. A first line from Bristol to New York was established in 1838. The company to whom it belongs have four steamers, of four hundred and fifty horse power, namely—the *Sirius*, the *Great Western*, the *Royal William*, and the *Liverpool*; and it is said that they are now building an iron steamer, which is to have two engines, whose united power will be equal to one thousand horses.

Another line was established for the service of London and New York. Two vessels, the President and British Queen, are employed on it. The engine of the President is six hundred, and the Queen five hundred horse power. They can accommodate from two hundred and twenty-five to two hundred and fifty passengers, and receive a load of from five to six hundred tons. A third line connects New York to Liverpool, so that there are already three establishments sending steam vessels from different parts of England to New York.

Besides these, a contract was sealed on the 4th of July, 1839, between the English Admiralty and Samuel Cunard, for the transit of letters from Liverpool to Halifax. S. Cunard has engaged that there shall be two departures per month, and receives from the government a compensation of \$300,000 per annum. The Britannia, of four hundred and fifty horse power, was launched in the beginning of February, 1839. S. Cunard's line has been extended of the city to Boston.

Lastly, a more extensive service will connect Great Britain and the West India Islands. There is a company in existence, under the name of the Royal Steam Navigation Company, which is preparing vessels for New Orleans, Mexico, and part of the South American coast. This company the government indemnifies by an annual payment of \$1,125,000.

We have entered into these details, in order to show by what successive steps, and at what pains, these great results have been obtained. Their very tardiness is a pledge and proof of their stability. The idea of crossing the Atlantic by steam is not new, but a project the execution of which has been sought after for the last thirty years. The human understanding has proceeded in this circumstance as it always proceeds in inventions of a durable nature, by uncertain attempts. Fulton's machine received little by little, at the hands of its constructors, those improvements which time and experience are sure to occasion. The end is attained—the facts are undeniable—and the consequences will be of no ordinary character. This approximation of the two worlds, and this new instrument, delivered into the hands of the maritime powers an uninterrupted chain of communication established among numerous nations, until these, divided by enormous distances, brings forward new relations among them. The flux and reflux of these nations towards one another increases the sphere of action of each. It is more than a revolution of commerce and industry. For when two individuals are brought together, their contact, the conjunction of their efforts and of their minds, changes entirely the reciprocal conditions of their isolate state. When two nations then are brought into closer communication, the effect increases in the proportion of one man to the whole nation.—*National Gazette*.

Tight Lacing.—The highest mortality of English women by consumption may be ascribed partly to the indoor life which they lead, and partly to the compression, preventing the expansion of the chest, by costume. In

both ways the lungs are deprived of a free draught of vital air, and the altered blood deposits tuberculous matter with a fatal facility. Thirty-one thousand and ninety English women had died in one year (the year ending June 30, 1839) of the incurable malady! Will not this impressive fact induce persons of rank and influence to set their countrywomen right in the article of dress, and lead them to abandon a practice which disfigures the body, strangles the chest, produces nervous or other disorders, and has an unquestionable tendency to implant an incurable hectic malady in the frame? Girls have no more need of artificial bones and bandages than boys.

The task of working improvement on the earth is much more delightful than all the vainglory which can be acquired by ravaging it with the most uninterrupted career of conquests.—*Washington*.

THE FRIEND.

TWELFTH MONTH, 19, 1840.

Among the transactions of the abolition convention held in London in the 6th month last, was the adoption of a circular, addressed respectively to the governors of the different states in this Union. A copy of that received by Governor Pennington, of New Jersey, to which he returned a respectful answer, we place below. It must seem strange and scarcely credible to those who come after us, that a paper of this description, signed by Thomas Clarkson, the venerable Christian philanthropist, should, as is the fact, have stirred up to violent anger several of the southern governors, evinced in language of coarse abuse, extremely unbecoming the dignity of their stations.

To his Excellency, William Pennington, Governor of New Jersey.

"Righteousness exalteth a nation, but sin is a reproach to any people." Righteousness is comprehended and enforced in this precept of the Lord Jesus Christ—"All things whatsoever ye would that men should do to you, do ye even so to them."

"God hath made of one blood all nations of men for to dwell on all the face of the earth"—we are all, of whatever nation and clime, the children of Adam. With the great Creator of all things there is no respect of persons. All men are brethren; and in this relation of brotherhood they are all entitled to the equal enjoyment of personal and civil liberty.

Slavery and the slave trade are violations of this great principle, the assumption by man of the right of property in man, is in open opposition to the pure and righteous law of God, and hence the perpetration of these crimes has ever been found to obstruct the happiness of man; oppression and cruelty are their certain attendants; they have their origin in pride and avarice, and they foment and strengthen all the evil passions of the human heart.

In later years the attention of the world has been increasingly directed to these enormous sins, and the congress of the representatives of the sovereigns, assembled at Verona in November, 1822, declared "that they considered

the slave trade as a scourge which has too long desolated Africa, degraded Europe, and afflicted humanity." The slave trade continues to exist in an aggravated form. It is estimated that upwards of three hundred thousand human beings are annually sacrificed on the continent of Africa in the prosecution of this wicked traffic; in addition, upwards of seventy thousand are annually transferred from the older to the more newly settled slave states in the United States of America; millions of the human race are also still retained in unrighteous and cruel bondage.

This convention, therefore, being solemnly impressed with a sense of the national sin of slavery and the slave trade, and under a settled conviction that the only effectual means to put an end to the slave trade, is to abolish slavery, does most earnestly and respectfully appeal to the governor of New Jersey, to employ all that influence and power with which divine Providence has entrusted him to secure immediate and unconditional liberty to the slave.

It is high time that the civilized world, and more especially the nations which bear the Christian name, should purge themselves from these foul abominations; we open our mouth for the dumb, and plead for our brethren who cannot plead for themselves. The Lord Jesus Christ died upon the cross equally for them as for us.

Great Britain has at length manumitted the slaves in the West Indies, and in other colonies; it has been declared by the law of the British government, that slavery shall for ever cease in those colonies; the happiest results have ensued, most gratifying reports have been now presented, showing that the negroes have peaceably exchanged a state of slavery for one of freedom, industry prevails, prosperity increases, and Christianity is honoured and practised.

We desire reverently to commit this cause to God. We implore his blessing on this appeal. We pray that, through the power of the Holy Spirit, rulers and subjects may, in all countries, be brought to receive and to act upon the gospel of our Holy Redeemer; and that the day may be hastened when violence shall no more be heard throughout the habitable earth, wasting nor destruction within her borders.

Signed in behalf of the committee.

THOMAS CLARKSON, President.

It sometimes happens that to meet a call from the printer for matter to fill a small vacancy, in the hurry, we have recourse to means nearest at hand; such was the case with respect to the rat story in our last. We since learn that the statement is not true.

MARRIED, at Friends' Meeting House, Springfield, Pa., on the 10th instant PHINEAS LOWTTS, to EMILY, daughter of John Lewis.

DIED, on Sixth day morning, the 6th of 11th month, at the residence of her son Ezra, Comfort, ALICE CONKERT, an elder, in the 67th year of her age. A member of Plymouth Particular and Gwynedd Monthly Meeting.

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For "The Friend."

Enquiry whether Slaveholding is necessarily sinful.

Taking up rather accidentally to-day a number of the Bible Repertory, which was published in 1836, I fell upon an article on the subject of slavery; the writer of which has laboured to prove the negative of this question. This essayist does not appear as the avowed defender of slavery; he seems to be trying to find a middle course, somewhere between proslavery and anti-slavery. He admits that those laws which forbid the instruction of slaves; which interfere with their marital or parental rights; which subject them to the insults and oppression of the whites, are in the highest degree unjust; but does not agree that we can thence infer that slaveholding itself is wrong. He appears to think that the advocates of emancipation have generally fallen into error by considering the usual concomitants of slavery, and forming their opinion of slavery itself from a view of the evils which are commonly found associated with it. If we strip slavery of all its incidents, and reduce it to a mere metaphysical abstraction, I shall probably agree with this writer, that there is then very little evil in it. But a plain matter of fact men will be likely to judge of this system as of every other, by regarding it as it is, with its incidents and concomitants, not by considering what it might possibly be, but never actually is. The necessity of reforming the existing system of slavery would not be much diminished, in the view of such a man, by any portrait, however skillfully drawn, of an imaginary species of servitude, which, for any thing he could see, might possibly exist among a people whose habits and character were totally different from ours.

But my principal object was to notice an argument of some plausibility which this author, in imitation of some avowed advocates of modern slavery, has advanced and largely insisted on, viz: that our Saviour and his apostles have no where condemned the practice of slaveholding. "The subject," says he, "is hardly alluded to by Christ in any of his personal instructions. The apostles refer to it, not to pronounce upon it as a question of morals, but to prescribe the relative duties of

masters and slaves." President Dew, in his laboured defence of slavery, has advanced a similar argument, and, rather unwarily, carried it further, I suspect, than he would be willing to go himself. Speaking of our Saviour, he tells us, "He was born in the Roman world, a world in which the most galling slavery existed, a thousand times more cruel than the slavery in our own country—and yet he no where encourages insurrection—he no where fosters discontent—but exhorts *always* to implicit obedience and fidelity." Both of these writers quote, or refer to the passages in the writings of Peter and Paul, in which the duties of masters and servants are prescribed, and seem to think, that because the former are not enjoined to emancipate their servants, therefore the slavery of our day is not disallowed by the Holy Scriptures;—and consequently is not sinful.

This question I mean briefly to examine, upon the ground of Scripture and common sense.

If I should assume or endeavour to establish the affirmative of this question, I shall do so with ample allowance for the application of the apostle's declaration, that sin is not imputed where there is no law. There are undoubtedly many who either believe the practice of holding slaves to be right in itself, or that at least, under existing circumstances, it is not wrong for them to do so. To such as honestly entertain that opinion, I am willing to suppose there is in that respect no law requiring them to emancipate their slaves. This, however, is no argument in defence of slaveholding, and no evidence that the practice is not intrinsically and radically wrong, and consequently sinful to those who clearly understand it.

With regard to the silence of our Saviour on the subject, it is not fair to infer from thence that he approved of it, unless we are prepared to admit, that he must have approved of every practice then existing in the world, on which he has no where pronounced his disapprobation. But this cannot be pretended. In what part of the New Testament do we find that he forbade the practice of compelling gladiators to kill each other for the amusement of the people? He told his immediate followers he had many things to say unto them; but they could not bear them then; but referred them to the teaching of the spirit of truth, which was to guide them into all truth. If his disciples could not then bear all he had to say to them, it is not to be supposed the multitude could. Our Lord adopted a plan much better suited to the nature of man, than a general enumeration of the practices to be avoided. He laid down, in clear and concise terms, the principles by which all our actions are to be regulated. Of course, every practice which is not reconcilable to those principles, is as clearly prohibited as

though it had been explicitly mentioned and forbidden. If the practice of holding the descendants of imported slaves in a state of hereditary bondage, and transferring them from hand to hand by purchase and sale, like other articles of property, is not reconcilable with the precept all things whatsoever ye would that men should do to you, do ye even so to them; then that practice is as positively forbidden as it could possibly be.

I readily and fully assent to the doctrine that neither our Lord nor his apostles ever advised servants to emancipate themselves even from unjust and oppressive masters, by insurrection and violence.* They certainly inculcated the duty of a peaceable demeanor and patient endurance of wrong. It is not obvious to me that the admonition, bless them that curse you, and pray for them that despitefully use you and persecute you, is any justification of the practice of cursing and persecuting the followers of Christ; nor can I see that the injunction, to him that smiteth thee on the one cheek, turn the other also, furnishes any excuse for the original aggression. What our Saviour and his apostles taught the people of their day who were under oppression, whether of personal or political bondage, I should unequivocally admonish the slaves of ours, to observe, if my voice could reach them. To endure their lot with patience; but if they may obtain their freedom by peaceable means, to use it rather. At all events, not to resort to violence, whatever they may suffer, but leave their cause to him who judgeth the cause of the poor; and in his own way and time, will bring the wrong which he has pronounced, upon the man that useth his neighbour's service without wages, and giveth him not for his work. Jer. 22. 13. This would be following, as far as circumstances admit, the example of our Lord himself. When he was reviled, he reviled not again; when arraigned as a criminal before a Roman governor, and falsely accused, he made no reply; and when subjected to the greatest physical suffering, he prayed for his tormentors. And certainly Christian masters are under no less obligation than Christian slaves, to inhibit the spirit, and imitate the example

* I am unable to conceive in what part of our Lord's doctrine, President Dew could find authority for our ancestors of 1774 to resist, by insurrection and violence, the encroachments of the British government. If those who are already in a state of slavery, and of course deprived of all their civil and political rights, are divinely required to yield implicit obedience to their masters; upon what principle of the gospel can we found the conclusion, that those upon whom the attempt is made to cut off a few of their civil rights, are justified in repelling that attempt at the point of the bayonet? The advocates of slavery ought to be careful how they inculcate passive obedience as a Christian duty, until the force of the revolutionary contest has a little more subsided.

of our blessed Redeemer. As peaceable submission, even under injurious treatment, is prescribed to the latter, so gentleness and justice, not only in actions but in words, are prescribed to the former. Ye masters do the same things [i. e. ruder such service as their situation requires, with good will, endeavouring to do the will of God from the heart] unto them, *forbearing threatening*—knowing that your Master also is in heaven—neither is there respect of persons with him. Ep. vi. 9. Masters, give to your servants* that which is just and equal, knowing that ye also have a Master in heaven. Colos. iv. 1.

Now, I think, it requires no great perspicacity of intellect to discover that the literal observance of these precepts would break up the whole system of American slavery. If masters are not allowed to threaten, certainly they are not at liberty to inflict what a threat merely indicates. But slavery is founded on force—take away the power of compulsion, and the system dwindles into nothing. Again, the value of a slave depends upon the profits, actual or expected, to be derived from his services, beyond what could be obtained by contract with a freeman. Let the doctrine be fairly established, and reduced to practice, that none of these profits belong to the master, but are all to be punctually paid to the slave, and the system would not last for a day. Certainly no man would *hold* a slave, much less *purchase* one, if he was convinced that he could obtain the same services for the same wages from a freeman. But the apostle enjoins masters to give the servants that which is just and equal, or, as it may be fairly translated, just and equivalent. If then the remuneration is to be equal or equivalent to the service, what becomes of the price of the slave? Senator Clay's twelve hundred millions of dollars, his estimated value of the three millions of slaves, supposed to be now held in the United States, vanish into air, or belong to the slaves, and not to the masters.

But say the advocates and semi-advocates, and some even of the opponents of slavery, the practice of holding slaves is no where forbidden in the Old or New Testament. If the slavery of our time and nation cannot be upheld without violating the precepts of our divine Master, and if that slavery must vanish whenever the injunctions of the apostle Paul are obeyed, then the slavery of the United States is as clearly prohibited as if it had been named or described and expressly forbidden.

The reasons assigned by some modern opponents of slavery, why there is not found in the New Testament any express direction to the masters of slaves to set them free, are by no means satisfactory. Several of them appear to have had their vision obscured by the doctrine of expediency. Now I do not perceive that our Saviour or his apostles were ever warped from the path of rectitude by views of expediency. Paul appears to have given up some things that were lawful, because they were not expedient; but never to have tolerated what was wrong, because it might be

deemed expedient. Slavery of a very atrocious character existed in their day. Why then did they not explicitly denounce it? I answer,

1. They did lay down, in terms too clear to be misunderstood, a number of maxims which, when brought into practice, must unavoidably abolish every system which properly bears the appellation of slavery. They did therefore explicitly forbid such slavery as exists in the United States.

2. There are so many shades and degrees of servitude, that a general and indiscriminate denunciation of servitude, in all its forms and modifications, would have been totally inconsistent with the wisdom by which the apostolic writings are marked. There were then, as there are now, hired servants; there were, no doubt, then, as well as now, persons of defective intellect who must be employed, if employed at all, under the direction of others; there were unquestionably criminals whom the peace of society required to be restrained. If such as they are to labour for their own support, they must do so under restraint: in other words, they must, for a time at least, be servants. There are minors who may certainly be employed in the service of their parents or guardians—or as apprentices in the service of their instructors. The age at which minority shall cease, does not seem to be fixed by any natural law, and may properly vary under different climates. Hence it was not the business of the promulgators of Christianity to assign a limit to filial servitude. By enjoining servants to perform their duty to their masters with fidelity as in the sight of God, and masters to render to their servants a just equivalent for their service, to treat them with gentleness, and to consider them as their equals in the divine sight, and equally with themselves, heirs of the salvation which comes by Jesus Christ, the necessary relations of society were divested of every offensive appendage, and a way prepared for all the members of the community to fill up their allotted shares of duty, according to their respective means and capacities. In this there is nothing inconsistent with universal righteousness.

In the Mosaic laws, it is admitted that the Hebrew servants were to be free at the end of seven years. With regard to the servitude of strangers, the case is not so clear. One construction, and probably the just one, represents the servitude of all classes to terminate in the year of jubilee. At all events, that law gives no authority to hold the Hebrews in perpetual and hereditary slavery.

The injunction in the twenty-third of Deuteronomy, Thou shalt not deliver unto his master the servant which is escaped from his master unto thee, clearly implies that compulsory servitude was not designed to be encouraged among the people of Israel.

We find the prophet Jeremiah, just before the Babylonian captivity, denouncing a heavy judgment upon the people of that day, because they refused to let their Hebrew servants go free. If then this prophet is to be credited, the holding of those servants was, to those who knew the law, a grievous sin. Now we find that our Saviour taught the people to consider every body as their neighbour. The parable of the good Samaritan represents a man as

showing the utmost kindness, or acting the part of a neighbour, to one of a nation which stood in a very hostile attitude to his. And he enjoined the lawyer to do likewise. The apostles frequently inculcate the doctrine that God is no respecter of persons; that Jews and gentiles are equally the objects of his love; and that the promises and privileges of the gospel are offered to all. Indeed, but for this extension of the gospel beyond the limits of the law, the people of the United States must have been excluded from the Christian church. The inference is therefore undeniable, that a practice which was sinful under the law when applied to Hebrews, must be sinful under the gospel, when applied to those who are not Hebrews.

From these considerations, I think we are authorized to conclude that the practice of holding man as the property of man, and compelling him to labour for the benefit of another, without allowing him a fair equivalent for his service, is, on plain Scripture grounds, a violation of the law of righteousness. And the apostle informs us that all unrighteousness is sin. E. L.

Means of Defence against Noxious Insects.

From a Treatise on Insects by Vincent Kollar.

(Continued from page 92.)

2. *Means which the Human Understanding can oppose to the devastation of Insects.*—Previous to taking any steps for the destruction of injurious insects, it is indispensably necessary that we should be perfectly acquainted with them and their economy, not only in their perfect state, but in all their different stages. For it might easily happen that we might destroy those most beneficial to our fruit and forest trees, and suffer their enemies to remain. I will give a single instance as an example. Entire heaps of small cocoons are seen on the bark of trees, often not larger than the eggs of many butterflies. The gardener or forester who does not know that these are the cocoons of the useful *Ichneumonidae*, but considers them to be really the eggs of moths, rubs them off the tree, and thus annihilates his best friends. To people unacquainted with the economy of injurious insects, the choice of the means necessary for their destruction is perplexing. It is often impossible to take measures against the perfect insect, because it either withdraws itself from our observation, or lives in concealed corners, or only appears by night. We must, therefore, try to find where it lays its eggs, and whether any thing can be effected against them. Many moths lay their eggs in patches, in places easy of access, and in this case it costs us little trouble to destroy our enemies before they have done us any injury. I shall mention here the gipsy-moth, (*Bombyx dispar*), which lays its eggs in large circular or oval spots on the bark of trees, or hedges, and covers them with a yellow wool. If we destroy these eggs, one heap of which often contains 300, in autumn or spring our fruit trees will be secured from one of their most dangerous enemies.*

* In the Greek *redoubos*, the servants, not your servant. Thus the claim of ownership in the persons of these servants is not here recognised.

* A most satisfactory proof of the superior advantages arising from hand labour in the destruction of

It is equally easy to destroy in the egg the yellow-tail moth, (*Bombix chrysorrhaea*.) which is no less injurious to our orchards. This moth lays its eggs on the leaves of the fruit trees in a gold narrow heap, and covers them with gold-coloured hair, which makes them very conspicuous. Pulling off and destroying these leaves, secures the garden from another dangerous enemy.

The saim-moth, (*Bombix salicis*.) which not only attacks willows, but poplars, which it prefers, and strips our avenues almost every year, is very difficult to be extirpated in the larva state, as it spreads singly all over the tree. But when we know that the female in the month of July has laid her eggs, like mother-of-pearl spots, chiefly on the bark of the poplar, a few ordinary labourers with their knives might loosen these eggs from the bark and destroy them.

No effectual means can be taken against other insects except in their larva or pupa states, because they deposit their eggs singly, or in concealed places, or because it is difficult to distinguish them from the objects on which they are placed.

It is impossible to destroy the dreaded processionary caterpillar (*Bombix processionea*) in the moth state, because it flies in the night. It is almost as difficult to destroy its eggs, from their similarity in colour to the oak bark, which prevents their being observed, and also from their being distributed all over the branches in small longish patches. The caterpillars, however, are gregarious, they sit in the day time on the stem or large branches, so that hundreds can be destroyed at a blow, by means of a wisp of straw, or a bundle of old rags. In the pupa state they are also easily destroyed, as they are usually found by hundreds in a nest, and hang like brown excrescences all over the trunk.

The most essential and necessary means to be opposed to the serious injuries caused by insects, consists in the universal dissemination of the knowledge of the natural history of hurtful insects among farmers, gardeners, foresters, and particularly among those who are in any way connected with agriculture. This knowledge should be spread as well by verbal exposition in public institutions, as by books easy of comprehension.

[We close our extracts from this volume for the present with the following account of a pest among the insect tribes, even more to be dreaded than the mosquito of our marshes.]

(*Simulia Columbaschenis*, Schonb.)—A small fly, the length of which scarcely reaches one and a half lines, and its breadth half a line,

insects, has recently been given by V. Audouin, who was charged by a commission of the Académie des Sciences, to investigate the habits of a small moth, whose larva is found to be exceedingly injurious to vineyards in France. During the month of August, women and children were employed during four days in collecting the patches of eggs upon the leaves, during which period 186,300 patches were collected, which was equal to the destruction of 11,214,000 eggs. In twelve days, from twenty to thirty workers destroyed 49,182,000 eggs, which would have been hatched in the course of twelve or fifteen days. The number of perfect insects destroyed in a previous experiment by an expensive process was only 39,000. See *London's Gardeners' Mag.* for Nov., 1837.

is one of the greatest scourges of the Bannat of Temeswar, particularly that part situated between Uypalanka and Ursowa, which borders on the Danube.

The time of this fly or gnat's appearance is the latter half of April, and the beginning of the month of May. In many years it fills the atmosphere in such a manner, that it is impossible to breathe without swallowing a great number of them. Not unfrequently they appear in so dense a multitude as to be taken at a distance for a cloud, and in this form they are most to be feared. On the appearance of these clouds, the herds instinctively leave their pastures, and fly to the villages to take refuge in their stables, from these blood-thirsty insects.

Horses, oxen and swine, generally suffer the most from them. When these flies attack any of the above named animals, they select the tender, soft parts, free from hair. Hence they attach themselves mostly to the corners of the eyes, the month, the nostrils, and even creep into the ears and the inner nostrils, the throat and windpipe, &c., where they are sometimes found in animals killed by them, in thick layers.

Men are no less exposed to the attacks of these scourges than domestic animals; but they can more readily drive them off, and by covering the face, secure themselves from the most dangerous consequences. Solitary examples also are not wanting where little children have been killed by them, when the mother, to pursue her work, has left her babe lying in the grass, or suspended in its swing to the branch of a tree, and staid away too long.

Every bite given by this insect to men or cattle causes a burning itching, and a very painful, hard, rapid swelling, which scarcely goes off in eight or ten days. Many of them, particularly when they are near together, cause a violent inflammatory fever, and in sensitive bodies, cramp and convulsions.

Let us now describe in what manner this small gnat can kill such large animals in a few hours.

From the innumerable multitude of very painful and burning bites, arises a speedy swelling and inflammation, an insufferable irritation, and the cattle die, partly from the convulsions and inflammation, caused by this extraordinary irritation, and are partly choked by the sudden swelling in the throat, and by the stopping up of the windpipe and oesophagus, occasioned by the multitude of these insects. Some animals die of this plague on their first being attacked, others after a few hours, and others the night after. Death is, however, not always the consequence of these fly-stings; they more frequently occasion tedious disorders among cattle, viz.—loss of appetite, loss of milk among the cows, unfitness for field work among draught cattle, leanness among fattening cattle, and other similar accidents, by each of which the farmer suffers no small loss, and the rearing of cattle in these quarters is very much impeded.

For a long time the appearance of this destructive gnat was a dark riddle to the inhabitants of the country. All sorts of conjectures were made about its origin. The inhabitants of the neighbourhood of Columbaz, in Servia,

the native locality of these flies, assert that the caves in the limestone mountains, near the ancient castle of Columbaz, are their real birth-place, as they have been seen to issue from the mouths of these caves in the form of a thick smoke. This opinion is universal in the Bannats, and is particularly maintained by the Wallachians, who add, that the dragon killed by St. George is buried in this cave, and that these hurtful insects, as well as many other poisonous animals, are hatched in its jaws.

It has been found from closer observation, that the insects are by no means hatched in these caves, but only fly into them in bad weather, and again burst forth in swarms when the weather is warm. Dr. Komcves, formerly first physician in the Bannat of Temeswar, thought that, like the gall-flies, they were produced in the bladder-like excrescences which we see on the leaves of the beech. But these are the product of another fly which does no injury to other animals.

Dr. Schonbaun, late professor of natural history in Pesti, has very circumstantially explained the origin, and especially the whole history of this insect, in a treatise on the subject. According to his observations, and those of other naturalists, the fly passes its previous stages of egg, larva and nymph, in water, and only leaves this element, like the gnats or midges, in its perfect state. Hence the watery and warm country about Columbaz appears peculiarly adapted for breeding this gnat.

Hungary is not its only birth-place; the same, or a species of fly resembling it in form and effects, is found even in Lapland, and is described by Linnaeus under the name of *Culex reptans*, [considered by Fabricius as identical.]

In the year 1830, there appeared in the end of April and beginning of May, after a previous overflowing in the month of March, the same notorious *Simulia Columbaschenis*, (as I was convinced by a close comparison,) on the shores of the Marsh, from its junction with the Danube, as far as Hanna, in Austria, and Moravia, and most plentifully in the countries lying on the banks exposed to the inundations. It attacked the cattle in the meadows, as in the Bannat, and the villages in that neighbourhood lost some hundreds of cattle, such as horses, cows, and swine.

The inhabitants make use of smoke as the most effectual means of warding off this terrible scourge from these countries, which are almost every year visited by it. For this purpose they collect large and longish heaps of straw, hay, foliage, &c., both near their houses, and also in the pastures, a brand is put in the middle, and the heap begins to burn slowly, and causes thick smoke, which prevents the approach of the gnats. The cattle there, which know the effect of the smoke, fly eagerly to the smoke-heap as soon as they perceive a cloud of gnats, or when these gnats annoy them greedily, lay themselves down by the heap, and always on that side of it to which the smoke will be driven by the wind or current of air. Travellers make use, for this purpose, of torches made of rosin, pine wood, tow, and straw, which cause a great smoke,

and which they carry close to themselves and their horses.

Although this remedy is the most effectual among those hitherto in use, it is not always sufficient to prevent the mischief done by these gnats. Hunger compels the cattle to leave the heaps occasionally, and every farmer has not always the means of keeping up the heaps for a length of time, from want of straw and foliage. Very often the cattle in pasture are attacked by this gnat, when they the least expect it, and when they are far from a smoking heap. These are the reasons why so many cattle are killed by this gnat in certain seasons, notwithstanding this very effectual remedy is in general use in all those countries.

From the Ohio Free Press.

OUR COLOURED POPULATION.

We have several times taken occasion to refer to the settlement of coloured people in Mercer county, and the academy established there through the indefatigable exertions of A. Wattles. It affords us great pleasure to furnish our readers with the testimony contained in the following communication. It is indeed a glorious triumph on the part of our coloured brethren. Our faith is not strengthened by this account, for in fact we never doubted the ability of the coloured man to take care of himself if he was left unmolested. But there are those who believe that in this country they cannot rise—that they cannot take care of themselves, but, must be carried many thousands of miles off before their energies can be roused. For their sakes we are glad. We rejoice that they may now have an opportunity to aid the coloured youth in getting an education before they send him, an exile, to his "native country."

A. Wattles has been at much labour and expense in furnishing a suitable building for an academy, and depends, in some measure, on the aid of friends in completing his buildings, erecting shops, and furnishing tools for the right education of his pupils. We sincerely hope that every friend of virtue and humanity will do something for the education of our coloured population. Something permanent ought to be done. The plan under consideration is the best that has been devised to accomplish the object, and perhaps is the best that can be. Where an individual is willing to give his services in so laborious a cause, those who stay at home should see to it that he has all that is necessary to make his labours more successful. Our farmers and mechanics might furnish a manual labour school of this kind, with all the needful stock and tools for carrying it on without embarrassment, and never be the poorer for it.

Our coloured people in city and town we hope will take the hint, and now, *while land is cheap*, secure a home. Thousands of foreigners come to this country penniless; earn money and buy a home. By so doing they show their wisdom. Thousands of acres of land may now be bought for \$1.25 per acre. Let the poor see to it that they secure a home.

"There is no man so poor, in this country, if he be able and willing to work, but can procure more land than he can cultivate. Any

man who can buy a turkey or a bottle of brandy can buy an acre of good land. An industrious mechanic, a day labourer, in sixty or ninety days may purchase enough to subsist a numerous family. Yes, sir, the loafer who nightly throws himself upon the marble steps or the stony pavement of the great metropolis of New York, may lie down, if he will, beneath the shady elms of Missouri, or the orange groves of Florida, and rise in the morning lord of the manor." We say again, let our coloured friends take the hint. If they have heretofore doubted their ability to overcome the obstacles of a new settlement in a new country, let them read the following communication from a highly respectable gentleman of Mercer county.

Merced co., Ohio, Nov. 1, 1840.

Mr. Editor:—As a citizen of Mercer county, and one who has resided here since the year 1830, I am induced to believe that a short account of our population, &c., will be interesting to your readers. Ten years ago these woods, for thirty miles square, numbered but about 1000 inhabitants; we now have over 8000. The improvements of the country increase in a still greater proportion. The state of Ohio has a canal nearly completed through the county, connecting Cincinnati with the Maumee river. In this county, also, is "the Grand Reservoir," the largest artificial lake in the world, covering 13,000 acres of land, and from four to twenty-seven feet deep of water.

But the most interesting, I may say, curiosity, for it is indeed so to me, is the coloured settlement in this county. It is, I suppose, generally known that the coloured people have a settlement here, and perhaps that is about all that is known concerning it. As one of the officers of the county, I have had occasion frequently to pass through this settlement and to do business with the people in my official capacity. I think there is not a family but what I have some acquaintance with. I have also frequently enjoyed the hospitality of Augustus Wattles, whose name is associated with the settlement wherever it is known. He is an eastern gentleman, of liberal education, who five years ago entered land here for himself and a few coloured men who were befriended by him. His known integrity and friendship for them induced others to purchase in the same neighbourhood, till they now own twenty-four thousand acres of as good land as any in the county, and the settlement is constantly increasing by new purchases. Amongst those settled here are some of the most wealthy and respectable from other populous cities. Others who have purchased their freedom at exorbitant prices have only been able since to lay up \$50 or \$100 to purchase their forty or eighty acres of land on which they now live. Here they have settled down in comfortable homes, under their own vine and fig-tree, with none to molest or make them afraid. The history of this people has put to rest the lie so often repeated by people opposed to emancipating the slaves, viz: "Set them free among us and they will starve to death, or steal, or get drunk, or in some way become a public nuisance."

Look here, ye revilers of emancipation, ye contemners of God's law written upon the hearts of men, that all shall be free! Point out one individual who has approached the least towards starvation; one who steals or gets drunk; one who does not sustain a good character for honesty and industry. It is truly cheering to know that in this settlement there has never been any ardent spirits furnished at any gathering of the people since they first came here. One man, who did not know the character of the people, moved out and brought a barrel of whiskey, but he was obliged to promise not to have any used on the day of raising before he could get the settlers to aid in putting up his house. The excuse he gave was that he had been tending bar on a steamboat, and did not know what to do with it as he had it on hand. But the result shows the integrity of the people in a very strong light. And here I will add further, and I am borne out by other gentlemen at the county seat, whose business has led them through this settlement, that the improvements here in the same length of time are equal, if not superior, to any other farming settlement in the county. I was surprised to see here the best breed of cattle, the best fences, and the most comfortable dwelling houses of any about.

A. Wattles has established a college here large enough to accommodate 100 scholars. A good school has been in operation since the commencement of the settlement. It is the design of the founders of this college to furnish coloured youth an opportunity for furnishing themselves with a good education on such terms as all can afford. White persons are not excluded, as I saw several in the school. Most of the settlers are professors of religion. It is expected of them that they will make efforts to sustain the school by sending their own children, and by taking those as boarders who wish to come in from other places. However, this is an experiment which is to be worked out, and if the result is as favourable as other parts of the experiment have been, it will furnish another proof that they are capable of taking care of themselves. The plan of the school is new to me, and I think the plan the best I ever saw, for it is truly democratic. It not only makes no distinction on account of age, colour, sex, or climate, but it puts the rich and the poor on the same level. Every one has to work out his board with his own hands, thus putting it in the power of every person of enterprise to become a good scholar. There are 190 acres of land attached to the school in a forward state of improvement, and I noticed also some progress made in the cultivation of mulberry trees for the purpose of making silk. One thing very favourable I noticed—there were always more applications on hand for admission to the school than could be accommodated as boarders in the family.

Many coloured men of enterprise and wealth who are anxious to exert themselves for their own improvement, now have an opportunity. A few dissatisfied white people, who live near this settlement, are wishing to sell out. This will give an opportunity for those to come who are friendly to the enterprise.

Charles Moore, a coloured man, who has paid twenty-two hundred dollars for his family,

* Robinson's speech in congress.

who were slaves, has lately laid out a town which he calls Carthagenia. It is situated on the head waters of the Beaver, about three miles south of the Grand Reservoir, and seven from the county seat of Mercer county. The county so far is as healthy as any part of the state. Coloured mechanics, masons, carpenters, &c., are at work erecting buildings both in this town and the county seat. I will close this by saying, that, in my opinion every coloured labourer who comes to this county is a source of profit both to the county and state.

Yours, &c. J. S. H.

For "The Friend."

REBUILDING OF THE WASTE PLACES.

It must have been a memorable circumstance in the history of the Jews when, at the laying of the foundation of the second temple, as written in the book of Ezra, there were found "many of the priests and Levites, and chief of the fathers—ancient men—who, having seen the 'first house' built by Solomon, wept with a loud voice at the inferiority of the second—while many others shouted aloud for joy—so that the people could not discern the noise of the shout of joy from the noise of the weeping." Both rent the air—both went up to heaven as mingled incense, entering into the ears of the Lord of Sabaoth.

The religious Society of Friends, I think, presents a case analogous to this. How many are there amongst us who, having heard of the fame of our forefathers for zeal, for purity, for spiritual mindedness, for devotion to the cause of truth, of their labours and travels in the gospel, and of their success in spreading its principles and vitality, drop a tear over the contrast between those times and the present? How many thus weep, and yet at the same moment rejoice that the religion of their predecessors has been permitted to descend to them as an inheritance for good, and that whatever may be the thinness and imperfection which now characterise the profession, there is enough of the glory and virtue of the "first house" perpetuated to give us a place in the Lord's favour, and to encourage us to press forward after higher attainments.

Is the Lord's hand shortened that he cannot save; is his ear grown heavy, that he cannot hear? Is it less his good pleasure now than formerly to prosper the work of his servants—to extend the kingdom of his son, to make the wilderness like Eden, and the desert like the garden of the Lord, that joy and gladness may be found therein, thanksgiving and the voice of melody? Is it less his will that our Society as a Christian church, raised up by his power, should blossom, and bud, and bear fruit, and be unto him a choice vine—wholly a right seed? Are there any of the sons of men, are there any of the powers of darkness, that can stay us in this onward course, if we be but faithful to our trust, but willing in the day of the Lord's power? Surely, no! what then remains for us to do, but to be alive to our calling—to be watchful—to be waiting upon the Lord—ready to embrace every opportunity of his opening for service—always abounding in his work. What, but that those among us who profess the truth and its testimonies, keep

their lamps trimmed, and their lights burning, and by holiness and circumspection commend themselves to every man's conscience in the sight of God.

Was this our fervent concern—were our members who assume our distinguishing practices, and show themselves active in the church—more chaste in their love to Christ—more earnest in their endeavours after righteousness—more exercised in spirit before the Lord for the operation of his redeeming power upon our religious Society, would not its wilderness part become a more "fruitful field, and the fruitful field be counted for a forest?" And shall we fail of this happy experience for the want of sufficient effort and engagedness of heart? Shall the joy of beholding it realised be withheld from us because of unfaithfulness, or of our not enough seeking the Lord for the interposition of his own arm in the promotion of his cause?

Let me appeal to some of you, my brethren and sisters, who have been joined in covenant unto the Lord, and whose desires are for the prosperity of Zion, and the enlargement of her borders. Are you maintaining the Psalmist's frame of mind? Can you say, "as the eyes of a servant are to the hand of his master, and as the eyes of a maiden to the hand of her mistress, so do our eyes wait upon the Lord our God, until that he have mercy upon us and bless us." Are you complying with the prophet's injunction? "Ye that make mention of the Lord keep not silence, and give him no rest until that he make Jerusalem a praise in the earth." I am induced to believe that if this were more our concern, soon we should see the fruits of so happy an engagement. "Jacob would arise though he be small." In our little meetings where the two or three assemble for divine worship, Christ, the good shepherd, would be found to be present, and by the comfort and power of his holy spirit, refresh the souls of his people—animate them in his service, and endue them with ability to perform his work. There would be a gathering of sheep into his fold. Here and there would spring up plants of renown—young men and young women zealous for the truth, and devoted to its cause. Vigour and vitality would mark our profession, while others, seeing our good works, would glorify God in the day of their visitation.

I would that all who may read these lines, might put the question, and I doing all that is in my power for the welfare and reputation of the society of which I am a member! Is my heart set upon its good? Do I make the religion of Jesus my first object—conforming to his precepts, and living under his spirit? Do I yield myself willingly and unreservedly to his service? Happy would it be for us as individuals—happy would it be for us as a religious community, could these questions be answered in the affirmative. And why may it not be so? Is there any lack in Christ—is there any straitness in him, that we should doubt of his readiness or his ability to clothe us with wisdom and strength to perform his work, and to establish it in our hands? Hear him speaking through the person of wisdom: "I will pour out my spirit unto you; I will make known my words unto you." "I am

understanding; I have strength." Let us therefore come boldly to the throne of grace, that we may find grace to help in the time of need; depending upon Christ for qualification, and trusting to him for success. Then we may hope to realise something akin to the prophet's prediction. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." B.

For "The Friend."

The following is from the German of S. A. Maltmann, a poet, very highly admired for his Hymns.

A Prayer of a Child to his Heavenly Father.

Upon creation's columns raised
Thy glorious temple spreads around,
There as with eye of faith I gaze,
Thou, Lord and Father, thee I found,
Thy works proclaim thee God of might,
In the bright blush of morning light,
And by the thousand fires of night,
Lie bows in reverence to adore thee,
Whilst rises up our prayer before thee,
"Father who art in Heaven!"

Now, full of love thou deign'st to view
Works Thy Almighty power began;
Now falls thy blessing round in dew—
Now Joy thou sheddest with thy sun.
Thy presence when the heart perceives,
O'er sorrow it no longer grieves,
But joy-touched lip and tongue proclaim
The heart-felt "Hallowed be thy name."

Thou of Eternal Love the fount,
Whose rivers none can count;
Where'er thy blessed Throne controls,
Thine peace will nurture up her palms,
There joy breathes forth in holy psalms,
The jubilee of ransomed souls,
Mercy and Truth, oh, God of Grace;
Find in thy courts a common home;
There Righteousness and Truth embrace,
Then let "Thy Kingdom come."

Come angels, from celestial hovers
Descend, and cheer man's low abode,
Come sow the seed of heavenly flowers,
Make Earth the garden of our God.
Eternal World! Power Divine!
Creation's wonders all are thine;
And though concealed from mortal sight,
Thy providence be wrapped in night,
The path we tread, the lot we fill,
Were chosen by thy sovereign will.
Thy mercy circles every one;
Thy spirit for thy good hath striven—
Then Father may "thy will be done
On Earth as 'tis in Heaven."

Oh thou, who givest thy sunny rays
Their gladd'ning fruit-perfuming powers,
Whose herds in quiet valleys graze,
Whose redd'ning clusters cheer the bowers;
All our supplies to thee we owe,
And whilst our grateful hearts overflow,
We ask, still trusting to be fed,
"Give us this day our daily bread."

Oh thou, whom spirits pure surround,
Look down on man in frailties bound,
And let compassion in thee move:
Weakness and sin beset our race,
But oh! unlimited thy grace,
And measureless thy love.
Thy sin-stained struggling creatures bless,
Who in thy favour long to live;
And oh, "forgive our trespasses,
As we all trespassers forgive."

Dear Lord, the portion of our lot,
Rock of our strength, forsake us not!

Change our desires, our thoughts make free,
 Raise them from finite things to thee
 O'er all the terrors of the grave.
 We wait to see thy morning bright,
 We long for greater streams of light,
 Thy holiness, oh Lord, we crave.
 Since purity without a blot
 Our Heaven enamoured souls would win,
 "Into temptation lead us not,
 Deliver us, oh Lord, from sin."

Now, then our God exalted high,
 And thou our Father ever nigh,
 When seraphim and saint adore,
 Our hearts acknowledge in this hour
 "Thine is the kingdom, glory, power,
 Forever and forevermore." N.

For "The Friend."

NINE PARTNERS BOARDING-SCHOOL.

The committee of the New York Yearly Meeting, having charge of the Boarding-School at Nine Partners, wish, through the columns of "The Friend," to inform Friends generally, that, at a late meeting of the committee, taking into consideration the reduced price of provisions, they have concluded to lower the charge for board and tuition. The price for girls and for boys under fourteen years of age, is to be twenty dollars per quarter. For boys over fourteen years of age, twenty-two dollars per quarter. The abatement of price to take place on second day of the week following the next yearly meeting of New York.

It was also concluded that there should be a vacation in the school, to commence one week previous to the time of holding the yearly meeting, and to continue two weeks. The committee are induced to make this change, in order to afford a better opportunity for that thorough cleaning and re-arrangement of the house, which is so necessary for the health and comfort of the family, and which it is very difficult to accomplish while the school is in operation, without greatly unsettling it, and exposing the health of the scholars.

It is earnestly recommended, that children who can conveniently do so, should enter at the close of the vacation, and observe the directions as regards their dress, agreeably to the circular of the committee issued in 1835. Parents will readily perceive that their children would be better able to proceed in their studies advantageously, if they are entered at school at the beginning of a term, so that they can be properly dressed.

As it will involve some trouble and expense for parents, who live remote, to take their children from school, and return them again—to obviate this difficulty, it was concluded that such children should be provided for by the institution, without additional cost to their parents.

In the course of last summer, the house, and particularly the school-rooms, have undergone repairs, which will tend, very materially, to add to the comfort and convenience of the inmates. The heat is more generally diffused throughout the house, (including the sleeping apartments,) so as to contribute very much to the comfort of the children.

As the school will admit a few more scholars, it is hoped that those Friends having children whom they wish to school, will avail themselves of the opportunity, and thus, while se-

curing for them the benefit of a guarded education, they will afford that patronage which is necessary for the support of the institution.

On behalf of the committee.

MAHLON DAY.

New York, 12th mo. 1840.

A LESSON FROM WEEDS.

The eighth chapter of "Lame John," an original work, just published.

A few weeks after the time of which we have been speaking, Obadiah Lee was well enough to leave the cottage and go to a house in the village, where he intended to open a shop. He was an altered man, and always said, that the best earthly friend he had was Lame John Bird. Mark continued to live with John, who loved him, and treated him just as if he had been his son. While they were working hard in the garden, they often talked about the best things, especially about what they had been reading in the Bible. One day, as they were weeding a strawberry-bed, John said to his little friend, "I think, my son, we may learn some wisdom even from the weeds." Mark thought this strange enough, but did not ask any question, for he knew John's odd ways of giving instruction. So John went on to say:

"A few weeks ago this bed was entirely free from weeds, for I cleaned it out perfectly: now you see it is all overgrown with sorrel and clover, and even field weeds, such as daisy and St. John's wort! See how easy it is to have a crop of weeds. Here is the thistle and the brier, and we need not employ any gardener in order to have them in perfection; but if you want strawberries or corn, you must labour for it."

"What is the reason?" asked Mark.

"It was not always so, Mark. When the earth was first made, every thing good grew without care. But after Adam and Eve ate the forbidden fruit, God said to Adam, 'Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground.'—Gen. iii. 17, 18. When we work among these weeds, therefore, we should remember, it is sin that has caused them, and every thing else that is bad."

"I will try to remember this," said Mark.

"Let me tell you another thing," said John.

"These weeds grow very fast, and in great number, without our taking any pains: just so bad thoughts, and bad wishes, and bad principles, and bad habits, spring up in our breasts; while it is very hard to make good ones take root there."

"I will think of that," said Mark; "I believe it came into my own mind before you said it. Let me see—the heart is the garden—the good thoughts are the good fruits and vegetables—and the bad thoughts are the weeds."

"Yes, and you must take great care or the weeds will get the start of the vegetables. The proverb says, 'Ill weeds grow apace.' Take care not to let bad habits get root."

"It is very hard," said Mark, "to get out the big roots of these old weeds."

"It is so, my son; yet two or three weeks ago, when they were young, you could pluck them up with your thumb and finger. Pull the weeds while they are young." The best way is to pull them up the very moment they appear. Do not spare them. "A stitch in time saves nine." If you had cleared out these beds as soon as the strawberries were gone, we should have been saved almost all this trouble. Nil bad things in the bud. If you wish to get clear of serpents, crush their eggs. And never forget that you are to do the same with sin. What people call little sins will soon become big ones."

"Several of these plantains and dandelions have gone to seed," said Mark.

"I see it," John replied, "and I am sorry for it. Never let a weed run to seed; remember that. If you allow it to drop its seed, you will have hundreds for one. So it is with sinful thoughts and wishes; one makes way for another."

"But I do not think," said Mark, "that we could keep weeds from springing up, if we were to work ever so much."

"True: not from springing, but we can keep them from *growing*. It is not always the gardener's fault that the weed comes, but it is his fault if it stays. His hand or his hoe should be upon it the minute it is big enough to be destroyed. So we cannot always keep evil thoughts from *rising*, but we can keep them from *remaining*, and, above all, we can keep from approving them and loving them. Satan may put bad things into our minds, but it is our part to reject them. If we killed every bad thought as carefully as we do weeds, we should not fall into the bad habits which destroy us."

Mark then went to look at some beds of late cabbage-plants, and said,

"What a difference! The one you weeded is clean, but that which I weeded is all overgrown again."

"The reason," said John, "is very plain. I took out every single weed as I went along: you left some of the smaller ones. You thought you were working faster than I—now you have your work to do over again. Remember all your life, in weeding, and every thing else, 'A thing once well done is twice done.'—N. S. Journal.

From the Sunday School Journal.

OUT OF HIS ELEMENT.

(This ironical passage is transcribed from the Journal from one of Dr. Barrow's 8 reasons on Contentment.)

Look upon the world as it is commonly arranged and ordered by men; thou, perhaps, art displeased that thou dost not prosper and thrive therein; that thou dost not share in the goods of it; that its accommodations and preferences are all snapt from thee; that thy preferences are not satisfied, and thy designs fail: this thou dost take to be somewhat hard and unequal, and therefore art grieved. But if thou art wise, thou shouldst not wonder; if thou art good, thou shouldst not be vexed hereat: for thou hast not, perhaps, any capacity for this world; thy temper and disposition are not framed to suit with its way; thy principles and rules do clash with it; thy resolutions and designs do not all comport with prosperity

here; thou canst not, or wilt not, use the means needful to compass worldly ends; thou, perhaps, hast a meek, quiet, modest, sincere, steady disposition; thou canst not be pragmatical and boisterous, eager and fierce, importunately troublesome, intolerably confident, unaccountably versatile and various; thou hast certain pedantic notions about right and wrong, certain romantic fancies about another world, (unlike to this,) which thou dost stiffly adhere to, and which have an influence upon thy actions; thou hast a squeamish conscience, which cannot relish this, cannot digest that advantageous course of proceeding; a scrupulous humour that hampereth thee, and curbeth thee from attempting many things which would serve thy purpose; thou hast a spice of silly generosity, which maketh divers profitable ways of acting, (such as forging and feigning, supplanting others by detraction and calumny, soothing and flattering people,) to be below thee, and unworthy of thee; thou thinkest thyself obliged, and art peremptorily resolved to observe strict rules of justice and humanity, of charity; to speak as thou meapest; to do as thou wouldst be done to; to wrong no man anywise; to consider and tender the case of other men as thine own; thy designs are honest and moderate, conducive to (or at least consistent with) the public good, injurious and hurtful to no man; thou carriest on thy designs by fair ways, by a modest care and harmless diligence, nor canst be drawn to use any other, how seemingly needful soever, which do savour of fraud, violence, any sort of wrong or baseness; thou hast an honest pride and haughtiness of mind, which will not let thee condescend to use those sly tricks, crooked ways and shifts, which commonly are the compendious and most effectual ways of accomplishing designs here: thou art, in fine, (like Helvidius Priscus,) in thy dealings and proceedings, wilfully and *peevishly honest*; such an one, perhaps, thou art, and such is thy way; and canst thou hope to be any body, or get any thing here? shall such a superstitious fop, such a conscientious simpleton, such a bashful sneakysy, so fantastic a philosopher, pretend to any thing here? No! thou art here a fish on the land, quite out of thy element: this world is not for thee to thrive in.

Providing for Children.—Sometimes covetousness is heard enlarging complacently on the necessity, and even piety, of providing for children. Many a parent gratifies his love for money while pretending a love for his children. The faculty, too, with which he quotes certain passages of Scripture to defend the course he is pursuing, shows how acceptable to this numerous class an argument would be in favour of hoarding, since these few perverted sentences, which only seem to sanction it, are his favourite and most familiar texts. Of these, his chosen stronghold, perhaps, is the declaration of the apostle, "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." The sacred writer, in giving directions relative to the maintenance of widows, distinguishes between such as the church should relieve, and such as should be supported by their own rela-

tives; and concerning the latter, he makes the statement in question. Whence it follows, first, that the provision contemplated by the apostle is not a laying up beforehand for future contingencies, but a present supply of present necessities, a simple maintenance of needy relatives from day to day. And, secondly, that, instead of countenancing parents in the accumulation of great fortunes for their children, he is speaking of the maintenance which children, if able, should afford to their aged and destitute parents. With the subject of providing for families, therefore, the text in question has nothing to do. Rightly interpreted, we see that it enjoins, not accumulating, but giving. How humiliating is the only explanation which can be given of the general perversion of this scripture, and of the pertinacity with which that perversion is retained.

Let the Christian parent compare the merits of a useful education, and a qualification for business, or a profession, with the merits of that state of so called independence in which he is toiling to place his family; and let him call in the aid of Scripture and of prayer, that he may conduct the comparison aright, and he will not fear for the result. Let him look around his neighbourhood, and institute a comparison, if he can, between the apparent character and happiness of the six nearest individuals who have been left dependent, under God, on their own exertions for respectability and support, and the six who have been left independent of personal exertion, indeed, but pitifully dependent on wealth alone for happiness, and let him say which state is preferable for virtue and enjoyment. Let him say what is to be thought of the consistency of a Christian parent who, with our Lord's representation of the danger of riches ringing in his ears, goes on scheming and labouring to leave his children rich in the element of destruction; toiling to place them in a condition in which, he admits, it is all but impossible that they should be saved.—*Mammon.*

A Sketch of John Huss.—John Huss was a man of superior powers; and he became so eminently distinguished for his learning and eloquence, as to be appointed rector of the flourishing university of Prague. Here he resided in the brightest estimation for sanctity of life, and was appointed chaplain to the Queen of Bohemia. He had profited by the writings of Wickliffe, which had found their way into that country. Abhorring the licentiousness of the monks and the clergy, he preached zealously against their false miracles, impostures, and vices; and recommended the works of the English reformer, whose sentiments he had embraced. The Archbishop of Prague was incensed against him, and an accusation against him was brought before the tribunal of the pope. He appealed against it by protectors; but they were imprisoned, and he was excommunicated. Such was the esteem in which he was held by the Bohemian nobles, that he continued his ministry, under their protection, till he was summoned to appear before the council at Constance. Huss confidently anticipated martyrdom; and, in that belief, wrote to his congregation and friends, to abide in the doc-

trine of Christ. He did expect to be allowed the liberty of pleading his own cause; but, on his arrival at Constance, he was thrown into prison, notwithstanding the prompt interference of his noble and generous friend, John, count of Chilm. He was several times examined before commissioners appointed to try him, on various articles exhibited against him; to these he was required to plead guilty, and to ask pardon of all his merciless enemies. With their requisition, Huss would by no means comply, declaring, at the same time, with tears, his readiness to retract any error sincerely, the moment he was convicted by the testimony of the Holy Scriptures that it was error. Being presented before the council, in the presence of the emperor, and an assemblage of dignitaries, he was condemned to the stake, and his writings to be burnt. Deputations in vain attempted to prevail on him to retract; and, after enduring all the indignities which a superstitious malice could inflict, he submitted to the fatal flames, in the spirit of a genuine disciple of Christ. The multitudes were astonished at his pious behaviour, and said, "What this man has done, we know not; but we hear him now offer up most excellent prayers to God." The elector palatine prevented him from speaking to the people, ordering him to be burnt, as he could not prevail upon him to retract. Huss, with a loud voice, cried, "Lord Jesus, I humbly suffer this cruel death for thy sake; I pray thee forgive all my enemies." He scaled the truth with his blood A. D. 1415.

Petrified Trees in Texas.—A Texas paper gives an account of petrified trees which are found in some parts of that country. They are to be seen scattered in huge logs or blocks, or in small detached masses over a large extent of surface, generally at the distance of eighty or a hundred miles from the coast. One of the largest of these specimens is said to be seven feet in diameter. It is completely silicified throughout, and is so hard that the chips readily strike fire with steel. The fibres of the wood are so distinct that the rings denoting its annual growth may be distinguished. All the specimens that have been found belong to one species of tree—probably different from any now existing on the globe. It resembles the pine more than other trees.

In many parts of the West, particularly in Kentucky, petrifications may be seen at every step. They are not in such large masses as those spoken of above—but mostly consist of shells imbedded in stone, with twigs and other ligneous particles. The manner in which these formations took place is a matter of speculation. The existence of marine shells so far in the interior is the strangest part of the phenomenon.

Bold Experiment.—The Great Western Steam Ship Company are now building at Bristol, England, an immense iron steamer, to run between that port and New York, which, if it succeeds, as it most probably will, will change entirely the system of steam navigation. It is constructed with iron five eighths of an inch thick, tightly joined together with rivets

and with ribs, and keel of cast iron. It is divided into small compartments, so that should a hole be knocked into any part of it, which seems impossible, only one compartment would fill, and the boat could never sink. But what is the most extraordinary about the construction of this immense boat is the manner of propelling it. It is to work by a screw placed behind, on the principle of sculling, which is to turn round under water at the stern, thereby saving the use of paddle boxes. The vessel, which is the largest yet made by that company, will be finished in the spring of 1842, and is calculated to be the fastest on the line.—*N. F. Sun.*

New Material for Light.—A new material for burning in Argand, Solar, and other lamps, has been discovered in England, called the "Aetherial Oleine," which can be purchased at two thirds the expense of the finest sperm oil, and will burn twenty-four hours without clogging the lamp or requiring re-trimming.—*Late paper.*

THE FRIEND.

TWELFTH MONTH, 26, 1840.

Some months ago, it may be recollected, we referred to the visit to the island of Jamaica of John Candler and his wife, members of our religious Society from England, their errand being one of Christian benevolence in connection with the operation of emancipation there. An esteemed friend of Baltimore has kindly transmitted to us extracts from a letter recently received from the former. After advertizing to a previous tour through the island, he proceeds:—

"We have entered on a second tour through and round the island, and have obtained a great deal of information on the present condition and prospects of the colony, which I have sent to our friends in England. We have had many religious meetings, as well as some on civil matters, with large numbers of the people in different districts. Our work in Jamaica is now nearly brought to a close: we are only waiting for a case or two of books and school materials from England, and when they are come and distributed, we hope to leave, without delay, for Cape Haytien. We shall probably reach that port in the beginning of twelfth month, and soon after proceed over land to Port-au-Prince, to pay our respects to President Boyer, to whom we have an introduction from the venerable Clarkson. After a stay of about four months in Hayti, we hope to leave for the United States.

"The weather here has been unusually hot and oppressive; the thermometer now ranges from 78° at sunrise to 93° at noon; and if it were not for the land and sea breezes, the climate would be scarcely tolerable to a European.

"I shall have some cheering intelligence to give you when we come to America, of the working of freedom in these islands. The great experiment is crowned with complete success: the late slave population are becoming a happy peasantry, advancing by degrees to

the station of freeholders of the soil, and the pecuniary interests of the proprietors are largely promoted by the change.

"Our news from home is cheering to us; we have the full confidence of our friends in England, they are pleased with what we have done and are doing. We are every where well received in Jamaica both by the religious public—not a very numerous one—and by the planters, who begin to see that the supporters of the Anti-Slavery Society are really their best friends. We have quite as many civilities heaped on us as we wish to receive."

A carefully corrected list of our agents is inserted below. While we acknowledge the good effects apparent on our subscription list of their exertions during the past year, we avail ourselves of the present opportunity to hint the propriety of renewed efforts.

LIST OF AGENTS.

MAINE.

Daniel Taber, Vassalborough.
Stephen Jones, Jr., Palermo.
Isiah Pope, Windham.

NEW HAMPSHIRE.

Nathan Breed, Weare.

MASSACHUSETTS.

Abijah Chase, Salem.
William Hawkes, Lynn.
James Austin, Nantucket.
William C. Taber, New Bedford.
Stephen Dillingham, P. M., Falmouth, Cape Cod.
John M. Earle, Worcester.
Thomas Akitt, P. M., S. Yarmouth.
VERMONT.

John Knowles, Monkton, Addison Co.

RHODE ISLAND.

R. J. Peckham, Providence.
Jer Sherman, Newport.

NEW YORK.

Mahlon Day & Co., City of New York.
Joshua Kimber, Flushing, L. I.
William Willis, Jericho, L. I.
John F. Hull, Stanfordsville.
Asa B. Smith, Farmington.
Jesse P. Haines, Leekport.
Charles Field, Saw Pit.
Joseph Bowne, Batertons.
Thomas Townsend, Lowville.
Elihu Ring, Trumansburg.
Thomas Pedell, Coxsackie.
Thomas Sutton, Jr., Pinesbridge.
Samuel Adams, New Paltz Landing, Ulster Co.
Ephraim Potter, Granville, Washington Co.
Isaac Mosher, Queensbury, Warren Co.
William Keese 2d, Keeseville, Essex Co.
Nathaniel Adams, Canterbury.
James Congdon, Poughkeepsie.

NEW JERSEY.

Charles Alderton, Burlington.
John Bishop, Colmar.
David Roberts, Morristown.
Caspar Wistar, Salem.
Josiah Tatum, Woodbury.
Hugh Townsend, Plainfield.
Jacob Parker, Rahway.
John N. Reeve, Medford.

PENNSYLVANIA.

Benjamin Sigard, Greenwich.
George Main, Whitehall.
Charles Lippincott, Westchester.
George G. Ashbridge, Downingtown.
Isaac Pusey, Londongrove.
Solomon Lukens, Coatesville.
Jesse Spencer, Gwynedd.
Jesse J. Harris, Chester.
Thomas Wistar, Jr., Abington.
Joel Evans, Springfield.
James Moon, Fallington, Bucks Co.
Thomas Mendenhall, Berwick, Columbia Co.

Jonathan Binns, Brownsville, Fayette Co.
Jacob Haines, Muncy, Lycoming Co.

DELAWARE.

John W. Tutum, Wilmington.

MARYLAND.

John P. Balderston, Baltimore.
Dr. Thomas H. Dawson, Easton.
Dr. Thomas Worthington, Darlington, Hartford Co.

VIRGINIA.

Minajah Bates, Richmond.
William Hines, Jr., Lynchburg.
Robert White, Barber's X Roads P. O., Isle of Wight Co.
Aaron H. Griffith, Winchester.
NORTH CAROLINA.
Phineas Nixon, P. M., Nixon's, Randolph Co.
Jesse Hinshaw, New Salem.
Nathan Hunt, Jr., P. M., Hunt's Store.
Lambert Moore, P. M., New Garden.
Thomas Newby, P. M., Newby's Bridge, Perquimans Co.

SOUTH CAROLINA.

Benjamin B. Hussey, Charleston.

OHIO.

Ephraim Morgan, Cincinnati.
Lemuel Jones, Mount Pleasant.
James Stanton, Bernsville.
Henry Crevier, Richmond.
John Street, Salem, Columbiana Co.
John Negus, Upper Springfield, Columbiana Co.
Thomas Talbert, Jacksonburg.
Gersham Ford, Leesburgh, Highland Co.
Aaron L. Benedict, Bennington, Delaware Co.
David Mott, West Milton, Miami Co.
James W. Marmon, Zanesfield, Logan Co.
William S. Bates, M. D., Smithfield, Jefferson Co.
William Foulke, Pennsville, Morgan Co.
Garret Pini, East Rochester, Columbiana Co.

INDIANA.

Elijah Coffin, Richmond.
William Hobbs, Canton.
William Hadley, Monroeville, Morgan Co.
Richard Gordon, Spiceland.
Jeremiah H. Siler, Rockville, Parke Co.
Henry Henley, Carthage, Rush Co.
John Parker, P. M., New Garden.

MICHIGAN.

Joseph Gibbons, Jr., Adrian.

UPPER CANADA.

Augustus Rogers, New Market.
Frederick Stover, Norwich.

LIVERPOOL, ENGLAND.

Thomas Hodgson, No. 80, Lord street.

Died, in this city, on the 30th of the present month, in the 76th year of her age, REXACEA KIRZ, widow of the late Benjamin Kirt. She was an example of cheerful piety and humble trust in the Lord, fulfilling with propriety her relative and social and religious duties. She manifested a tender sympathy with the afflicted, especially the stranger, frequently visiting the abodes of sickness and poverty, and administering, according to her means, to the necessities of their inmates. Her health declined during the last two years, and in the latter part of summer she kept her chamber, bearing patiently the progress of disease, and evincing a composed and confident state of mind, several times speaking of the "bright path" before her. "I feel happy and comfortable," she said on one occasion, "I have no trouble, and I need no evidence that I shall be admitted into heaven." A few days before death terminated her suffering, which became intense, she remarked, on awaking, "What a beautiful bright morning!" to which it was replied that it seemed so to her, when she added, "the pathway leads still bright and glorious." At another time she repeated the substance of the Psalmist's acknowledgment, "a broken and a contrite heart, O God, thou wilt not despise," and utterance becoming difficult, little more could be understood, except, "Heavenly Father—come—receive." She quietly passed away, and we trust that through the goodness of redeeming love and mercy, she has joined the happy company of whom it is said, "inasmuch as we did it unto me," and who are made inheritors of that kingdom of everlasting rest, prepared for the righteous from the foundation of the world.

THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Palo De Yaca—or Cow Tree of the Caracas.

In looking through a late volume of Curtis's Botanical Magazine, containing numerous splendid coloured engravings of various beautiful plants and flowers, I was particularly attracted to a representation of the cow tree, from a drawing by Robert Ker Porter, consul general at La Guayra. The engraving is accompanied by several pages descriptive of this singular production, the following extracts from which will probably interest the readers of "The Friend."

X.

Humboldt was the first to bring the *cow tree* of Caracas into notice. "We returned," he says, in his valuable "Relation Historique," v. 2, p. 106, "from Porto Cabello to the valley of Aragua, stopping at the plantation of Barbula, through which the new road to Valencia is to pass. For many weeks we had heard a great deal of a tree whose juice is a nourishing milk. The tree itself is called the *cow tree*, and we were assured that the negroes on the farm, who are in the habit of drinking large quantities of this vegetable milk, consider it as highly nutritive; an assertion which startled us the more, as almost all luscious vegetable fluids are acid, bitter, and more or less poisonous. Experience, however, proved to us, during our residence at Barbula, that the virtues of the *cow tree*, or *palo de yaca* have not been exaggerated. This fine tree bears the general aspect of the *star-apple tree* (*CHRYSOPHYLLUM Cainito*): its oblong, pointed, coriaceous, and alternate leaves are about ten inches long, and marked with lateral nerves, that are parallel, and project beneath. The flower we had no opportunity of seeing; the fruit is somewhat fleshy, and contains one or two kernels. Incisions made in the trunk of the tree are followed by a profuse flow of gluey and thickish milk, destitute of acidity, and exhaling a very agreeable balsamic odour. It was offered to us in calabashes, and though we drank large quantities of it, both at night before going to bed, and again early in the morning, we experienced no uncomfortable effects. The viscosity of this milk alone renders it rather unpleasant to those who are

unaccustomed to it. The negroes and free people who work in the plantations use it, by soaking bread in it made from *maize*, *manioc*, *aropa*, and *cassava*; and the superintendent of the farm assured us, that the slaves become visibly fatter during the season when the *palo de yaca* yields most milk. When exposed to the air, this fluid displays on its surface, probably by the absorption of the atmospheric oxygen, membranes of a highly animal nature, yellowish and thready, like those of cheese; which, when separated from the more watery liquid, are nearly as elastic as those of caoutchouc, but in process of time, exhibit the same tendency to putrefaction as gelatine. The people give the name of cheese to the curd which thus separates when brought into contact with the air, and say that a space of five or six days suffices to turn it sour, as I found to be the case in some small quantities that I brought to New Valencia. The milk itself, kept in a corked bottle, had deposited a small portion of coagulum, and, far from becoming fetid, continued to exhale a balsamic scent. When mingled with cold water, the fresh fluid coagulated with difficulty; but contact with nitric acid produced the separation of the viscous membranes.

"This wonderful tree appears peculiar to the cordillera of the shore, especially from Barbula to the Lake of Maracaybo. Some individual *cow trees* are also said to exist near the village of San Mateo, and (according to M. BREDEMEYER) likewise in the valley of Canaguana, three days' journey to the east of Caracas. To this naturalist, as to us, the vegetable milk of the *palo de yaca* appeared to be highly agreeable in flavour, and to possess an aromatic smell. At Canaguana, the natives call the tree which yields this nutritive fluid, *milk tree*, (*Arbol de leche*), and pretend to discriminate, by the thickness and hue of their foliage, those trunks which contain most sap, as a cowherd would know, by outward signs, the best milk cow in his herd.

"I own that amid the great number of curious phenomena which offered themselves to my notice during my travels, there was hardly one which struck my imagination so strongly as the sight of the *cow tree*. Every thing which relates to milk—all which regards the *cerealia*, inspires us with an interest, which relates not solely to the physical knowledge of things, but seems to be allied to another order of ideas and feelings. We can hardly suppose that the human race could exist extensively without some farinaceous substances, any more than the protracted weakness of the human nursing child can be supported without the nutritive fluid of its mother's breast; and to this reverence with which the amylaceous matter of the *cerealia* has been regarded by people,

both in ancient and modern times, as also the feelings with which we gazed upon the stately tree that I have now described. Neither the noble shadowy forests, nor the majestic current of rivers, nor the mountains hoary with semipiternal snows—none of these wonders of tropical regions, so rivetted my gaze as did this tree, growing on the sides of rocks, its thick roots scarcely penetrating the stony soil, and unmoistened during many months of the year by a drop of dew or rain. But dry and dead as the branches appear, if you pierce the trunk, a sweet and nutritive milk flows forth, which is in greatest profusion at day-break. At this time, the blacks and other natives of the neighbourhood hasten from all quarters, furnished with large jugs to catch the milk, which thickens and turns yellow on the surface. Some drink it on the spot, others carry it home to their children: and you might fancy you saw the family of a cowherd gathering around him, and receiving from him the produce of his kine."

Sir Robert Ker Porter's drawing was accompanied by well dried specimens of the foliage, and by the following interesting particulars in a letter, dated Caracas, June 8, 1837. "I had the pleasure of acknowledging the receipt of your letter of August, (1836,) on the 16th of the following November; but from great occupation in my official business, I had not a single day to spare that might enable me to satisfy yourself, and two or three other lovers of botany, relative to the *milk tree*. I have, however, made an excursion into the mountains, some fifty miles distant from this city, (about three leagues from the coast), not far from the town of Coriaeco, and after extreme pedestrian labour up the steep forest-covered face of the mountain, reached the spot where the *palo de yaca* grows. I assure you that the sight of this extraordinary tree fully repaid me for the fatigue and severe wetting I experienced. The close of last month was the period of my visit; but, unfortunately, it did not prove that either of its flowering or fruit; however, I have sent you a bottle of the milk; some specimens of the leaves, (as well preserved as circumstances would permit), a piece of the bark, and a sketch copied from that which I took at the time. I should think the elevation above the level of the sea where this tree grows, cannot be less than four thousand feet, and the temperature at eight o'clock under its spreading branches was 70° Fahr. The forest was so densely thick and untravelled, that the people who accompanied us were obliged, at almost every step, to cut a way for us through it with their sword-like knives, while the excessive steepness and slippery state of the mountain rendered our advance both tedious and dangerous. However, after a couple of toiling days, we reached the group of sought

for trees, surrounded in all directions by others no less wonderful to look upon than themselves. The natives lost no time in making a deep incision into the bark of one, down to the very wood, from which burst forth the milk, white and limpid as that of the cow, sweet to the palate, and accompanied by an aromatic smell, but leaving a strong clamminess on the lips, and, upon the tongue, a slight bitter. In a quarter of an hour, we filled two bottles with the produce of a couple of trees; for as our visit happened to be made during the wane of the moon instead of its increase, the lactical fluid did not flow so freely as it is said to do when drawn during the latter named stage."

"The trunk of the *palo de vaca* from which the drawing was made, measured somewhat more than twenty feet in circumference at about five feet from the root. This colossal stem ran up to a height of sixty feet, perfectly uninterrupted by either leaf or branch; when its vast arms and minor branches, most luxuriantly clothed with foliage, spread on every side, fully twenty-five or thirty feet from the trunk, and rising to an additional elevation of forty feet, so that this stupendous tree was quite a hundred feet high in all. I saw others still larger; but the state of the weather drove us from our position. The leaves, when in a fresh state, are of a deep dark and polished green, nearly resembling those of the laurel tribe, from ten to sixteen inches long, and two or three inches wide. The specimens sent will enable you to form a botanical description of the foliage, as the portion of bark will do of that part of the tree; the wood, forming the body of the trunk, is white, very close-grained, and hard, resembling the box-wood of Europe. The soil which these trees inhabit is dark and rich, and must be damp or very wet all the year round."

Mathew and Temperance in Ireland.

From the National Gazette, a little altered.

The grand moral spectacle which is now presented through the labours of Mathew, has on more than one occasion excited our particular notice. We find, in a Review by the editor of the London Literary Gazette of Hall's late work on Ireland, a most interesting account of the progress and extent of the temperance reform, which the apostolic labours of a single man, devoted to the cause, has already effected. The review, in full, is too long for our columns, but the following abstract which we have made, is sufficient to convey an idea of the mighty change which has been wrought in the habits of so large a portion of the Irish people. The contemplation of this change calls up hopes with regard to that oppressed and unfortunate mass, most grateful alike to the philanthropist and the republican. When we reflect that in the course of eight years, Mathew has received the pledge of two millions and a half of persons, a pledge violated in very few instances, we find at once an earnest of a more noble revolution in Ireland than her best friends ever dreamed of before his labours were commenced. An inebriated multitude is aroused from its stupor, and in sober intelligence, aware of its condition, is prepared to rise to that social and politic ele-

vation, which is the right of every being endowed by the Creator with a sense of existence and the desire of moral as well as physical enjoyment.

The narrative appended is chiefly in the author's own words. She refutes certain opinions which have gained some currency to the prejudice of the motives of Mathew, and the means employed by him to achieve the work which he is prosecuting. His splendid triumphs have the applause and sympathy of all good men.

On the 10th of April, 1831, "The Cork Total Abstinence Society" was formed. It is certain that Mathew never for a moment anticipated the wonderful results that were to follow its establishment; and probably was as much astonished as any person in the kingdom, when he found not only thousands but millions entering into a compact with him "to abstain from the use of all intoxicating drinks"—and keeping it. His Cork society was joined by members from very distant parts—from the mountains of Kerry, from the wild sea cliffs of Clare, from the banks of the Shannon, and from places still farther off; until at length he formed the resolution of dedicating his whole time, and devoting his entire energies to attain the great object he now knew to be within his reach. He has travelled through nearly every district of Ireland; held meetings in nearly every town; and on the 10th October, 1830, his list of members contained upwards of two millions five hundred and thirty thousand names. Previous to our latest visit to Ireland, we had entertained, in common with many others, strong doubts—first, as to the actual extent of the reformation; next, as to the likelihood of its durability; and next, as to whether some latent danger might not lurk under a change so sudden—so unaccountable by any ordinary rules—and so opposed to the character and constitution of the Irish people. As in our case, these doubts have been entirely dispelled, it is our duty to labour to remove them from the minds of those of our readers by whom they may still be entertained.

The whisky-shops are closed, or converted into coffee-houses; the distilleries have, for the most part, ceased to work; and the breweries are barely able to maintain a trade sufficient to prevent entire stoppage. Of the extent of the change, therefore, we have had ample experience, and it is borne out by the assurances of so many who live in towns as well as in the country, that we can have no hesitation in describing sobriety to be almost universal throughout Ireland.

Our readers may be assured that the temperance movement has not only no connection with any secret or disaffected societies, but that it strikes at the root of all illegal combinations, and is the strongest and safest supporter of law and justice. In reference to no other country of the world, indeed, would the suspicion arise that what is so good in itself was projected for a bad purpose, and tended to evil; it is equally unwise, unjust, and cruel, to suppose that the Irish are the only exception to so universal a rule; and have become sober that they may be more dangerous to society, and more fatal enemies to its established institutions. We hope our testimony may be

accepted—for our opinions, both religious and political, are certainly not of a nature to bias us unduly—when we state that we never knew Ireland so contented, so tranquil, or so likely to become prosperous, as we found it during the autumn of the year 1830. During our stay in Cork, we were naturally anxious to meet Mathew; for immediately after our arrival in that city, we had noted the wonderful and merciful changes his exertions chiefly had wrought. He resides in a by-street, running off from one of the old quays; here we saw him administer the "pledge." The neophyte receives it kneeling, and repeats, after the priest, the following words: "I promise to abstain from all intoxicating drinks, except used medically, and by order of a medical man, and to discountenance the cause and practice of intemperance." Mathew then marks on his forehead the sign of the cross, and says, "God give you strength to keep your resolution." Nothing can be more primitive or simple. A medal and a card are then delivered to the member. It would puzzle the most prejudiced or suspicious to point out a single word or object engraved on either, against which objection might be taken.

The card is a copy of the medal, with the addition of two prints, one of "temperance," picturing a happy cottage home, surmounted by a bee-hive; the other of "intemperance," describing a wretched hovel and its miserable inmates; above it is a lighted candle, into the flame of which a poor moth rushes, and a bottle, round which a serpent coils. It contains also a passage from the Acts, "He reasoned of righteousness, temperance, and judgment to come." There is, consequently, nothing of "superstition" associated with the perpetual reminder of the "pledge," although, beyond doubt, superstitious ideas are mixed up with it; a large proportion of those who have taken it, conceiving that a breach of their promise would entail some fearful visitation. They go farther than this; many of the pledged believe that Mathew possesses the power to heal diseases, and preserve his followers from all spiritual and physical dangers—an error which Mathew does not labour to remove, although he is certainly not charged with having striven to introduce or extend it. We cannot but lament the existence of the evil; yet all who know the Irish peasantry, know that an attempt to direct or control them by mere appeals to reason must be utterly vain. It should also be borne in mind, that it is by no means a new thing with them to connect superstitious notions with their clergy.

Of Mathew, personally, we are told:—

"No one who sees Mathew will hesitate to believe that he has been stimulated by pure benevolence to the work he has undertaken. The expression of his countenance is peculiarly mild and gracious: his manner is persuasive to a degree, simple and easy, and humble without a shadow of affectation, and his voice is low and musical—such as moves men." A man more naturally fitted to obtain influence over a people, easily led and proverbially swayed by the affections, we have never encountered. No man has borne his honours more meekly; encountered opposition with greater gentleness and forbearance; or disarmed

hostility by weapons better suited to a Christian. His age is somewhat above fifty, but he looks younger: his frame is strong, evidently calculated to endure great fatigue, and his aspect is that of established health—a serviceable illustration of the practical value of his system. He is somewhat above the middle size; his features are handsome as well as expressive. Our brief interview with him confirmed the favourable impression of his character we had obtained from a knowledge of the benefits derived from his labours: and we left him, with fervent thanks to God that a man so qualified to sway a multitude, had so wisely, so nobly, and so virtuously applied his power and directed the energies of his marvelously active mind—feeling how dangerous he might have proved if they had been exerted for evil and not for good.”

From the Massachusetts Spy.

TYRANNY OF MEHEMET ALI, By an Eye Witness.

The boasted civilization which Mehemet Ali has introduced into the countries under his sway is entirely superficial, and has no origin whatever in any real improvement or amelioration in the condition or for the benefit of their respective populations.

In Egypt, the whole of the land belongs to the Pacha; besides himself, there is no landed proprietor, and he has the absolute monopoly of every thing that is grown in the country. The following is the manner in which it is cultivated:—portions of land are divided out to the fellahs of a village, according to their numbers; seed, cotton, corn, or other produce is given them, which they sow and reap, and of the produce, 75 per cent. is immediately taken to the Pacha's depots. The remaining 25 per cent. is left them, with, however, the power to take it at a price fixed by the Pacha himself, and then re-sold to them at a higher rate. This is generally done, and reduces the pittance left them about 5 per cent. more; from this they are to pay the capitation tax, which is not levied according to the real numbers of the inhabitants of a village, but according to the numbers at which it is rated in the government books; so that in one instance with which I was acquainted, a village originally rated at 200, reduced by the conscription to 100, and by death or flight to 40, was still obliged to pay the full capitation; and, when I went there, 26 of the 40 had just been bastinadoed to extort from them their proportion of the sum claimed. After the capitation, comes the tax on the date trees, raised from 30 to 60 paras by the Pacha, and that of 200 piasters a year for permission to use their own water-wheels, without which, the land situated beyond the overflow of the Nile, or too high for it to reach, would be barren.

Then comes an infinity of taxes on almost every article of life, even to the cakes of camel's dung, which the women and children collect and dry for fuel, and which pay 25 per cent. in kind at the gate of Cairo and the other towns. Next to the taxes come the *corvée* in the worst form, and in continual action; at any moment the fellahs are liable to be seized for the public works, for the transport of the baggage of the troops, or to track the boats of the government and its

officers, and this without pay or reference to the state of their crops.

When Mehemet Ali made his famous canal from Alexandria to the Nile, he did it by forcibly marching down 150,000 men from all parts of the country, and obliging them to excavate with their hands, as tools they had not, or perhaps could not be provided. The excavation was completed in three months, but 30,000 men died in the operation. Then comes the curse of the conscription, which is exercised in a most cruel and arbitrary manner, without any sort of rule or law to regulate it. An order is given to the chief of a district to furnish a certain number of men; these he seizes like wild beasts, wherever he can find them, without distinction or exemption, the weak as well as the strong, the sick as well as those in health; and, as there is no better road to the Pacha's favour than showing great zeal in this branch of the service, he, if possible, collects more than were demanded. These are chained, marched down to the river, and embarked amid the tears and lamentations of their families, who know that they shall never probably see them again; for change of climate, bad treatment, and the consequence of the system is, that from Assuan, at the first cataract, to Aleppo, you, literally speaking, never see a young man in a village, and such is the depopulation, that if things continue as they now are, for two years more, and the present Pacha insists on keeping up his army to its present force, it will be utterly impossible for the crops to be got in, or for any of the operations of agriculture to be carried on.

The whole of this atrocious system is carried into action by the cruellest means—no justice of any sort for the weak; no security for those who are better off; the bastinado and other tortures applied on every occasion, and at the arbitrary will of every servant of the government. In addition to this, the natives of the country are rarely employed—never in offices of trust—and the whole government is entrusted to Turks. In short, the worst features of the Mameluke and Turkish rules are still in active operation; but the method of applying them is much more ingenious, and the boasted civilization of Mehemet Ali amounts to this, that being beyond doubt a man of extraordinary talents, he knows how to bring into play the resources of the country better than his predecessors did, but like them entirely for his own interest, and without any reference to the well-being of the people; and that with the aid of his European instruments he has, if I may say so, applied the screw with a master-hand, and squeezed from the wretches under his sway the very last drop of their blood.

Such is the state of Egypt. Syria is perhaps worse; for the Egyptians, used to oppression, bear it without a struggle; whilst the Syrians, who had been less harshly treated in old times, writhe under and gnaw their chains.

Fourth Annual Report of the Association for the Benefit of Coloured Orphans. New York. 12mo. 1840.

The uneventful history of the Coloured Orphan Asylum, for the past year, has left little to be recorded by the managers, except the just and

willing tribute of gratitude to the Author of all good, that through the changing tides of human events, they are still permitted to recognise additional reasons for constancy and hope, in the prosecution of their labours. The asylum was founded in reliance on a controlling Providence, and they look upon its continued prosperity, not merely as a mark of public approbation, but as another evidence of the blessing of him who has promised to “judge the poor of the people, and to save the children of the needy.” They trust, that in all the essential points of its management, the institution has been discreetly and conscientiously conducted, and they hope they may never forget, in carrying into effect the practical details of their duties, that they are employed in promoting the welfare of accountable and immortal beings.

The statistics of the institution are as follows:—

Admitted since the opening of the asylum, (93)

Number of children at date of last report,	50
Admitted during the present year,	10
Present number, (Boys 29, Girls 19,)	48
Indentured,	8
Returned to surviving parents,	2
Transferred to the House of Refuge,	1
Death,	1

Total, 120*

Although changes have occurred in the officers of the house, yet the managers are happy to say that the places of their former esteemed matron and teachers are satisfactorily supplied. In the present situation of the asylum, the duties of the matron are peculiarly burdensome and perplexing; but they are discharged with a diligence and fidelity which it is gratifying to observe and acknowledge. It has been always felt, that the value of the institution, and the extent of its usefulness, are closely connected with the state of the school. Although nothing beyond elementary instruction has been deemed expedient, they hope to ensure to the children the inestimable benefit of an early religious education. The Sabbath school continues to flourish under the superintendence of the same association of teachers, of the Methodist Episcopal Church, to whose efforts the managers have been indebted for the last eighteen months; the other religious exercises of the Sabbath are conducted by “local preachers,” of the same denomination of Christians.

The managers feel that there is no particular in which they have higher cause for thankfulness, than in the health of the orphans. Those who have sympathised in the events which have marked the brief history of the institution, and remember the mortality which characterized the second and third years of its existence, will be gratified to learn that only one death has occurred during the past eighteen

* There are also 13 *day scholars* attending the school. 350 articles of clothing, bedding, &c. &c. have been made by the children during the year, and 40 book marks.

Two vacancies have been left by the children recently indentured, which it has been thought expedient to leave open for the most pressing cases likely to occur during the depth of winter.

months, and that, in the case of a child of feeble constitution and scrofulous habit. While they again render their acknowledgments to Dr. Macdonald for his benevolent exertions, they rejoice with him in the blessing that has rested on his judicious treatment.

During the past summer, as well as the one which preceded it, the more feeble children were boarded in the country, and the managers are well assured that in the expenses incurred, they made an advantageous appropriation of their funds. Their experience on this subject has rendered them doubly solicitous to effect the removal of the institution from the atmosphere of the city. In the report of last year, they adverted to the inconveniences of their present building, and its want of adaptation to the purposes to which it is appropriated. To those who are acquainted with the practical management of similar institutions, it is scarcely necessary to enlarge upon the difficulties that arise from an ill-contrived and crowded building, or on the unavoidable but injudicious expenditure of the time, labour and energies of the officers of the establishment. Although by care and attention the causes of disease are in a great degree counteracted, an imperious necessity still exists for larger accommodations. By the advice of their physician, they are limited to the reception of only fifty children, while they remain in their present building, and they are consequently subjected to the painful necessity of excluding many who, if their lives are spared, will probably be consigned to ignorance and indigence, and grow up to be useless, if not dangerous members of society.

The review of the past year brings to mind the loss which has been sustained by the managers, in the death of their friend, Peter Williams, the lamented pastor of St. Philip's Church. He was among the first to co-operate with the managers, in laying the foundation of the asylum, which he considered one of the indications of a period more auspicious to the welfare of our coloured population. Few have higher reason to appreciate his merits as a man and a Christian, than the managers of the Coloured Orphan Asylum, and they have now a melancholy satisfaction in testifying the respect which was inspired by his excellent understanding, his practical good sense, and his disinterested and judicious efforts to forward every object, calculated to promote the best interests of those with whom he was identified.

While the present report has been in progress, the managers have received an affecting monition to diligence and fidelity in every good work, in the death of Martha C. Mason. She had been associated with them as manager for the last two years, and often feelingly lamented her inability, from delicate health, to unite with them in the active discharge of their duties. But her sympathies, and they doubt not, her prayers, were engaged in behalf of the coloured orphan, and in rendering the last tribute of esteem and affection to one whose memory is dear to all who associated with her, they dwell with mournful pleasure on the beautiful example she has left, of all that "was lovely and of good report." Although she no longer mingles in their councils and services, they do not sorrow for her as those who have no hope, for they know "that as Jesus died and rose again,

even so them which sleep in Jesus will God bring with him."

The same "friend to the institution," to whose liberal donation it was indebted for relief at a former period of pressing necessity, has laid the managers under deeper obligations, by another donation of \$3000, to be added to the building fund, which now amounts to \$13,000. Of this sum \$5000, referred to in the last report, was appropriated to the Orphan Asylum, more than a year ago, by the Manumission Society, with the express stipulation that it was to be employed in the erection of a new building, within three years from that period.

The pecuniary embarrassment, which has characterised the past year, has operated most unfavourably on the establishment, by diminishing those resources on which the managers have hitherto relied, for defraying the current expenses of the house. In comparing the amounts received during the last two years, a difference will be found in favour of the first of more than \$1800. Although by a rigid economy, and a reduction of salaries, they have been enabled to retrench their expenses, debts have been incurred to the amount of \$600, and they cannot believe that the liberality of the city, with its ample resources, will allow them to struggle under the pressure of their present liabilities.

A petition is now before the corporation of the city, for a grant of lots on which to erect a suitable building; and the managers are encouraged in the belief that their application will be successful. For advice and assistance in this and other important particulars, they are under renewed obligations to their Board of Advisers.

The education of orphan children gives scope to the reasonable indulgence of so many feelings of hope, as well as of humanity, that the board cannot permit themselves to doubt that the community of which they form a part will yield them sympathy and support in their efforts. The purpose to be accomplished is sober and practical in all its bearings, and the managers have never permitted it to be connected with the peculiar views and interests of any sect or party, or with the plans of any other benevolent organization. The principles of that gospel, which inculcates respect and love for the poor, pervade, in some degree, every department of social life in our favoured country; and these do not allow a Christian people to be negligent of the wants of any who are incapable of advocating their own cause. They would earnestly enquire of those, to whom a bountiful Providence has given the means of ministering to their degraded and destitute fellow creatures, whether, in fulfilling the purposes for which wealth was bestowed, they are at liberty to pass over any, who can be taught to worship the same God, to believe on the same Saviour, and to read the same Scriptures; and who must hereafter be judged by the same unerring and harmonious standard of equity and mercy. Not to allow that the institution has been signally favoured, would argue insensibility to the very liberal benefactions it has already received. But the board will frankly acknowledge that they look much further. It is their hope to place on a permanent footing an institution which shall no

longer permit the helpless orphan to perish in his ignorance and wretchedness, but whose resources shall be adequate to the accomplishment of their warmest wishes, by enabling them to raise him from his degradation, and administer, not merely to his physical necessities and comforts, but to elevate his character, develop his faculties, and instruct him in that which is the essential privilege of every human being, the knowledge of his obligations to himself, to his neighbour, and to his God.

ANICARITHA MILLER,
First Directress.

ANNA H. SHOTWELL, *Sec.*
Officers.—Anicartha Miller, First Directress, 101 Eighth street; Sarah C. Hawhurst, Second Directress, 65 Henry street; Anna H. Shotwell, Secretary, 283 East Broadway; Mary Murray, Treasurer, Fourteenth street.

Managers.—Augusta Arcularius, 131 Greenwich street; Elizabeth Bowne, 38 Market street; Frances Chrystie, 231 Ninth street; Martha Codwise, 8 St. Mark's Place; Elizabeth B. Collins, 93 East Broadway; Mary Day, 44 Henry street; Hannah Eddy, 150 Madison street; Mary Few, 239 Ninth street; Sarah Hall, 152 Hudson street; Ann Jay, 20 Bond street; Anne Mott; Ennie Michell, 119 East Broadway; Mary Wheeler, 1 Market street; Jane R. McLaughlin, 217 Spring street; Sarah Munsell, Ninth street; Elizabeth S. Parr, 10 Washington Square; Margaret Roosevelt, 741 Broadway; Mary Shotwell, 283 East Broadway; Amy Sutton, 75 Morton street; Mary B. Trimble, 264 East Broadway; Sarah F. Underhill, 40 Market street; Elizabeth Woodward, 186 East Broadway; — Hoyer, 16 Eighth street; Mary Jane Kelly, 10 Washington Square.

Advisers to the Board.—Wm. F. Mott, Robert C. Cornell, Hiram Ketchum, Joshua S. Underhill, Robert I. Murray, William Kelly, Alexander Prouditt, Albert Chrystie. The asylum is situated in Twelfth street, near the Sixth Avenue.

FRIENDS' LIBRARY.

The editors inform their subscribers that the first number of the fifth volume will necessarily be delayed for a short time, in consequence of the life of William Penn, compiled by Enoch Lewis, which they wish to commence in that number, not being quite ready. Meanwhile they will be glad to receive the names of new subscribers to the work, which can be had complete from the commencement, bound or in sheets.

Samuel Alsop intends to commence a short course of lectures on Astronomy at Friends' Reading Room, on Fourth day evening, the 6th of 1st month, at half past 7 o'clock.

The annual meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7 o'clock, on Second day evening, first mo. 4th, at the usual place.

JOSEPH KITE, *Clerk.*

MARRIED, at Friends' Meeting House, in Smyrna, Chenango county, New York, JONAS JACKMAN, of Utica, to SUSAN KNOWLES, daughter of Henry and Susanna Knowles, of the former place.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 54.)

BIOGRAPHY OF MARY PRINCE.

Among those who visited New England in 1656, whose after labours were not connected with the spreading of our principles in this country, was Mary Prince. She was an inhabitant of Bristol, and appears to have been one of those convinced through the ministry of John Camm and John Andland. The testimony concerning these two Friends says, that at Bristol, "and in the counties adjacent, was a door effectually opened unto them, and many hundred were by the word and testimony of truth by them published, convinced and turned to God; many of whom have to this day kept their integrity to God, and are the living epistles; and can bless the Lord on their behalf, who made them instrumental in his hand, to beget them again into a lively hope in Christ the Lord, through whom they have a strong hope to receive an inheritance amongst the sanctified, being prepared to the kingdom of glory everlasting." It was in the 5th month, 1654, that these two faithful ministers of Christ Jesus came to the city of Bristol. They found there a seeking people, who kept one day in the week for fasting and prayer, and who were waiting for, and breathing after the renewed visitations of the Holy Spirit, and the day of their spiritual redemption. With these they had several meetings, and many of the hearers being turned by their ministry to wait on the manifestations of Christ Jesus within them, witnessed that deliverance from darkness, and that revelation of the marvellous light of the Lord, for which they had been long looking and seeking. Being concerned to have a more public opportunity with the citizens, an ancient man offered them the use of his field, and a meeting being appointed, many came to it. John Camm, who was an ancient man, spake first in great tenderness and zeal, bearing witness of, and directing his hearers to the grace of God, and fervently testifying against all sin and iniquity. When he sat down, John Andland, who was much younger in years, and of a "sweet ruddy and amiable countenance," stood up under great exercise of spirit, whilst his whole body trembled exceedingly, and his face shone with an extraordinary brightness. After a pause, he exclaimed, with a voice like a trumpet, "I proclaim spiritual war with the inhabitants of the earth, who are in the fall and separation from God, and prophesy to the four winds of heaven." As he continued, the mighty power of the Lord accompanied his ministry, and enabled him effectually to open the way of life. "The witness for God was reached in the minds of many, whose hearts were made tender under renewed conviction for sin, and whilst some cried out in the very spirit of the exclamation, "What shall we do to be saved?" others fell to the ground. Many were convinced at this meeting, and at others which were afterwards held in that city by these two faithful ministers of Christ. As members of the various Christian sects flocked

to hear them, they were enabled to counsel the poor in spirit who were seeking for and crying after salvation, no longer to look for the living amongst the dead, but to come away from all the mountains and hills of lifeless form, and will worship, unto Christ Jesus himself, the foundation of life and salvation.

To the company of those who were obedient to the truth, others were gathered daily, and the church in that city was rapidly built up of living stones into great spiritual beauty, the Lord God being the crown and the diadem of her assemblies. In the language of one of the members, "Great dread was round about, and in our meetings, under the seasonings of the Holy Ghost. Oh! the tears, sighs and groans, tremblings and mournings, in the sight of the middle wall of partition, that we saw then in our awakened states, stood between us and the Lord, and in the sight and sense of our spiritual wants and necessities. Oh! the hungerings and thirstings of soul that attended daily, and great travail of spirit, to obtain through the working of the mighty power of God, dominion and spiritual victory over the enemy of our souls, who had led us in the paths of death and darkness. And indeed as the visit of God's holy and ever-blessed day was signal and inexpressible—so I testify in the fear and dread and awe of God Almighty, we received the gospel with a ready mind, and with broken hearts and afflicted spirits. We gave up to follow the Lord fully, casting off the weights and burdens, and the sin that easily besets, and from the evil ways and vanities of this world, we departed. Oh! the strippings of all needless apparel, and the forsaking of superfluities in meats and drinks; and in the plain self-denying path we walked. Having the fear and dread of God on our souls, we were afraid of offending in word or deed. Our words were few and savoury—our apparel and houses plain—being stripped of superfluities—our countenances grave, and our deportments weighty, amongst those we had to do with. Indeed we were a plain broken-hearted, contrite-spirited, self-denying people. Our souls were in an inexpressible travail, to do all things well-pleasing in the sight of God; for our great concern, night and day, was to obtain through Jesus Christ the great work of salvation, and thereby an assurance of the everlasting rest and Sabbath of our God."

After leaving Bristol, these two Friends found their hearts drawn back in great love to the recently gathered flock there, and towards the close of the seventh month, of the same year they addressed to them an Epistle. In this they warn them to have no fellowship with the unfruitful works of darkness, but to judge and reprove them. And that they might be qualified to judge aright they say, "Let self first be judged and condemned; that which judgeth and condemneth self, let that speak and act and reprove unfruitful works. Then your fellowship will be in that which condemns self. Then you will meet in the fear of the Lord, and discern between the righteous and the wicked, and know the voice of Christ, and follow him, and be subject to his yoke; and rejoice in the cross of Christ, and minister in the cross, and have no unity with that which is out of the cross. Who mind earthly things,

such are enemies to the cross; such are in the hypocrisy, and in presumption, speaking high words; but run before the light, and lead up into the air. Therefore, all dear Friends, we do exhort, charge, and command you to walk in the light, and in the cross, that you may have unity in the life of God; and that you may discern between the holy and profane; and receive not every spirit, neither believe every spirit."

Mary Prince, who was a widow, was soon called to labour in word and doctrine. Of her travels in fulfilling the dispensation of the gospel committed to her by her dear Master, we have met with no account, until she was entering Boston harbour in the ship commanded by Robert Lock.

Of her immediate commitment to prison with her friends, their close confinement in Boston, trifling examination, and their banishment therefrom in the ship in which they were brought, we shall not now speak, having already narrated it.

After her return to England, we again lose sight of her for a time, until we find her travelling extensively on the continent of Europe with Mary Fisher. This was about the year 1660. Not far from this period her daughter Hannah was married to Charles Marshall, a young man, fervent in spirit, and zealous for the truth. He was one who, a few years after, received a gift in the ministry of the gospel, and became an eminent instrument in the Lord's work.

During the years 1663 and 1664, whilst John Knight was mayor of Bristol, the Friends of that city suffered continual persecution. Mary Prince was herself three times arrested and imprisoned, the last of which was on the "act for banishment." On the 21st of the sixth month, 1664, the mayor, it being on the first day of the week, sent his officer to secure the door of Friends' Meeting House, and make prisoners of those who were gathered. He himself followed after with an assistant alderman and the sheriffs. The officer had shut up the house before the assembly had fully gathered, and consequently a considerable number were collected in the street. Among these was Mary Prince. When Knight came there, he cried out, "Where is Mrs. Prince? What do you here?" Mary, quietly, but firmly answered, "We are here to wait upon the Lord." On this he ordered her to be committed to Newgate. She told him that as he had sent her son-in-law, Charles Marshall, to Bridewell, and as she expected that he would send her daughter there who was then in the meeting house, she had a preference to go to the same prison. He refused to grant her request, and without demanding the fine, which was by law the true penalty for meeting together, she was, contrary to the law, sent to Newgate. Knight went then into the meeting house, and setting up a kind of a court there, he committed to prison, according to his will, such as had therein gathered for worship. Hannah Marshall was the last one brought before him, and he demanded of her, whether she would pay 2s. 6d. She replied, that she had something to say to him before she replied to his question. She then solemnly uttered these words, "John Knight, the day will come wherein

thou wilt have cause to wish that a millstone were tied about thy neck, and thou cast into the midst of the sea, for persecuting the people of the Lord." The mayor on this exclaimed, "Here is a bold hussey, indeed, have her away." Without waiting to know whether she would pay the fine, he committed her to Newgate. Hannah then said, "Would'st thou be worse than an infidel to part man and wife?" Hearing this, he condescended to send her to Bridewell to her husband. The account published, says, "So the widow and the fatherless were the first and the last of this day's execution; the mother and the daughter—whom the Lord thus honoured to suffer for his name." Whether Mary Prince lived long after this, we have no means of ascertaining; but it must have been a source of great joy to her heart to see her children coming up in the truth. Her daughter Hannah had received a living gift in the ministry, and stood faithful and upright through all the sufferings and tribulations she was called on to endure. There is an affectionate testimony left on record to Hannah's Christian sympathy with her friends in London when they were under great persecution, and the undaunted courage with which, in the exercise of her gift, she visited and consoled them.

In the bosom of such a family as that of Charles and Hannah Marshall's, we may well believe that Mary Prince lived in the enjoyment of domestic peace—and her own faithfulness to her Master, no doubt, enabled her to meet death without sorrow, seeing it was but to leave the society of the contending and tribulated saints below, to join that of their triumphant and rejoicing brethren in heaven.

N. E.

An address of the Society of Friends on the Temperance Reformation.

Issued by some of its Members, at a meeting held at the close of the Yearly Meeting of London, 1840.

Dear Friends—Our attention has been at this time turned to the temperance reformation, and under a renewed conviction of the importance of the subject, both in relation to the welfare of our own Society and that of the community at large, we again earnestly commend it to your serious consideration.

In an especial manner we would entreat the attention of parents and others, on whom the important engagement of training up young persons more peculiarly devolves. If it be a Christian duty to preserve these interesting objects of your care, as much as may be from unnecessary exposure to temptation, does it consist with that duty, to encourage them to acquire an appetite for an article which is almost universally injurious to their health, and most fearfully excites the corrupt propensities of human nature? Whilst fully acknowledging that nothing but the power of Divine grace can effectually preserve them and us from the temptations that every where abound, we may safely assert, that there are few, if any, outward incentives to evil, which have proved so injurious to our young men whose occupations expose them to a free intercourse with the world, as the use of strong drink—forming as it obviously does an increased inducement

to frequent public-houses, and to associate with unprofitable, and often with abandoned and dissolute companions. On these branches of the subject, although of great importance to the Society, it is not so much our object at the present time to dwell, as on those which respect other classes of our fellow-countrymen, the promotion of whose moral and religious welfare, has ever been recognised by our Society as an important Christian duty.

In 1824 and 1825, the yearly meeting issued the following minute:—

"We warmly desire that the moral and religious improvement of every class of our fellow-men, and the alleviation of their sufferings and distress, may ever obtain that aid and sympathy which in the unlimited love of the gospel of Christ, should be extended towards the whole human race. We, therefore, desire that a disposition for active benevolence may be cherished in every heart; each being concerned to know for himself, in what way, consistently with his private and social duties, he may employ his talents for the good of others, and steadily to persevere in what he may have rightly undertaken; with a constant reference to the Divine blessing."—1824, 1825. P. E.

In 1833, advice on the subject of intemperance was also extended:—

"We earnestly desire that Friends may be exemplary in their attention to this important subject, and that they may encourage their neighbours, and unite with them in their endeavours to apply a remedy to these evils. And seeing it is sin which separates the soul from God, and that ignorance and intemperance, vice and irreligion so much prevail among the inhabitants of the British isles, we are desirous that our members may allow their sympathies to be awakened for these our fellow-subjects." The minute concludes with expressing its "earnest desire, that, under the blessing of Providence, they may be made instrumental to effect a real improvement in the domestic, moral, and religious state of our fellow-men."

Again in 1835, the yearly meeting addressed the Society on this subject in the following minute:—

"This meeting has been brought under renewed concern respecting the dreadful evils which result to the community from intemperance, especially from the use of ardent spirits; and it recommends to Friends, individually, *seriously to examine what it is in their power to do towards diminishing this fruitful source of evil.* We consider that abstaining from the use of distilled spirits, except for medicinal purposes, would not only preserve many from a snare into which they might otherwise be drawn, but might be highly useful as an example to others more exposed to the temptation:—and we believe that those who, from love to God and their neighbour, are willing thus to deny themselves the use of these articles, will find satisfaction therein."

"We would tenderly advise all our members, especially those about to establish themselves in business, seriously to weigh the numerous evils obviously connected with trading in spirituous liquors."

Under the present circumstances of this

country, we know of no means by which these advices can be more effectually put in practice, than by adopting and carrying out the principles of the temperance reformation. We cannot, in this address, furnish even a brief outline of the statistics of the vice and wretchedness, of the disease and death, produced throughout our land, by the prevailing use of intoxicating liquors. Suffice it to say, that the people of this country have been annually expending on these articles, not less than fifty millions of pounds sterling^{*}—a sum large enough to supply with wholesome food, throughout the year, more than one third of all the families in the nation. The effect of this enormous expenditure has been to consume the resources of our country—to fill our land with poverty, disease and crime—and to send our fellow-creatures by thousands, and tens of thousands, to the drunkard's grave.[†]

Now, it has been clearly proved, that to persons in health, these liquors, are altogether needless as an article of diet, and that to a very large number, they are absolutely injurious, even when taken in small quantities. In confirmation of this statement, we have the testimony of a large number of the most enlightened medical practitioners of the present day; we have also the experience of from two to three millions of persons in Great Britain and Ireland, who have relinquished the use of intoxicating liquors, not only without injury, but generally with decided benefit to their health.

Among this number, are many thousands of persons, in different parts of the country, who have been reclaimed from habits of confirmed and apparently hopeless intemperance, and who have been restored to the possession of health, domestic happiness, and most of the comforts of life; and it is commonly found, that by far the larger proportion, and in most cases nearly all, have become regular attenders at places of public worship; and subsequently, many have afforded gratifying evidence, that through Divine mercy they have been spiritually awakened, and have joined religious societies. The statistics that might be furnished on this branch of the subject, would be truly valuable, but the limits of this paper will not admit of their insertion. We may, however, mention, by way of illustration, a circumstance of recent occurrence:—A valued minister in our Society, now engaged in holding meetings among the labouring classes, in the towns which he visits, held several of this description at Bristol. These meetings were attended by many who had been reclaimed from habits of intemperance, and, in one instance, the number of such individuals (together with their families) was so large, as to amount to a considerable portion of the entire meeting; and their serious and attentive behaviour was truly encouraging and satisfactory. We mention this not as a solitary case, but in proof of the good which, under the Divine blessing, has already resulted from the labours of the advocates of total abstinence, during the last three or four years. It is delightful to reflect, that during

^{*} Vide Parliamentary Paper.

[†] It is supposed that at least 60,000 drunkards perish annually in this country.

this short period, multitudes who, in all human probability, would, ere now, have been mournfully brought to the drunkard's grave, have been snatched from the jaws of death—raised to the possession of many temporal comforts, and placed in circumstances highly favourable to the promotion of their eternal interests.

It is far from being our desire to claim any merit for ourselves; we have, however, the means of knowing, that the great work of the temperance reformation has been essentially promoted in various parts of the country; and in some places, mainly brought about by the exertions of a comparatively small number of Friends, who have felt it to be their duty to labour in this cause. We rejoice in observing that the number of such Friends is considerably on the increase, and also that our members are more generally interested in the subject. Whilst we make this statement with, we trust, sincere humility and gratitude to the Author of all good, we cannot but deeply feel, how much is involved in the exercise of individual influence; and we would, therefore, entreat such of our friends as continue the use of intoxicating liquors, to consider whether they are not bringing on themselves a heavy responsibility in so doing. By your example, in this matter, you are giving respectability to that very practice, which it is the earnest endeavour of your brethren to discountenance. You are, in this way, weakening their hands, and counteracting their efforts; and to the extent of your influence, obstructing and retarding the progress of the temperance reformation.

These remarks apply with peculiar force to the present condition of Ireland, where hundreds of thousands of the victims of intemperance have just been rescued from this degrading bondage. We ask our friends whether they will use the influence they possess, so as to support and strengthen this great work, or to obstruct and discourage it. Neutrality in this question is impossible; your example is ever influencing others, and must unavoidably promote or retard its progress. We entreat you to reflect seriously on this, and we think you will not find it difficult to discover the path of duty.

Some of our friends have expressed an unwillingness to join the Temperance Society, on account of the objectionable manner in which they say its principles have been, in some instances, advocated. We acknowledge that this has been sometimes the case—but, we think, that this circumstance, far from affording to our friends a ground for withholding their influence, furnishes an *additional* reason for the employment of that influence, in promoting a more correct mode of advocacy, and in helping to amend what may stand most in need of improvement; and we avail ourselves of this opportunity, to recommend an acquaintance with the principles of the society, and especially a personal inquiry into some of those many cases of reformation, which have occurred wherever the temperance cause has been effectually advocated:—such an examination, we are persuaded, would more certainly convince you of its excellence, and enlist your sympathies on its behalf, than any statements it is in our power to lay before you.

In the prosecution of moral undertakings, it

is obviously desirable to act on the principle of the division of labour: and it is important that each should pay especial attention to that line of duty, for which he may be more peculiarly fitted. It is not supposed that all are called to such exertion in the temperance cause, as would require them to devote a large portion of their time and attention to it; but much is to be accomplished in this work, by the silent example of those, whose energies are devoted to other branches of labour; and may it be borne in mind, that the highest qualification for this, as for every other moral service, is possessed by those, who are most devoted to the promotion of the glory of God. Let not any of our brethren suppose that their highest duties will be interfered with, by ranking themselves on the side of abstinence from intoxicating liquors. Care is needed on the part of such as are actively engaged, that they do not in any way suffer their interest in the cause to assume an undue importance, or lead them to compromise any of their religious principles. It will ever be found that a due attention to any particular duty, is so far from interfering with the prosecution of other duties, that it will strengthen our hands for their accomplishment.

The question is not now problematical or doubtful: the object has, to a great extent, been attained. Do you then desire that your once degraded and deeply suffering countrymen should continue to be the reformed and temperate characters they are now become, and that others should follow their example? As Christians, you must desire this, you cannot be otherwise minded. May you then be induced to consider whether your conduct is compatible with the accomplishment of that object. In the nature of things, it is scarcely possible that the poorer classes should permanently abstain, if you and others tell them, in language far more convincing than words, that it is better to continue the use of intoxicating drinks with all the dreadful consequences of so doing, than to give up the pernicious luxury.

In conclusion, dear Friends, we entreat you to give this subject that consideration which the important interests it involves so obviously require at your hands. A great and combined effort is now making to banish intoxicating drinks from our land—this effort has been remarkably blessed with success; and the religious, moral, and physical well-being of our countrymen, has been promoted by it to a greater extent, in the same period of time, than through any other instrumental means. On the middle and upper classes of society, it now depends (humanly speaking) whether this great and blessed reformation shall go forward, or be arrested in its progress.

If, in that spirit of self-denial for the good of others, which is so remarkably exhibited in the lives of the early followers of our blessed Redeemer, an apostle could declare—“If meat make my brother to offend, I will eat no flesh while the world standeth;”—ought we not cheerfully to make a trifling sacrifice, when the happiness of our countrymen at large so manifestly requires it at our hands?

Finally—under a deep conviction of the

importance of the right application of the talents committed to our charge, may we ever be concerned to bear in mind the injunction of the apostle—“Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.”

From the New York Observer.

ON FIDELITY IN LITTLE THINGS.

[From the French of Fanelon.]

Great virtues are rare, as are their occasions. When the *latter* occur, the very crisis may render us to the *former*. We may be excited to the deed by the grandeur of the effort, by the sense of its splendour in the eyes of the world, or by the self-complacency we feel in the performance of so uncommon an action. Great things we anticipate, and for them are thus prepared; but little things are unforeseen, and they are forever about us—coming every moment in contact with our pride, our indolence, our haughtiness, and our readiness to take offence; clashing with all our passions and inclinations continually. Often might we be willing to make some great sacrifices to God, sacrifices severe and painful, if by so doing we might be at liberty to follow our own wishes and habits in the details, in the little things of life. But it is only by fidelity in little things, that a true and constant love to God can be distinguished from the actings of mere impulse, or passing fervour of spirit.

All great things are but the sum total—the added number of small ones; and as he that loses nothing will soon be rich, so he that is faithful in that which is least, will be faithful also in much. We should remember also that what the world may esteem little things, God may deem great. He looks beyond our actions to the *motive*; and though the world may judge us by appearances, he esteems as nothing that which is often most dazzling to men. What he desires is purity of intention, true docility, and self-renunciation. And all this may be exercised more frequently, and in a way that tries us more severely, on common than on great occasions. Sometimes we cling more tenaciously to a trifle than to a matter of far greater moment. It may be more trying to us to give up a prejudice or an amusement than to bestow a large sum in charity. We are more in danger too, from little things, because we think them less injurious, and imagine we are less attached to them than to great; though when called to forsake them, often do we find how strong and inexcusable was our fondness for them, that we are almost willing to cling to them at the sacrifice of duty and of God.

Often by the neglect of minor duties is the sincerity of our piety rendered questionable, for there is no probability of our making great sacrifices when we shrink from those that are slight. But what is more dangerous to the mind in little neglects or errors, is that through them it acquires the *habit* of unfaithfulness. True love to God thinks nothing small. Every thing that can please or displease him it deems great. It does not lead to weak scrupulosity, but it sets no limits to its fidelity. It acts with simplicity, and as it is not embarrassed with things that God has not commanded, it never

for a moment hesitates as to what he does command whether it be great or small.

Persons who by nature are less exact, ought to be stern with themselves as to trifles. They have the habit of thinking them of no consequence. They realise not how mighty is the power which the passions soon acquire by an insensible growth. They forget even their own past and sad experience. They trust for the strength of their fidelity, to an intended but delusive purpose, which often fails them in the very hour of need. "It is only a trifle," say they, "it is nothing." But beware! That "nothing" may be every thing to you! And that "trifle" which you prefer to the will of God, is a trifle that will be your ruin!

There is no real elevation of mind in a contempt of little things. It is, on the contrary, from too narrow and contracted views, that we often consider of little moment things which are really of immense and most extensive consequence. The more we are by nature prone to neglect little things, the more we should fear the effects of this neglect, and be watchful over ourselves, and place around us, if possible, some insurmountable barrier to our remissions. Do not let us be discouraged by this constant necessity for watchfulness as to trifles. To maintain the conflict, will at first require firmness; but it is a discipline that we have need of, and one that will at last bring self-control, and with it peace and security to our souls. God will gradually render it pleasant and easy to us; and like every way of duty, we shall find it in the end, blessedness and peace.

T. E.

For "The Friend."

SOUTHERN SOUP HOUSE.

The season of the year has again arrived in which the inclemency and severity of the weather presses hard upon the poor, while the scarcity of employment renders it difficult for a labourer with a family, to provide the necessary supplies of food, clothing and fuel, to preserve them from suffering by hunger or cold. Among the useful and benevolent societies which step in to aid the industrious and indigent at this period of extremity, the soup societies hold a prominent position. They carry the relief home to the needy wife and the helpless children, in a form less liable to objection than almost any other in which charity can be bestowed. A person who would take the trouble to spend a few hours at the house during the delivery of the soup and bread, could not fail to be agreeably struck with the respectable character of many of the applicants, as well as with the efficiency and economy of this means of affording essential aid and relief. For the amount of good done, I am acquainted with no charity which expends so little money, or which is more deserving of the liberal support of our fellow-citizens. It has always been the wish of the members of the Southern Soup Society (the oldest institution of the kind in Philadelphia) to rely on the spontaneous aid of the benevolent at the season when funds are wanted, and as usual, they now solicit a portion in the bounty of their friends. During the last season they delivered 14,788 quarts of soup, and 2,584 loaves of bread to 1,752 persons, of whom 764 were

adults, and 988 children. The whole number of season tickets which they issued was 483; of these, 294 were to coloured persons, and 189 to whites.

Their house, No. 16 Green street, between Third and Fourth streets and Spruce and Pine streets, is open for the delivery of soup every day, (except First day,) between the hours of eleven and one o'clock, where soup will be gratuitously delivered to such poor persons as bring respectable recommendations.

Donations in money, meat, vegetables, flour, &c. will be gratefully received at the house, by Jonah Thompson, 15½ Walnut street; Isaiah Hacker, 32 Chestnut street; Thomas Evans, 129 South Third street, or any other of the members.

For "The Friend."

THE CLOSING AND THE OPENING YEAR.

Another year! its funeral dirge

Falls sadly on the listening ear,
Like the last murmur of the surge,
Whose waters sink and disappear,
As thousand waves have done before,
Breaking upon the pebbled shore.

Departing year! when thou wert young,
Joy called to merriment and glee,
And Pleasure, with her Syren tongue,
Allured to scenes of revelry.
Hope, beaming in thy youthful eye,
Promised rich gifts ere thou should die.

Behold the change! the shout of Joy
Soon turned to bitterness and pain,
And Pleasure mingled with alloy
Her scenes illusive, brief and vain,
And Hope her fairy woof did weave
To cheer and dazzle, but deceive.

Decrepit, gray, and dying year!

Oh say, ere thy last breath depart,
Hast thou not seen us madly rear
Our earthly idols in the heart?
As Aaron, to strange worship sold,
For Israel raised the calf of gold.

The phantom of an honoured name;
The meteor-light of human praise;
The fading chaplet-wreath of fame;
The multitude's admiring gaze;
The lust for here, place, and power,—
These paltry pageants of an hour:

These are the idols we have reared,
And cherished, with deluded art,
Till blighted, blighted, scattered, and scared,
The best emotions of the heart.
Scorn, scorn their dark and base control!
Spurn, spurn them from thee, O my soul!

Let Balim from his altar fall;
Give Baal to the rust and moth;
Dish, dash from their high pedestal,
Thy Moloch and thy Ashtoroth.
Doom to destruction, dark and dim,
Thy household gods, thy teraphim.

And thou, young heir, with locks of jet,
And bosom warm with youthful fire,
Coming, with sniles and eyes unvet,
Beside the death-bed of thy sire;
Gay, smiling, but deceitful Year,
How shall we bid thee welcome here!

Know we not—Ah! too well we know,
That Death and thee are near allied,
And thou, unmindful of our woe,
Shalt bear our loved-ones from our side.
The ties of friendship thou wilt sever,
And break affection's bonds, forever.
And when those raven locks are gray,
And furrowed that fair brow by age,
And, for that smiling face and gay,
Thou tak'st the sternness of the sage,
We know thy Mentor voice will bring
Companionship, and remorse's sting.

For, as the coursing months revolve,
Swiftly as in the seasons gone,
Thou shalt behold the high resolve
Forgotten, broken, trampled on:
Truth shalt thou see to slaughter led,
Duties neglected, error spread.

Yet may thou not, thou infant year,
All fruitless to thy grave return:
O may we, while thou lingerest here,
This all-important lesson learn—
The ultimatum of earthly bliss:
If rightly viewed, is found in this:—

To soothe the poignant pang of pain,
A Gilead-balm for grief to give,
Through heavenly aid, to raise again,
The encircled frame, and make it live:
To turn aside a rivulet,
From plenty's wide and widening river,
The arid wilderness to wet,
Of ghastly poverty, where, yet,
Nor tree, nor flower, has blossomed ever.

To carry out, as strength is given,
The rule of justice and of faith,
Immutable and undefiled—
Given by Bethlehem's martyr-child—
The well-beloved Son of Heaven—
Who came from Paradise above,
To mend the chain so rudely riven
When man from Eden's bowers was driven,—
A scheme in heavenly wisdom planned,—
That rule delivered on the mountain,
By Jordan's waters, and the sea
That bathes the shores of Galilee,
Or where the Saviour, worn and weary,
Reposed, upon his journey dreary,
Beside Samaria's cooling fountain;
Justice to do and mercy love,
And meekly, humbly bent, till death
Shall bear us to the "better land." P. E.

12th mo, 1840.

THE FRIEND.

FIRST MONTH, 2, 1841.

Zeal in support of the temperance cause, appears to be effectually aroused, and extensively diffused through England, Scotland, and especially Ireland. We have placed upon record to-day a document issued immediately after the close of the late yearly meeting in London, which shows that the members of our religious Society there are not disposed to be behind their fellow-citizens in support of the good cause. Appended to the printed copy of this address, in our possession, are the names of more than one hundred Friends, so far as our knowledge extends, of respectable standing.

We commend to the attention of our city friends, the communication on the subject of the Southern Soup Society. We again say, as we have before said, that we know of no channel for relieving the necessities of the destitute, more unexceptionable or available than these establishments.

Died, on Fifth day afternoon, the 10th of 12th month, 1840, Ann, wife of Isaac Lowry—a member of the Southern District Monthly Meeting of Friends in Philadelphia, in the fifty-sixth year of her age, after a long and painful illness, which she bore with Christian resignation, giving evidence that her peace was made with God, through the merits of our Lord and Saviour Jesus Christ.

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For "The Friend."

Observations on Historical Reading.

Among the queries which are annually answered in all our monthly meetings, one is, whether Friends are careful to restrain those who are under their direction from reading pernicious books. It might be supposed from the frequent occasions on which we are required to consider and answer this query, that most members of our Society, who have attained to years of maturity, would be well informed as to what kind of books are properly termed pernicious ones. Yet, if we were generally questioned upon the subject, we should probably be found to have ideas much less clear and distinct in relation to pernicious books than is desirable.

Were I to attempt a definition of pernicious books, I should say, that those which have a necessary tendency to divert the minds of their readers from the great and primary object of existence are pernicious. Books may be compared to food. Some articles are poisonous. They of course are not proper food for any body. Others are salutary or deleterious, according to the state of health and powers of digestion of the eater. Some persons may therefore consume with advantage, what others cannot eat without injury. The quantity which to one person would be only a healthful supply, may be excessive gourmandizing to another. So in relation to books, regard should be paid not only to what the understanding can comprehend, but to what the mind can bear without impairing its moral or religious sensibility.

Pious Christians will, no doubt, generally agree, that books which are calculated to bring into doubt the great truths of Christianity, are pernicious, and ought to be carefully excluded from the libraries of the young and inexperienced. Must they then be prevented from reading the elegant histories of Gibbon and Hume? The infidelity of these writers is well known, and their scepticism sometimes glimmers through the drapery of their historical works. Young persons had unquestionably much better remain ignorant of the historical facts which these authors relate, than have their minds poisoned by infidelity in becoming acquainted with them. No doubt it would be safest that works which contain a sprinkling of

infidelity, along with useful information, should be kept out of the way of young persons until their minds are sufficiently fortified by sound religious principles, to collect the one without absorbing the other. To persons, indeed, of any age, it would be desirable that they should obtain their knowledge, historical as well as every other kind, from the pages of pious authors, rather than from those of an opposite character. Whatever be the subject, with the exception perhaps of the abstract sciences, a writer is likely to infuse some portion of his spirit into his work. This is particularly the case with historical writings. The narrative of the historian will be unavoidably tinged with the predominant colours of his own mind. And the reader who takes a deep interest in the work of his author, is very likely not only to catch something of his style, but to embrace some of his opinions, and to imbibing a portion of his spirit.

As a very large part of the history of nations consists in the delineation of the vices and follies of men, it is of great importance to the youthful reader, that this delineation should exhibit those vices, as far as they are exhibited at all, in their proper character and native deformity; and that actions and principles intrinsically vile, should never be rendered attractive by the tinsel that surrounds them. If the minds of historians were generally so far enlightened as to see a God employed in all the events that checker the fate of nations, their works would undoubtedly be much more instructive than they are. Such historians would take more care to trace the causes of the rise and fall of nations, and fill fewer of their pages with the movements of armies and the slaughter of men.

The members of the Society of Friends, if they are solicitous to educate their youth in the principles which we profess, can scarcely fail to regard as objectionable, many things which appear in the works of historical writers. There are indeed few general histories, either of our own or other nations, which we can put into the hands of our children at an early age, without feeling a reasonable apprehension that they may imbibing from them some opinions and principles inimical to the purity of the Christian religion. How often in most of them do we find men highly extolled for actions, which, when examined by the principles laid down by our Saviour and his apostles for the observance of the Christian world, are found to exhibit a perfect contrast to the Christian character.

We live in a reading age, and when I consider the causes which are likely to perpetuate that character, I can do no other than indulge a hope that this age may enjoy an antediluvian longevity. With the modern improvements for the abridgement of labour, it appears that

nothing less than some wide spreading calamity, such as the devastations of war sometimes occasion, can prevent a large part of our race from enjoying the means and the leisure to cultivate their minds. I think it must be admitted, that we have had, within a few years past, on both sides of the Atlantic, strong indications of a growing inclination to cultivate the arts of peace, in preference to the delusive fascinations of war. Should this continue to be the case, then with the increasing facilities of procuring a livelihood, and the rapidity with which books are produced, it is to be expected, and, indeed, desired, that our young people should read. Books properly selected, certainly furnish very agreeable and profitable means of filling up a part of the time which is not necessarily occupied in providing for our wants. Of the reading which may be expected to occupy some of our young people's leisure, it is hardly to be desired that history should form no part. Probably very few parents, who are not profoundly ignorant themselves, would be willing that their children should grow up in ignorance of the history of their own country, or of the most interesting nations, ancient and modern, in the eastern world. Yet, where are the works from which this knowledge is to be acquired, without a copious sprinkling of doctrines which we account anti-Christian?

The poet Cowper lays it down as one of the attributes of the Almighty, to call for things that are not, and they come. It is, however, certain that a wealthy and powerful community possess a power bearing some analogy to this. When any thing, not impossible in itself, is imperiously demanded by such a community, it is pretty sure to come. If we examine the state of the arts where any particular improvement was made, we generally find it to have been when the situation of the community required it.

Now I would seriously suggest the inquiry, whether the wants of our religious Society, and the state of education among us, do not require a series of historical works for the use of schools and private tuition, of a character more analogous to the principles of Friends than any now existing. If it could be generally understood that the sentiments of Friends were decidedly in favour of such a series, there is little doubt but we have some among us who would be able and willing to produce them. It would probably be unnecessary in the composition of such a series, to dive very deeply into the original authorities. There is no doubt but the industry of modern historians has supplied the facts, which, properly arranged, and divested of all their exceptional habiliments, would amply supply the wants of our youth. I invite the attention of Friends to the subject, in order that in case the prevailing opinion among us should be such as I have indicated,

some of our qualified writers may be engaged to use an effort for supplying the existing deficiency. E. L.

EGYPT.

The following lively descriptive passage is part of a letter stated to be from a young Bostonian to the editor of the Boston Morning Post, and dated "Grand Cairo, March 15, 1840." The letter begins with, "From this far off place—the capital of the ancient Pharaohs—the city of *Saladin*, the foe of Richard Cœur de Lion—within sight of, and almost under the mighty walls of the Pyramids"—and then, after a summary recurrence to his previous route through Russia, Turkey, Syria, &c. proceeds thus:—

And now to Egypt—here I have travelled thoroughly; I have been through its whole extent, from north to south, and leaving the Nile, have passed on beyond the frontier of Egypt into Nubia. Egypt now is certainly one of the most interesting countries that a traveller can visit; he there sees before him the evidences that men of all ages have trodden upon that soil. Her mighty temples carry him back to a people from whom the knowledge and art, which are now diffused all over Europe and the world, originally flowed; he sees there the towers of Roman occupation—the ruins of baths and temples, built under the emperors; he has then again the Saracenic architecture of the middle ages, the memorials of Saladin and his followers. Evidences of the temporary occupation by the French are not wanting; and then again the great works of the present, which are going on under Mohamed Ali, are continually before his eyes.

At one moment you meet with an ancient temple, which for more than 3000 years has defied all the ravages of time, and close by its side you see some modern improvement—a sugar mill, or a cotton factory, placed there by the Pacha, who, by introducing the arts of civilization among a barbarous people, is doing one great thing towards making them happy. In no other place in the world do you see such a mingling of the past and the present; the monument of antiquity seems literally to be shaking hands with the works of our own time. I spent many days at *Thebes*, but the glory of the "city of the hundred gates," which Homer sung, has long since departed. The *men* of *Thebes* have gone, but they have left eternal monuments behind, and "Memnon's statue which at sunrise played," still stands as firmly on its colossal pedestal as when thousands flocked out from those gates to listen to the music of its morning song. And that other statue of immense size, which was said to throw back the rays of the rising sun from its polished surface, as if it were of molten gold, also still remains, though fallen to the ground and broken in its fair proportions. One wanders through the immense temples that still remain, and hears nothing, unless it be that his own voice or footsteps start up the echoes in the hall of a hundred columns. One of these temples has a hall in which alone are a hundred and fifty columns, many of them twelve feet in diameter, and of a goodly height.

Mohamed Ali has caused two of the largest

temples, that were filled nearly to the roof with earth, to be entirely cleansed, and they are now as clear as when services were performed in them of old. A decree has recently been issued by the Pacha, prohibiting the export of antiquities from the country. Egypt has been, in fact, for the last forty years, overrun by diggers for statues, coins, sphinxes, &c.; but the Pacha now *speculates* upon his stock of columns, obelisks, &c., to ingratiate himself with the European powers. Cleopatra's Needle, which still stands upon the sea shore near Alexandria, was given to the English, but they hesitated about the *expense of bringing it away*, and there it yet remains. On the 13th of November I took to my boat, over which the "star spangled banner" had been floating for more than a month, and while

— "My swan-like yacht,

Was gliding down the gleaming Nile"—

I watched for the meteoric dawn of the heavens. The appearance of an evening sky in Egypt has always something peculiar, and on this night, as well as several succeeding, there were singular appearances in the heavens, though nothing so extraordinary as has occurred with us in the United States. I was disappointed in this, because at Cairo this phenomenon of that day has been noted in former years. My Arab boatmen all looked at me with the most profound veneration whenever they saw me star-gazing. We had an eclipse since they have been with me, and Columbus himself, I fancy, hardly gained greater influence over the poor Indian than I did over these sons of Ishmael, simply by foretelling this event in the heavens. I was looked upon as an astrologer, which, throughout all the East, is looked upon as the most sacred of characters. Here let me mention that in the military school of the Sultan, at Constantinople, astrology is still one of the sciences taught; while at Cairo, in the Pacha's school, it is dropped altogether, and in its place are studied arithmetic and European astronomy. My next destination is the Ionian Isle, from whence you shall again hear from me.

BLIND ALICK OF STIRLING.

There is still living at Stirling a blind old beggar, known to all the country round by the name of blind Alick,* who possesses a memory of almost incredible strength.

Alick was blind from his childhood. He was the son of poor parents, who could do little for him; though, indeed, at that time, wealth could not have done much for the education of one labouring under his privations. The admirable system of instructing the blind, and those ingenious contrivances of our days which may almost be said to supply the deficiency of sight, were not yet known. The poor people of Scotland, however, much to their honour, have generally shown an anxiety that their children should receive the first rudiments of education, and have long been accustomed to send them regularly to some humble day-school. To a school of this sort Alick was sent by his parents to keep him out of

mischief, and in order that he might learn something by hearing the lessons of the other children. The only volume then used in such establishments as a class or reading-book was the Bible; and it was customary for the scholars, as they read in rotation, to repeat not only the number of each chapter, but the number of each verse as it was read. By constantly hearing these readings, young Alick soon began to retain many of the passages of Scripture, and with them the number of the chapter and verse where they occurred. It is probable, that being incapacitated by his sad privation from any useful employment, he may have remained an unusual length of time at this school; and that his father, as was generally the case with the Scottish peasantry, was a great reader of the Bible at home. A constant attendance at church would also contribute to the result.

However all this may have been, it was observed with astonishment, that when blind Alick was a man, and obliged, by the death of his parents, to gain a livelihood by begging through the streets of his native town of Stirling, he knew the whole of the Bible, both Old and New Testaments, by heart!

This prodigious extent of memory naturally attracted the attention of many persons in good circumstances, and recommended him to the poor presbyterian townfolk; so that Alick not only had his limited wants very readily supplied, and lived an easy mendicant sort of life, but was looked upon by all as one of the wonders of the place, and was noticed by men of science and learning.

The late professor Dugald Stewart once expressed an intention of questioning blind Alick, and examining this phenomenon of the human mind. That acute metaphysician might have elicited some curious facts, but we believe the interview never took place. Many persons of education have, however, examined Alick, and have invariably been astonished at the extent of his memory. You may repeat any passage in Scripture, and he will tell you the chapter and verse; or you may tell him the chapter and verse of any part of Scripture, and he will repeat to you the passage, word for word. Not long since a gentleman, to puzzle him, read, with a slight verbal alteration, a verse of the Bible. Alick hesitated a moment, and then told where it was to be found, but said it had not been correctly delivered; he then gave it as it stood in the book, correcting the slight error that had been purposely introduced. The gentleman then asked him for the ninetieth verse of the seventh chapter of Numbers. Alick was again puzzled for a moment, but then said hastily, "You are fooling me, sir! there is no such verse—that chapter has only eighty-nine verses." Several other experiments of the sort were tried upon him with the same success. He has often been questioned the day after any particular sermon or speech; and his examiners have invariably found, that had their patience allowed, blind Alick would have given them the sermon or the speech over again.

Another extraordinary part of this mendicant's memory is shown in the manner in which he recollects the sounds of voices. A Scottish gentleman, who had formerly frequently

* A Scottish diminutive for Alexander.

amused himself with the old man (Alick) has much dry, shrewd humour) but who had not been at Stirling for many years, happened lately to visit that town. He met Alick taking his daily walk, and accosted him. "I should know that voice," said the blind man, "but it is not so Scottish as it was—you will have been living among the Englishers." Alick was quite correct: the gentleman had been living for a long time out of Scotland, and had partly lost his vernacular accent.

Blind Alick lives alone, and whenever he quits his humble apartment he locks the door, and carries the key with him in his hands. This key, which is old-fashioned, and of rather an extraordinary size, is always in his hands while he is abroad. He is indeed never seen without it, and while talking or answering the questions which are so frequently put to him, he rubs the key backward and forward in his hands, or shifts it from one hand to the other. A curious discovery was accidentally made, that by taking this key from him his memory became confused, and its wonderful current soon stopped.

Several experiments have been made to ascertain this fact, and one recently by the gentleman whose change of accent Alick had detected. He took the key as if to examine it, and continued to interrogate the beggar as to different passages of Scripture, &c. Alick's responses came more and more slowly, and then incorrectly, until he entreated the gentleman would return him his key, for he could not command his memory without having it in his hands. From this, ignorant persons have almost been inclined to look upon blind Alick's key as a talisman, or something magical; though the fact will only suggest to the philosophic mind the force of habit, and the mysterious though natural association existing between our mental faculties and material things and circumstances. In much the same manner an old Italian gentleman, (known to the writer of this article,) who was remarkable for his conversational powers, was invariably reduced to silence, and absence of mind, if any person took possession of a particular chair in a particular part of the room, which he had been accustomed to occupy for a long series of years. It was in vain to press him with the subjects of conversation, in which his heart most delighted, and on which he was habitually most eloquent—there was scarcely a word to be obtained from Don Felix until he was restored to his wonted seat.

Blind Alick's memory has not only resisted the encroachment of old age, but, what is generally still more destructive to that faculty of the mind, the impairing effect of strong drinks.

Blind as he is, Alick is so well acquainted with every turn and corner, with every ascent and descent in Stirling, that he requires no one to guide him: he dispenses even with the services of a dog, that useful, sagacious, and faithful attendant on the poor blind. His favourite walk is round the precipitous rock on which Stirling Castle is built, where in many places a slight deviation from the path would cause a broken neck or broken limbs. There, however, he goes, day after day, and on the sunny side of that height the curious traveller is pretty

sure to find blind Alick, with his key in his hand.—*Penny Mag.*

Lapland Stockings.—The numerous species of sedge (called by botanists *Carex*) are applied to a variety of useful purposes. In Herefordshire, for instance, sedge is used for tying young hop-plants to the poles; in Cambridge for lighting fires; and every where for making common chair-bottoms. In Lapland, however, it has a much more important office, as will appear from the following passage translated from Linnaeus by Mr. Curtis. The great Swedish botanist is speaking of the *Carex acuta*:—"Thou wilt wonder, perhaps, curious reader, in what manner human beings are capable of preserving life during the intense severity of a winter's frost in Lapland, a part of the world deserted on the approach of winter by almost every kind of bird and beast. The inhabitants of this inhospitable climate are obliged to wander with their rein-deer flocks continually in the woods, not only in the day time, but through the longest winter nights; their cattle are never housed, nor do they eat any other food than liver-wort; hence the herdsmen, to secure them from wild beasts and other accidents, are of necessity kept perpetually with them. The darkness of their nights is, in a degree, overcome and rendered more tolerable by the light of the stars reflected from the snow, and the aurora borealis, which in a thousand fantastic forms nightly illumines their hemisphere. The cold is intense, sufficient to frighten and drive us foreigners from their happy woods. No part of our bodies is so liable to be destroyed by cold as the extremities, which are situated farthest from the heart; the chilblains of the hands and feet so frequent with us in Sweden sufficiently indicate this. In no part of Lapland do we find the inhabitants affected with chilblains, though, in respect to the country, one would expect them to be peculiarly subject to this disease, especially as they wear no stockings, while we clothe ourselves in one, two, and even three pair. A Laplander preserves himself from the violence of the cold in the following manner: he wears trousers made of the rough skin of the rein-deer which reach to his ankles, and shoes made of the same material, the hair turned outward; this grass (the *Carex acuta*) cut down in the summer, dried, rubbed between the hands, and afterwards combed and carded, he puts into his shoes, so as not only wholly to enwrap his feet, but the lower part of his legs also, which, thus defended, never suffer from the severest cold; with this grass he also fills his hairy gloves to preserve his hands; and thus are those hardy people enabled to bear the frost. As this grass in the winter drives away cold, so in the summer it checks the perspiration of the feet, and preserves them from being injured by stones in travelling, for their shoes are extremely thin, being made of untanned skins. It is difficult to learn on inquiry, what the particular species of grass is which is thus in request with these people, as some use one sort, and some another. It is, however, always a species of *Carex*, and we understood chiefly this." The liver-wort mentioned in this quotation is the rein-deer

lichen, the *Lichen Rangiferinus* of Linnaeus, but now called *Cenomyce Rangiferina*.

ENGLISH TEMPERANCE STATISTICS.

In the Burlington Gazette of the 25th ult. is a notice of a lecture recently delivered in that place by Dr. Piny Earle, and the following is given as an accurate abstract of his testimony in reference to the subject of temperance, the result of his own investigations.

Quantity of wine imported into Great Britain for consumption in 1830, 6,628,496 galls. Beer for which duties were received 279,912,340 do

Spirits " " 27,720,050 do

This is exclusive of all the beer brewed for private consumption, and of the wine and spirits smuggled into the country.

During the year ending January 5, 1837, the quantity of spirits on which duty was received, was 31,822,178, being an increase over 1830 of 4,102,125 gallons.

In 1830 the revenue from spirituous liquors was	£8,265,526
" " " malt	3,436,272
" " " beer	2,345,122
" " " hops	118,912
" " " wine	1,524,177

On licenses for brewing and selling liquors	848,496
" Tobacco	2,924,266

Total,	19,462,744
Total exclusive of tobacco,	16,437,478

or about 80,000,000 of dollars in round numbers.

In 1830, there were in Great Britain 169 breweries, and 68,155 retailers of intoxicating drinks.

In Dublin, the number of licenses for retailing spirits was, in 1824, 808; 1825, 1074; 1826, 1400; 1827, 1714.

In Clonmel (Ireland) a village of 1700 inhabitants, the number of licenses was, in 1811, 64; in 1833, 129. In Clare Morris, 800 inhabitants, and 50 licenses! In another village, containing but 61 houses, there were 26 licenses!

Fourteen of the "gin palaces" of London, entered in one week	Men,	142,468
	Women,	108,593
	Children,	18,391

Arrested in London for intoxication,

In 1831, men	19,748	women	11,605
1832, " "	20,304	" "	12,332
1833, " "	18,268	" "	11,612

"At least thirty thousand persons die annually from drunkenness in Great Britain."

Of 40,000 persons who applied for relief to the "Mendicity society" of London, the cases of but 800 only were such as to merit investigation, and of them it was found that but 237 actually required assistance.

In 1833, the same society was applied to by 21716 mendicants. Of these only 1040 could give an account sufficiently plausible to merit an inquiry, and but 839 required assistance.

London was divided into districts for the purpose of making investigations upon several points. In one small district of 325 families

visited, 200 families attended no place of worship,

In another of 661, 573 did not attend.
 " 927, 549 "
 " 489, 367 "
 In 46 districts, 19,365, 12,200 "

In these districts there were 4000 families without bibles, and 2744 persons who could not read.

In London, there are over 640,000 people who attend no place of worship.

Disasters at Sea reported in the year 1840.

A record of disasters at sea has been kept at the office of the American Seamen's Friend Society, during the year past, as in former years. Such only have been noted as have resulted in the total loss of the vessel. The greater part of them were wrecked on the coast of the United States, and the most of them were American vessels. The following is the result:

Ships and barques -	-	-	-	67
Brigs -	-	-	-	120
Schooners -	-	-	-	233
Sloops -	-	-	-	14
Steamboats -	-	-	-	6
Class unknown -	-	-	-	81
Total -	-	-	-	521

Of these there were lost toward the close of the year 1839, principally in the month of December, but reported in this year 212

Lost in January -	-	-	-	20
February -	-	-	-	26
March -	-	-	-	31
April -	-	-	-	22
May -	-	-	-	19
June -	-	-	-	9
July -	-	-	-	15
August -	-	-	-	17
September -	-	-	-	14
October -	-	-	-	44
November -	-	-	-	34
December -	-	-	-	4
Time not ascertained -	-	-	-	54

By these disasters many lives were lost; 684 have been ascertained, and in regard to many others, the crews were missing, and in all probability perished with the vessel. Added to this, 39 vessels have been reported as missing during the year, which, in all probability, went to the bottom, with all their crews. These statistics exhibit in some faint degree the perils of the sea, and teach us, in most emphatic language, that what we do for sailors should be done quickly.

A Profitable Prison.—Governor Shannon, in his late message to the legislature of Ohio, gives the annexed account of the State Penitentiary—"It appears to be conducted prosperously by its present warden. The total cash receipts for the year ending November 30th, are stated at \$44,000. Total cash payments, \$27,000. The entire earnings of the institution during the year amount to \$52,000, above all expenditures for superintendence, and so forth. The number of convicts on the 30th November was 488. But four deaths have occurred during the year."

The following beautiful lines are offered for insertion in "The Friend."

Lines suggested by reading the Journal of the late Daniel Wheeler.

Lone pilgrim from a foreign strand,
 Why soughtest thou our home?
 Did visions lit before thy eyes
 Of pearls deep hid 'neath western skies,
 Tempting thee far to roam?

O glory lit her magic wand
 To steel thy heart and nerve thy hand?
 Thou warrest not for these—

"The 'sandal shoon and scallop shell'"
 The voice that led the shepherd train,
 The light that shone on Bethlehem's plain,
 Upon thy spirit fell.

The unerring guide, 'mid storm and breeze,
 Thy polar star on trackless seas.

To where the vast Pacific rolls

It pointed, from the Neva's shore,
 To many a bright and coral isle.

That in their palm-leaf shadows smile,
 Strewn the sunlit waters o'er,

Bearing, wherever touched thy prow,
 Like Noah's dove, the olive bough.

The branch of promise to a race
 That, like the wandering Gentiles old,
 Had reared, mid mental darkness thrown,
 Their altars, to a God unknown,

Nor knew the Shepherd's fold:
 The Sun of Righteousness that brings
 Healing and virtue on his wings.

And thou didst bear thy mission well,
 Meek champion of the cross!

The world was all shut out to thee,
 Its pride, its pomp, its vanity,

Counting them but as dross,
 To that rich boon to duty given,
 The joys of faith, the hopes of Heaven.

I love to trace, with fancy's eye,
 The "Freeling's" snowy sail,
 Skimming, whilst winds and waters rare,
 Like ocean bird, the crested ware,

The calm, the storm, the gale,
 Bearing thee on the isles that lie,
 Like emeralds, 'neath the orient sky.

And where the proud Pacific Queen*
 Stretches her coral strand,
 While sultry breathes the tropic air,
 With reverend mine and gray locks bare,

methinks I see thee stand,
 Teaching, like Paul at Ephesus,
 To dusky crowds that round thee press.

I list thy mild persuasive tones,
 Thy word of fervent prayer,
 That He, who led his Israel band
 From Egypt to the promised land,

Would shower his influence there,
 Till knaves should bow, and isles should sing
 Beneath the shadow of his wing.

And gentle hearts shall mourn for thee,
 On many a distant shore,
 Oft, oft recall through memory's ray,
 With tears, the lonely pilgrim gray,

Who, spirit-guided, far away
 The gospel tidings bore—

Tidings more prized than wealth untold,
 Golconda's gems or Ophir's gold.

And yet why should we mourn
 For thee, the lost to earth?
 Fallen as the sere and yellow leaf,
 Cut down with summer's ripened sheaf,

Far from thy household hearth,
 With the good corn in mercy gathered,
 In heaven's own holy garner treasured.

Thou hast not passed away
 As chaff before the wild wind driven;
 Thy life has many a lesson taught,
 Thy death with deep instruction fraught

To those who trust in heaven:
 A guide upon Time's stormy sea,
 A beacon for eternity.

* Tahiti.

Colouring Marble.—The art of colouring marble, so as to give it the richest and most beautiful tints, has been recently carried to great perfection in Italy, by M. Ciceri. A solution of nitrate of gold penetrates about the twelfth of an inch; it gives a beautiful violet purple. A solution of verdigris gives a green colour; solution of dragon's blood also penetrates marble, giving it a beautiful red. It is penetrated by all alcohol tinctures of colouring woods, such as Brazil wood, Campeachy, &c. The alcoholic tincture of cochineal, mixed with a little alum, produces a very bright colour, which penetrates far into the marble, and makes it resemble the red marble of Africa. Orpiment dissolved in ammonia quickly dyes marble a yellow colour, which becomes more vivid the longer it is exposed to the air. The solvent which causes colouring matters to penetrate farthest into marble is wax. Verdigris, which has been boiled in wax, and applied to marble quite hot, penetrates to the extent of nearly half an inch, and produces a fine emerald.

A person accustomed to undress in a room without fire, and to seek repose in a cold bed, will not experience the least inconvenience, even in the severest weather. The natural heat of his body will very speedily render him even more comfortably warm than the individual who sleeps in a heated apartment, and in a bed thus artificially warmed, and who will be extremely liable to a sensation of chilliness as soon as the artificial heat is dissipated. But this is not all—the constitution of the former will be rendered more robust, and far less susceptible to the influence of atmospheric vicissitudes, than of the latter.—*Journal of Health.*

Book publishing in Cincinnati is an extensive business. The single house of Morgan & Co. has now in the press 80,000 volumes of Truman & Smith's school books. They keep five steam presses in constant operation. The Chronicle estimates the annual consumption of paper in that city, for school-books alone, at 5000 reams. These books are scattered all over the west, chiefly in exchange for paper. The house above named received 700 reams at once from the banks of the Holston, East Tennessee, in trade.

Important Invention.—Hall, a gentleman of great scientific ability, has ascertained that a woollen band or belt, if passed over two plain rollers, one fixed at the top of a shaft or well, and the other below the surface of the water, by turning the upper roller at the rate of 1000 feet per minute, the adhesion of the water overcomes its gravity, and a much larger quantity, as in the case of the common pump, is raised and discharged in a uniform and continuous stream. The inventor at once secured a patent for so valuable and important a discovery, and it is now in use in various noblemen and gentlemen's estates throughout the country, and may be seen in operation in the Portman market. It is likewise applied to the drainage of waste lands, mines, and coal pits.—*London Standard.*

SALVATION BY JESUS CHRIST.

Salvation is freely offered to mankind by Jesus Christ; nevertheless, multitudes are found disregarding the offers of mercy, and carelessly living in sin, or even pursuing earnestly a sinful course; notwithstanding sin always brings a measure of its own punishment in this world, and will most certainly, if it be not forsaken, bring everlasting punishment in the next. "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." "The wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God."

The Holy Scriptures assure us, that except mankind universally repent, they shall, without exception, perish. Let none, therefore, deceive themselves by imagining that, because they receive a portion of the punishment of sin in this world, they will escape the wrath of God in the next. When God pronounced grievous judgments upon the Israelites by the prophet Isaiah, because of their sins, he said, "For all this his anger is not turned away, but his hand is stretched out still." This was because the people turned not to him that smote them, neither sought the Lord of Hosts. None can escape the just judgments of God without repentance; and none who truly repent can willingly continue in the practice of sin. Sin becomes a grievous burden to the penitent; and if they through unweariness at any time fall into it, they are deeply humbled before God under the sense of their transgression; and cannot rest till, through renewed repentance and faith in Christ, they know the Lord to lift them up, by again giving them the evidence within themselves of the forgiveness of their sin.

John the Baptist said to the multitude that came forth to be baptised of him, and thus made public profession of their belief in the doctrine of repentance—"O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, we have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also, the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down and cast into the fire." As none, therefore, in that day, might hope to be saved because they were the children of Abraham, unless they brought forth fruits meet for repentance, and thus did the works of Abraham; so in this day, none may hope to be saved because they call themselves Christians, unless they bring forth fruits worthy of repentance, and follow Christ.

Let not any, therefore, who do not forsake their sins, deceive themselves by supposing that their sins are forgiven, even though they may have confessed them, and had absolution pronounced upon them; for God never gave to any man authority to pronounce absolution upon unrepentant sin, but he complained of such as pretended to it, saying, "From the least of them, even unto the greatest of them, every one is given to covetousness; and from

the prophet, even unto the priest, every one dealteth falsely; they have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace." "Therefore, they shall fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord." Such are but "blind leaders of the blind," who, Christ has said, "shall both fall into the ditch."

Some persons profess to deny the being of a God; but the unbelief of such does not make the faith of those who do believe void, or alter the fact of the existence of God; any more than a man shutting his eyes, and saying there was no such thing as the sun, would blot the sun out of the heavens. It would, indeed, prove the man to be a fool: and it is "the fool who has said in his heart, there is no God."

Others there are who assume that they are lost by an eternal decree, being predestinated to destruction, and that it is in vain for them to strive against sin. Thus, in their folly, these charge their destruction upon God, and madly persevere in the service of the devil. But the language of the Most High, to a people who turned to iniquity in former ages, was, "O Israel, thou hast destroyed thyself, but in Me is thy help." "Have I any pleasure at all that the wicked should die? saith the Lord; and not that he should turn from his ways and live?" "The Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." Others, again, remain in a sinful course, who yet acknowledge that sin makes them unhappy, and that it is their duty to forsake it; but they say, it is useless for them to try to do better while they are surrounded by evil example, and by persons who scoff at every thing good. But these excuses for not forsaking iniquity, and for remaining the servants of Satan, are merely his temptations, by which he strives to keep people in his service, in order that their portion may be with him in that awful state of suffering which shall be the reward of the wicked in the world to come; and which is compared to a lake burning with fire and brimstone, where the worm dieth not, and the fire is not quenched. These excuses will not avail in the day of judgment; for God is willing to give grace to all who seek it from him, sufficient to enable them to resist temptation. He "resisteth the proud, and giveth grace to the humble;" and his "grace is sufficient" for those who trust in him. The exhortation of Christ, who "endured such contradiction of sinners against himself," and who set us a righteous example, is, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him, which is able to destroy both soul and body in hell:" and he likewise added, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

There is no doubt that all, on serious reflection, desire peace to their immortal souls, both in this world and the next. Let them be wise, then, and seek it where it is to be found. It is not to be found in sin; for, "the wicked are like the troubled sea when it cannot rest,

whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked." It is the same Almighty Being who ordained that the sun should rise in the east and set in the west, who has ordained that there shall be no peace to the wicked; and it would be just as rational to expect the course of nature to be changed in accommodation to man's wishes, as to expect that peace can be attained while living in sin. Sin ever will bring trouble, and only trouble; for, "there is no peace, saith the Lord, unto the wicked!" May all constantly bear this in remembrance, and that "all unrighteousness is sin."

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." "By the fear of the Lord men depart from evil." "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil." Those who fear the Lord regard his law, both as it is recorded in Holy Scripture, and as it is revealed in their hearts; and obtain an inheritance in the new covenant of God; the covenant of life and of peace in Jesus Christ: for, "behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah [with all who turn unto the Lord.] I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people; and they shall teach no more, every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more."

This "law of the Lord" is written in the hearts of mankind by the Holy Spirit, or "Holy Ghost, whom," said Christ, "the Father will send in my name; he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When he, the Spirit of truth, is come, he will guide you into all truth." "And when he is come, he will reprove [or convince] the world of sin, and of righteousness, and of judgment." The operation of this Spirit on the mind of man is continually referred to in the Scriptures as essential to religion; and is described under a great variety of similitudes and terms, according to its diversified effects. The work of the Holy Spirit is ever to enlighten the mind, and to lead man in the paths of righteousness and peace. It is therefore called "light." "All things that are re-proved," says the apostle Paul, "are made manifest by the light: for whatsoever doth make manifest is light. Wherefore, he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Now, all have, at times, known sin to be made manifest to them, so that they have been convinced in their own minds that some things they were tempted to commit were offensive in the sight of God. And when they have neglected this warning, and have committed the sin, though no man might know of its commission but themselves, they have felt an inward consciousness that it was known unto God; and a secret fear—a dread has attended them, that their sin would "find them out," if

not in this world, at any rate in the next; and thus they have felt uneasy in their minds. All mankind may be boldly appealed to as having felt thus, at one season or other, though they may not hitherto have known what it was that thus secretly convulsed them of sin; it may have been as a light shining in darkness and not comprehended: for, said the evangelist John, "The light shineth in darkness, and the darkness comprehendeth it not." Let all know, however, that that which convinced them was the light of the Holy Spirit, the light which cometh by Jesus Christ. "In him was life, and the life was the light of men." This is the "true light, which lighteth every man that cometh into the world."

The object for which this light enlightens mankind, is clearly set forth by the apostle Paul, in the passage already referred to, and again in these striking expressions, "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face [or appearance] of Jesus Christ." And, "if our gospel be hid," he adds, "it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Precisely parallel to this testimony, is the spirit of the following declaration of Christ himself: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

The Holy Spirit is also spoken of in the Scriptures as the "grace of God." It is so called because this "unspeakable gift" is received through the mercy of God in Christ Jesus; and for his sake, not for our own, "lest any man should boast." On the same unquestionable authority, it is likewise declared, that it was through faith in this grace that the saints of old were saved. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "The law was given by Moses, but grace and truth came by Jesus Christ." The Psalmist addresses Christ in this prophetic language: "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

Thus, "the grace of God is given by Jesus Christ;" and this "grace of God that bringeth salvation, hath appeared to all men" (for all are thereby convinced of sin) "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar

people, zealous of good works." It is only through the help of this grace, which is sufficient to enable a man to overcome all evil, ("my grace is sufficient for thee," were the words of the Lord Jesus to Paul,) that he can know Christ to be his Saviour. For his name was to "be called Jesus," because he should "save his people from their sins." And "for this purpose the Son of God was manifested, that he might destroy the works of the devil."

Let none, therefore, remain in blindness, hating the light; or continue at enmity with God by wicked works: but may all believe in Christ, who is the "light of the world," "the way, the truth, and the life," and come unto the revelation of his grace, or good Spirit, manifested in the heart, as unto that by which, through faith therein, they must be saved, if ever they be saved at all. The words of our gracious Redeemer himself are: "I am come a light into the world, that *whosoever* believeth on me *should not abide in darkness*," "I am the light of the world, *he that followeth me shall not walk in darkness*, but shall have the *light of life*," "I am come that *they might have life*, and that they might have it more abundantly."

It was to this "light," or "grace," or "manifestation of the Spirit, given to every man to profit withal," that Christ, by many other similitudes, directed the attention of mankind, thus rendering this important doctrine plain to all sincere enquirers after the truth. He compared it to "a grain of mustard seed, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." For the seed of Divine grace, though easily overlooked in its first appearances, when not resisted, but suffered to prevail in man's heart, not only regulates the affections and unruly passions of men, but brings "into captivity every thought to the obedience of Christ."

It is also declared by the Saviour, to be "like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened;" because, when suffered to work, it gradually leavens the heart of man into its own pure and heavenly nature, until the whole becomes leavened or changed. This change is alluded to in Christ's conversation with Nicodemus, as being "born again"—"born from above, without which, it is declared, "a man cannot see the kingdom of God." It is that "treasure hid in a field, which when a man hath found"—when he has once become convinced of its divine nature and origin, and the glorious end for which it appears in his heart, viz: that through this medium God may "work in him both to will and to do of his good pleasure"—"he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field;" he prizes it as something exceedingly precious, as a pearl of great value, and willingly parts with every thing that may hinder his access to this inestimable treasure, or that may endanger its continuance in his heart: in other words, he renounces all his beloved lusts, and denies himself of every sinful gratification, that he "may win Christ."

Where Christ's dominion is thus established

in the heart, that sublime prophecy of Isaiah is fulfilled in the experience of the Christian: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end." "This is that spiritual kingdom or government for the coming of which Christ taught his disciples to pray: 'thy kingdom come, thy will be done in earth as it is in heaven;' and of which he declared, 'The kingdom of God cometh not with observation, neither shall they say, lo here! or lo there! for behold the kingdom of God is within you.'" "The kingdom of God is not in word, but in power." It "is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

The grace of God which brings salvation is, indeed, "the mystery which has been hid from ages and from generations, but now is made manifest to his saints, [and all are called to be saints,] to whom God will make known what is the riches of the glory of this mystery, which [says the apostle Paul] is Christ in you, the hope of glory." Those who rightly estimate this "unspeakable gift" will be solicitous to have their hearts made clean; for the heart in which Christ takes up his abode must be holy. "If a man love me," is the language of our blessed Redeemer, "he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." It is thus that the Christian becomes "the temple of the living God." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you: if any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

(To be continued)

First Annual Report of the Society for the relief of worthy aged indigent Coloured Persons.

The managers of "The Society for the Relief of worthy, aged, indigent coloured persons," in presenting their first annual report, remark, that the sufferers now claiming attention have long been overlooked, even by those ever ready to assist.

Being generally an unobtrusive and retiring class, their wants remained untold, and the sympathies of the public had not been awakened in their behalf.

It is the object of this society to ascertain the extent of distress, hitherto silently endured by this superannuated portion of our community, and by applying in their behalf to the humane and liberal, to alleviate their condition, and render the brief remnant of their days less gloomy and forlorn.

This society was organized in the winter of 1839. Although but struggling into existence, it affords the managers pleasure to state, that they have already been enabled, under Providence, to render much relief, and to ameliorate the condition of many found destitute and helpless. The liberal donation of one thousand dollars from a friend at the commencement, and the interest awakened by those acquainted with the entire destination of the pensioners, induce the hope that the requisite aid will be afforded.

Although the funds of the society are by no means adequate to supply the pressing demands, still they confidently trust that He who said to the impotent man—"take up thy bed, and walk," will further stimulate our Christian community to aid in this benevolent undertaking. It has been gratifying to observe the importance attached by the pensioners to the weekly visits from the members of the board. The notice, advice and kindness extended to them, have greatly stimulated to exertion. In many of their apartments, which at first presented a cheerless appearance, neatness and comfort are apparent. A spirit of emulation and exertion, which had long lain dormant, is revived. Unused to the voice of kindness, it has given a new impetus to that flickering flame of life almost expiring with neglect. Several of the pensioners, from exposure in early life, are the victims of severe diseases. Though most of these chronic cases are beyond the reach of medicine, the physical skill and sympathising attentions of our benevolent physicians, Drs. Fitch and Wagstaff, have been like the oil and wine administered by the good Samaritan. The limited funds of the society have not permitted the managers to increase the number of pensioners beyond twenty-five. The expenses in providing for them have been greatly decreased by procuring such employment as they are qualified for. Death has in four instances lessened our number. One of the first subjects introduced to our notice died suddenly at a very advanced age, being over a hundred, while two other pious pensioners, should they survive a little longer, will pass into another century. Administering to the relief of such, and rendering the closing scene of life comfortable, are the objects for which this society solicit the assistance of the charitable, and we cannot but feel that many will deem it not only a duty but a privilege, to be the instruments of relief. Thus following the example of Him, who, during his sojourn on earth, went about continually doing good.

Constitution of the Society for the Relief of Worthy, Aged, Indigent Coloured Persons.

I. The business of the Society shall be conducted by a first and second directress, secretary, treasurer, and twenty-five managers, all of whom shall be chosen by a majority of members.

II. A quorum, competent to business, shall consist of at least five members.

III. The board shall be divided into committees, whose duty it shall be to visit and relieve the applicants in rotation.

IV. No money to be bestowed—but assistance to be given in necessary articles at the

discretion of the visiting committees, and no person to be relieved who has not been previously visited.

V. The committee shall use their utmost endeavours to learn the real character and true situation of every applicant, and report to the board. Also the amount expended during the month, and the number of applicants relieved.

VI. The committee shall, according to their best abilities, and as opportunities may offer, endeavour to impress on the subjects of their benefactions, the necessity and importance of religion.

VII. The annual subscription of each member shall not be less than three dollars.

VIII. The first directress, if present, or, in her absence, the second directress, shall preside at all the meetings, or, if both are absent, one of the board of managers shall be appointed to take the chair.

IX. The secretary shall be expected to attend the meetings of the society, and shall be provided with books, in which shall be kept a true account. In her absence, a secretary pro tem. shall be appointed by the board.

X. The secretary shall receive all donations and subscriptions of this society, and shall keep regular accounts of the same.

XI. All drafts on the treasurer shall be signed by one of the officers and two of the managers.

XII. It shall be the duty of one or both of the directresses to visit, at least once a year, every pensioner, and ascertain that relief has been judiciously bestowed.

XIII. Each member shall keep a regular account of what she expends for each individual, and present, quarterly, for inspection to a committee which shall be appointed by the board—the one first named shall be considered secretary to the committee.

Contentment.—Every one must perceive, that an almost universal discontent with their condition pervades mankind. Every one is anxious to change his own state for another, in which he imagines he shall be more happy. Religion reverses this disorder of the mind, which springs from the corruption of our nature: it shows us our unworthiness on account of sin; and while it produces content with the place we are in, it makes us dissatisfied with ourselves; so that the state and external condition in which we are found, will have very little influence upon the mind. The man of the world is reconciled to his sins, and not to his state. The man of piety is in hostility to his sins, and reconciled to his state. The men of the world are always changing their state, and imagining a happiness which continually flies from them. It is the same in every period of life. In youth, the objects of the world not being tried, they think themselves at liberty to take excursions after happiness, and place it in the gratification of their passions. Weary of these, they become men, and affect a grave and dignified course; they then pursue riches, and aspire after grandeur and consequence, but soon find that these have their cares and anxieties. When they become old, they look with equal contempt upon both periods; for both appear

to them like a confused dream, that leaves nothing but a succession of images which have lost their charms. But piety will produce satisfaction with our condition, and prevent the indulgence of the passions. In fact, in every way and at all periods, it will preserve them; in youth, in manhood, and in advanced age. It will teach men that they have one solid good to obtain, and that time is short for obtaining it. Dejection and gloom can have no place in that man who, having spent his life in serving God, looks forward "to glory, honour, and immortality;" for he "runs without being weary, and walks without being faint." He has exchanged the vigour of youth for the full growth of the Christian, and is ready to say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."—*Robert Hall.*

Popular Reading.—Tell me what a people read—give me a full account of it, and I will give you a faithful sketch of their moral and intellectual character. Do those books and literary periodicals which are filled with tales and fiction constitute their intellectual repasts? Their minds, then, like their reading, will be light. The views of human nature presented in such works are generally erroneous. They do not inculcate the great principles essential to promote individual and public prosperity. Their philosophy of life, and of social interests, is erroneous; and, in its silent influences, injurious to the cause of morals, truth, and religion. The great defect of the light literature of the day, is its levity; it is too light. It is like chaff which the wind bloweth away. It neither disciplines the mind of the reader, nor enriches it with any valuable knowledge or principles. It merely excites sympathy and curiosity—and then seeks their gratification. The reading of such works will never make the mind vigorous, or the judgment sound and discriminating, or nerve the soul with sterling principles, and prepare it to meet the stern realities of life.

If the popular reading is to be improved and elevated—if the influences of fiction and romance are to be counteracted—it must be done by the people. They must individually bestow their patronage on such periodicals as disseminate truth and valuable information, and cultivate principles essential to the welfare of the community.—*Christian Observer.*

Men have loved Darkness rather than Light.—An amiable lawyer, after pushing his toilsome but successful course for many years, at last won a seat in congress. On his way to the meeting of that assembly, he was taken with a disease which at first did not seem alarming. A physician, with whom he was on terms of intimacy, went to see him. This physician was one who thought the soul of great value. He believed the disease one of those which flatter but destroy. He felt impelled to tell his friend so, and to ask after his preparation for crossing the river of death. The lawyer answered him that he could not

believe in Christianity. The doctor asked if he had ever investigated the matter. He replied that he had read such and such books on the subject, (naming over some five or six infidel authors,) and that he deemed this a sufficient research. Being asked if he had never read any thing on the other side, he confessed he never had. His friend told him that he deemed this a strange investigation, but would wish to hear the argument of his strongest confidence, that on which his hope leaned with the most quiet security. His answer was substantially as follows: "I can never believe in the darkness said to prevail over the land at the crucifixion of Christ. The strange silence of all writers except the evangelists, disproves the statement; particularly the elder Pliny, who devoted a whole chapter to the enumeration of eclipses and strange things, would surely have told us of this occurrence had it been true."

His friend, the physician, answered him with the following facts:—"My dear friend, permit me to tell you where you obtained that statement concerning the silence of contemporary authors, and the chapter of Pliny devoted to eclipses. You read it in the second volume of Gibbon's *Decline and Fall of the Roman Empire*. There would be some degree of force in the statement, were it not for one individual circumstance; that is, it is not true! A tree painted on paper may resemble an oak, but it is not an oak. There is not a word of truth in Gibbon's account, although the falsehood is polished. That which he calls a distinct chapter of Pliny, devoted to eclipses, seems to have taken your full credence. Pliny has no such chapter! It is only a sentence, an incidental remark, as it were. It consists of eighteen words. I will repeat them to you, if you wish to hear them. 'The import of the remark is, that 'eclipses are sometimes very long, like that after Cesar's death, when the sun was pale almost a year.' A man hears of many things which he does not write. Pliny does not mention the darkness, but Celsus does, and so does Thallus, and Phlegon, Origen, Eusebius, Tertullian, and others, some of them Christians, and some of them pagans. (The reader can see Home's Introduction, vol. i. chap. ii.) 'I am sorry you took the word of that author, splendid as were his talents, for he sometimes penned falsehood without scruple, if religion was his topic.'

The sick man was silent—fell into a long, deep reverie,—after a few days he said to a relative, "If what I read in youth gave my mind a wrong bias, I suppose I must abide the consequences, for I cannot investigate now." He fell into convulsions, and died.

Reflections.—Poor man! The truths of the gospel and the history of the Testament were presented to him, and he turned away. He read a statement against the Bible, made by a modern historian who hated Christianity, and he received it at once, without asking further! He took hold on a falsehood, without one moment's delay or hesitation, relied upon it, and continued to believe it for twenty years, never asking after further testimony! Surely *men love darkness rather than light*. Ten thousand truthful facts were before him and around him, on the page of history,—they favoured Christianity, and he did not observe or remem-

ber them. The first historic lie he met satisfied him. It seemed opposed to revelation.—*Cause and Cure of Infidelity.*

The Alpaca.—An attempt is making to naturalize in Great Britain an animal of the lama tribe, called the alpaca, a native of the Cordillera or mountain districts of Peru. Its wool is of extreme fineness and exceedingly valuable. Importations of it have already taken place to the amount of three millions of pounds, and manufactured. The fabric is said to be equally fine with silk. An English print says of this animal:

"It is used as deer in the parks of the Spanish grandees in Peru, and its flesh is equal to any venison. Some are white, others brown and mottled. The alpaca does not perspire as sheep do, and therefore requires no shearing, which will be an immense saving to the Scotch farmer; and the heavy coat of wool on his body (fine as silk) is sufficient protection in Peruvian mountains, where deluges of rain fall four months in the summer season. The alpaca lives under the line of perpetual snow, which proves that a cold climate is congenial to them even in winter. It feeds on "zcho," a kind of withered grass which grows on all mountains above a certain altitude—proving that they will exist where sheep will not. Supplies of the animal were at Glasgow for sale.

The Population of Great Britain.—It appears from the second annual report of the Registrar General of births, deaths, and marriages in England, in 1840, that the population of England and Wales, was, on the 1st of January, 1839, 15,666,800. The entire population of the United Kingdom was then about 27,267,844. It is supposed now to amount to 27,774,200, of whom 6,080,000 are between the age of 20 and 60. The population of Ireland is 32 per cent. of the entire population. France contains about 34,370,000 inhabitants.

Largest Volcano in the World.—From communications just made to the Geographical society, it appears that Kima, a burning mountain in Owhyhee, one of the Sandwich Islands, has a crater of more than nine miles in circumference, and lately threw forth a lake of liquid lava one mile long by half a mile broad, emitting intense heat, and glowing with extreme brilliancy.

THE FRIEND.

FIRST MONTH, 9, 1841.

The original essay on our first page, "Observations on Historical Reading," by E. L., we are desirous to commend to the perusal and close consideration of our readers. The subject discussed, and the object which the writer has in view, are of deep interest to the Society of Friends, and especially in regard to the rising generation. The choice of books for our children to read is of immense importance, and with reference to those proper to

be introduced into our seminaries, we have long thought very serious difficulties presented in the selection. We moreover have believed, that the religious training and habits of thought which obtain in the best regulated portions of our Society, would constitute an important ingredient in the qualifications of one otherwise fitted for the task, of producing a historical work for the use of schools, which would not only be acceptable to Friends, but to the liberal and seriously minded among those not of our fold.

We congratulate the friends of liberal education, and particularly those interested in the prosperity of Haverford School, on the recent accession to the funds of that institution of the sum of *twenty thousand dollars*, the munificent donation of Nathan Dunn. This generous act, we trust, will place that excellent establishment on a basis which, with the wisdom and sound discretion in the administration that we may reasonably anticipate, will be solid and permanent.

The article entitled "Salvation by Jesus Christ," in part given to-day, and to be concluded next week, is a reprint of tract No. 65 of the Philadelphia Tract Association of Friends. It seems to us a plain, practical, and scriptural exposition of the spirituality of Christian doctrine, including solemn exhortation, invitation, and warning, which might profitably occupy a place on our pages. It may be well to add, that individuals disposed to be active in the spread of sound principles, can supply themselves at small cost with copies of this and many other valuable tracts, at the depository, No. 50 North Fourth street.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigues, No. 185 North Seventh street, and No. 41 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Edward Yarnall, southwest corner of Twelfth and George streets, and No. 39 Market street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the Month.—William Hillis, Frankford; Joel Woolman, near Frankford; Edward B. Garrigues, No. 41 Market street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

DIED, at Burlington, N. J., on the 25th ult., in the 81st year of her age, LYDIA HOSKINS, daughter of John Hoskins, the elder, late of the same place. She was an approved minister in the Society of Friends for upwards of sixty years.

—, at his residence, near Corwensville, Clearfield county, Pennsylvania, on the 9th of the 12th mo. 1840, CALER BAILY, in the eighty-second year of his age. The deceased was a member of Centre Monthly Meeting, in unity with the ancient yearly meetings of Friends.

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The Turkish Ramazan and Bairam at Constantinople.

In a late number of *Littell's Select Reviews*, is an article taken from a British Magazine, in relation to "Travels in the East," by Horatio Southgate, an American. The following is a part of it. The Mahometan religion, it is remarked, has in its *Ramazan* an equivalent for the *Lent* of the church of Rome; and it has also its carnival, or feast of *Bairam*, corresponding to the Easter feast.

During the *Ramazan*, while the poor must labour as usual, and fast in addition, the rigidly devout frequent the mosques, and read the *Koran*; but the far greater number satisfy their consciences by sleeping until the evening gun announces that the fast is concluded for that day. The following picture of the longed-for hour of sunset will afford our readers a fair specimen of Southgate's descriptive style:—

"In the city, the hour of sunset is the most interesting of the day. As the sun declines, the whole Mussulman population seems suddenly to awaken. The cafés, which, during the day, are abandoned to the Christians, begin to be filled with Turks, who may be seen sitting with their *tchibouks* in their hands, silently awaiting the sound of the evening gun. The streets, in their own quarters, are thronged with them hurrying in every direction with unusual alacrity of movement. The bake-houses are beset with customers. The confectionaries, arranged and decorated with extraordinary care, display their choicest delicacies. A multitude of eager inquiries are gathered before the windows of the little apartments connected with many of the mosques, in which clocks are set exactly indicating the hour. Neighbour is seen gathering the same information from his neighbour. The harbour, as indeed is usual at this hour, is thronged with hundreds of caïques, shooting towards every landing-place along the Golden Horn. All this movement is without noise. It is only when the suspense is broken by the distant roar of the sunset gun that tongues are unloosed. And even then there is no clamour of vociferation. Approaching by water at the moment, one hears no other sound of festi-

city than a busy hum rising from the rejoicing city.

"As the twilight deepens the illumination begins. For this purpose preparations are made before the commencement of the fast, by suspending cords between the minarets of the mosques. Upon these cords, figures, formed by lamps arranged in various shapes, are let out. These, however, appear only on particular nights. The common illumination consists in nothing more than rows of lamps around the little galleries of the minarets, from which the Muezzin calls to prayers. The 21st of December, or rather the 13th of *Ramazan*, was the birth-day of the Sultan. The solemn stillness of the fast was broken at each hour of prayer during the day by the roar of cannon, and at night the whole city presented a gay scene of rejoicing that had never before appeared. Every ship in the fleet was gorgeously illuminated by lights at the portholes, and along the rigging. In front of the *admiralty* were displayed illuminations in the form of anchors, vessels, and other shapes appertaining to seacraft. Along the bridge which had lately been thrown across the harbour were lines of lamps, which produced a singular and most brilliant effect when viewed from the water. Between the minarets of the mosques, were swinging glittering forms of various descriptions: here a huge crescent; there, among the noble spires of the Sulimaniéh, the words *YA OSMAN, O Osman*, in characters of monstrous size; in the beautiful temple built by the Sultan, a barge formed by lights of different colours, and of the same shape and size with that which ordinarily conveyed his majesty.

"But all this splendour was eclipsed by the magnificence of the Bosphorus. Along both its banks, through the greater part of its whole length from the city to the Black sea, palaces, *kiosks*, cafés, and private dwellings, were bathed in glorious effulgence. The whole appeared like one immense spectacle, and it seemed at the moment the very fulfilment of some early dream of Oriental magnificence. The effect of every part was heightened by the excessive darkness of the night. The rows of lamps around the minarets seemed to hang like golden bands against the sky. The figures swinging above the mosques appeared as if resting unsustained in mid-air. The brilliant line of the bridge and the glittering shapes of the frigates seemed, while the objects themselves were hidden, like the work of enchantment. The streets were also lighted, though more sparingly. The cafés were thronged. In some, story-tellers were amusing the crowd. In others, music, though, like its sister art, forbidden by the harsh law of Islamism, was beguiling the hours of the night. A rare favour was granted to the population on this anniversary of the Sultan's birth. The streets

were open throughout the night, and I availed myself of this unwonted act of royal benignity to spend the greater part of it amidst the scenes that I have described.

"On all the nights of *Ramazan*, the principal streets were dimly lighted and the interior of the mosques brilliantly illuminated. The Mahometan liturgy contains a special service for *Ramazan*, which is performed by night in the mosques.

"This splendid season of humiliation closed at sunset on the 7th of January, when the first day of the tenth month, the month of *Shaval*, began. The approach of the feast was announced, as the fast had been, by the discharge of cannon several hours before evening. From this moment universal joy began to prevail. The spacious courts of the imperial mosques were thronged with crowds of Mussulmans in greater agitation than I had ever before seen at a Turkish assemblage. Urchins were running in every direction, crying *Bairam, Bairam*, with as merry a voice and face as lads of our western world exhibit when just released from the imprisonment of the school-room. The poor were enforcing their appeals for charity by the magic word *Bairam*—one, doubtless, of tried potency in opening hearts and purses."

"The Mahometan fasts are considered of divine obligation; the feasts are optional; nor are they noticed in the *Koran*. The religious ceremonies connected with these festivals are conducted with great splendour; the Sultan, (the successor of the Prophet,) and all the great officers of state assisting in them. The regal part of the ceremony, imposing though it be, is less interesting than the popular rejoicing and festivity which, from the court, spreads to every class and condition of the people.

"On the first day, the Call to Prayer at the five canonical hours was followed by a salute from the fleet. During the whole of the first feast, and the first three days of the second, shops were shut and all labour suspended. The entire Mussulman population was poured into the streets. The cafés were thronged. Every man, woman, and child, appeared in a new dress. The white urbans were never so clean and neatly plaited. Turkish females, in groups of five or six, with their children, in the gayest and richest dresses, strolled through the streets. Friends visited friends, and wished them a happy *Bairam*, or embraced them as they met without, kissing each other on both cheeks. The inferior paid the same deference to the hand of his patron or superior. Effendis on horseback, and ladies in arabas covered the bridge between Stamboul and Galata. Strolling players performed with impunity on the highways. The sellers of sweet-meats proclaimed their delicacies, and the beggars

again plied their importunities in the name of *Bairam*. There seemed in the very word an incentive to mirth and light-heartedness. Yet all was quiet. There was no boisterousness, no indecorum, no extravagant merriment, no loud laughter, much less those contentions, and habbings, and wounds without cause, which are the invariable accompaniments of our more civilized festivities. The reason of the difference is to be found in the habitual moderation and self-command of Turks, and in the absence among them of the grand source of the woe and sorrow which generally follow our own seasons of hilarity. Special care is exercised by the Turkish authorities during Bairam to keep Mussulmans from the groggshops, which I am sorry to add, are chiefly tenanted by Christians. The only part of the population which give free vent to their mirth are the boys. You may see them riding double on donkeys, racing on horses, or turning on swings, of which there are at least four kinds in use at Constantinople. You may see them playing and tumbling in the courts of the mosques, firing crackers, and eating sweetmeats as New England boys do on the fourth of July.

"Another feature of the Bairam is too strongly indicative of the present spirit of Islamism to be omitted. A Turk is never more a Mussulman than during his feasts and fasts. He seems then to be recalled to himself and his religion. However negligent in his devotions he may be through the rest of the year, he seldom, if ever, neglects the extraordinary services which these seasons bring with them, or remains unaffected by the spirit which every where prevails. If he has formed acquaintance with unbelieving Franks, he is apt at these times to keep aloof from them. If he is a bigoted Mussulman, his bigotry is deepened. An old and respectable Christian of Constantinople informed me that until within a few years antecedent to the time of which I write, Christians always felt themselves in jeopardy during the Ramazan and Bairam, and went as seldom as possible into the streets. Those times, every one knows, are changed."

EFFECTS OF FREE AND SLAVE LABOUR.

From the Philanthropist, published at Cincinnati, we learn, that C. M. Clay had been elected to the Kentucky legislature in opposition to R. Wickliffe, Jr. Previous to the election, the latter made a speech, in which he assailed Mr. Clay on account of his opposition to the movement for the repeal of the slave importation law, and denounced him as an abolitionist. C. M. Clay afterwards published, in a pamphlet, a review of the speech, from which is extracted the following. The sentiments and admissions therein contained, are interesting as coming from such a quarter. Honestly carried out, they would soon rid the land of the curse of slavery.

R. Wickliffe calls me to account, and would hold me up to public odium and indignation, because I "dared" to discuss the merits of slavery. When the question is, shall we increase or decrease the number of slaves—what

else remains to be discussed but the merits of slavery? Yet I am not a slave,—I dare do all a man may dare. Thanks to liberty, I shall yet speak, though all the world be deaf. I may speak,—advisedly, calmly, honestly, boldly,—one freeman to another,—speak as one who plants his foot upon the right, feeling that he who falls for his country, most gloriously falls. I declare, then, in the face of all men, that I believe slavery to be an evil,—an evil, morally, economically, physically, intellectually, socially, religiously, politically,—evil in its inception, in its duration, and in its catastrophe,—an unmixed evil, without palliation or defence, save in necessity. Still, I am no emancipationist, far less an "abolitionist;" but like nine tenths of the slave-holders, in all the world, rest now where I was in the beginning. In fact, like them, I know not what to do; partly because there is something in the hearts of all men which teaches them "his better to 'bear those ills we have, than fly to others we know not of.'" Yet still it is an evil! That which distinguishes this age above all preceding time, is the invention of steam-power, and its application to machinery. The world is teeming with improved machinery, the combined development of science and art. To us, it is all lost; we are, comparatively, living in centuries that are gone! we cannot make it, we cannot use it when made. Ohio is many years younger; possessed of fewer advantages than our state, the next census will give her perhaps thirty members, whilst Kentucky will probably be struck down to twelve members of the national legislature. Cincinnati has manufactures to maintain her; last year she put up 1000 houses. Louisville, with superior natural advantages, as all the world knows, wrote "to rent" upon many of her houses already made. Ohio is a free, Kentucky a slave state. Upon the sand-hills of New England, where once grew junipers and black-jacks, are now villages, manufactories, meadows, wheat-fields, all the comforts, many of the luxuries of life. In the south, where cotton and tobacco once rewarded the husbandman, can now be seen sterile pine groves, clay banks, and naked rocks; the crab-tree and mullein now struggle into life, where once luxuriant grew the walnut and the vine. New England is cultivated by whites—Virginia by blacks. The glory of the Old Dominion has departed, and New York has become the *Empire State*.

Our autumn forests are illuminated with the camp-fires of the emigrant, as he leaves the home of his youth and the graves of his ancestors for ever, to seek in the far west a more congenial soil in the untamed wilderness. A single puny woman, a thin-visaged wife, ragged children, his dogs, and his gun, are his only household,—there, there, Mr. Wickliffe, are the "*rivals of slave labour*." Tell me not of England, with a territory not much larger than Kentucky,—a mere speck above wide ocean's waves; there she stands, amid the wreck of centuries, the queen of the world, and the mistress of the seas; the palladium of liberty; the moral and intellectual light-house, upon which are fixed the eyes of ambition's storm-worn wanderers of every people, from the rising to the going down of the sun; the lawgiver of nations, the impersonation of civilisation, and

of the infinitude of the human mind. Were I not an American, would I were an Englishman! What, then, are the secret fountains of her glory? Her liberty and her machinery. The renown of her statesmen and orators is only equalled by the genius, the taste and the skill of her *mechanics* and *workmen*. She holds the accumulated population of centuries; we feed upon a virgin soil, yet old age and the traces of dissipation are visibly traced upon the features of our youthful mother; while England, old England, wears her virgin bloom unimpaired, ever brightened into youth and loveliness by time itself! The comparison is painful; I pursue it no more! Every slave imported drives out a free independent Kentuckian. On almost every farm you will find many a house as good as that in which the proprietor lives, untenanted and falling to ruin and untimely decay. The day is come, or coming, when every white must work for the wages of the slave—his victuals and clothes—emigrate, or die! My sympathies are for the white man,—bone of my bone, and flesh of my flesh,—his industry, independence, and comfort, are the strength, the wealth, and glory of the state.

This act is no new thing in the legislation of the country. When Virginia was a colony of the British crown, she sternly remonstrated against the importation of slaves into her borders. In 1798, she passed a law, in force now in this state, forbidding the bringing in any slave from a foreign country, or who had been imported into the United States since the first of January, 1798. The Constitution of the United States gives congress the power to prohibit the importation of slaves into any of the states after the year 1808. In 1815, Kentucky passed a law similar to that of 1833. The thirteen original states were all slave states; the most of them have gradually thrown off the disease. There is nothing in Kentucky to make slavery eternal; nothing in the climate, nothing in the soil, nothing in the circumstances by which we are surrounded. I have not made up my mind that slavery shall exist here for ever; revolutions in time must and will come. Let us not be of those who, having eyes, see not, and ears, hear not. God grant that we may avoid the dreadful remedy which some of the states have made up their mind to bear—slavery, till extermination shall give to the whites or the blacks entire supremacy.

Kentucky is in the midst of the states; her destiny is more intimately bound up in our federal government than that of any other in the Union. If the Union is dissolved, we must become a border state, a province in importance, whether we attach ourselves to the north or to the south; but while the Union lasts, we stand as mediators between the north and south. Not entirely a free state, yet having so few slaves as not to identify us with the south as a matter of necessity, a million of gallant Kentuckians will have no mean influence in the councils of the nation.

But if we pursue the plan prepared by R. W., repeal this law, and receive all the surplus vigorous population which may be thrown upon us till the whites are thrown into a minority,—our strength and influence are gone, our locks are short, the star of our glory will have set for ever. Pause, my countrymen, now, ere it

is too late! Have you made up your minds to leave your posterity under the certain determination that the time must come when their lives shall depend upon the extermination of their natural enemy, or go down in *blood and dishonour* for ever! Do not, I beseech you, repeat this law; set not your faces against the civilisation and moral power of the whole world.

For "The Friend."

At a stated meeting of the Philadelphia Association of Friends for the instruction of poor children, held 1st month, 4, 1841, the following officers were appointed for the ensuing year:—

Clerk, Joseph Kite; Treasurer, Benjamin H. Warder.

Managers.—Benjamin H. Warder, George M. Haverstick, Marnaduke C. Cope, John M. Whittall, Joel Cadbury, Joseph Kite, James Kite, Elihu Roberts, Samuel Scattergood, Lloyd Baily, Nathaniel H. Brown, Josiah H. Newbold.

MANAGERS' REPORT.

To the Philadelphia Association of Friends for the instruction of poor children.

Pursuant to a requisition of the constitution, the managers present their annual report.

The school for coloured girls, and that for infant children have continued to receive the attention of the board; and they trust the intentions of the association have met with that encouragement as to call forth its continued efforts towards the class of children who are now brought under their notice. The same teachers have charge of the schools who were engaged in that service last year. To their industry and perseverance we are greatly indebted for the general good order and improvement which are perceptible in many of the pupils on the semi-monthly visits, which have, for the most part, been regularly made and reported upon during the past year. The number of girls who have been admitted since last report, is 53; of whom 13 are readmissions. The class list is at this time 58; the monthly average attendance has been 36; showing an increased desire on the part of those for whose benefit it is designed, to avail themselves of the instruction thus afforded.

In the infant school there has been a great increase of average attendance. The first sixteen weeks it was 64; the remainder of the year, 86. Additional gallery accommodations have been made so as comfortably to accommodate 100 scholars, which number are often present. The class list is now 106. There have been admitted during the year, 75; of whom 7 are readmissions.

An annual examination was held on the 19th and 20th of the 11th month last. From the visiting managers' report, it appears that 80 children were present in the infant school; the exercises were mostly performed in concert; the multiplication tables and several pieces of poetry were recited; questions on the settlement of the states, the ten commandments, history of the Jews, and astronomy, promptly answered, and one or two classes read.

In the girls' school, 48 were present, who behaved in a quiet, orderly manner; several pieces of poetry, the reduction and multiplication tables were recited; answers were given to questions in geography, arithmetic, and also on the seventh chapter of Matthew, two classes read, and a dialogue was recited by two of the smaller girls. They also remark, much credit is due to the teachers for the regularity and discipline apparent throughout the various exercises on this interesting occasion.

The solar microscope has been occasionally exhibited to the gratification and, we hope, encouragement of the pupils. A small orrery has been procured for the infant school, which seems very attractive to the children.

The real estate remains as it was last year. Orders have been drawn on the treasurer since last report, amounting to \$835.03.

Signed by order of the board of managers.

JOEL CADBURY, Clerk.

WINTER BUTTER.

Many attempts have been made to facilitate the process of butter making in winter, as by heating the milk, warming the cream, &c., to shorten the tedious process of churning, which, at this season of the year, sometimes requires two or three hours. But we have invariably found these methods of shortening the operation to lessen the quantity, or injure the quality of the butter. The only course seems to be to persevere patiently in the old way, as a long churning often affords the best and greatest quantity. As Euclid said to Ptolemy, when asked if he could not acquire mathematical knowledge by some shorter road than tedious study. "There is no royal road to geometry;" so may justly be said, there is no royal road to butter making.

The quality and quantity may, however, be greatly improved by giving proper food. Pumpkins, carrots, and mangel wurtzel, fed regularly, and in sufficient quantities to cows, will double the usual quantity of milk and butter, and add much to its appearance and flavour. This, with the improved condition of the animal, and the saving of hay, renders the cultivation of those kinds of food for cattle of very great importance.

We have discovered a method by which the operation of churning, in autumn and winter, may sometimes be much shortened, when it does not gather readily. The minute granules of butter often appear in the cream, but do not for a long time become conglomerated. A small lump of butter thrown at this period into the churn, forms a nucleus, around which it collects immediately. This simple expedient has, in the course of a few months, saved many tedious hours' labour.—*New Genesee Farmer.*

Oysters.—13,166 tons, according to the North American, of this "testaceous fish" were brought to Philadelphia by the Chesapeake and Delaware Canal, in 1839; the tolls on which amounted to \$10,532.

FRANCIS'S LIFE BOATS.

The utility and value of these boats are becoming daily more appreciated. Many human lives have been saved by the use of them, which could not have been by any other human means. Since the destruction of the Poland by fire, in May last, the New York and Havre packets have been provided with life boats, and a case has just been reported in which their utility has been tested and proved. The Havre packet ship, Rhone, which arrived on Sunday last, from Havre, on the 22d of November, in lat. 49° 10', long. 6° 24', fell in with the British barque Belinda, of Troon, (Scotland), Captain McNichol, bound to Malta. She had been struck by a heavy sea, while lying to in a gale, on the 17th Nov. and lost bowsprit, foremast, maintopmast, had deck swept of timbale, both boats, stanchions, spare spars, &c. The second mate, John Reid, and four of the crew were washed overboard, but two of the latter were saved. When the vessel was fallen in with by the Rhone, it was blowing a severe gale, but by means of Francis's life boat, the captain, mate, and ten men were taken off, and they have arrived safely at New York. No other boat could have lived in the sea, and even this boat was stove in getting her out, but owing to her buoyancy, it made no difference, and they succeeded in taking them off by going twice to the barque. It is believed she sank soon after the crew left her.

Copied for "The Friend."

AN EXTRACT.

The ministry of the gospel doth not consist in a bare opening of the letter (or raising of doctrines and uses from the letter, which the wisdom of man may easily perform) as the ministry of the law did: but in bringing men to the feeling of the Spirit, even of the eternal power of God, which redeems; in turning men from the darkness to the light; in setting their faces towards the power. The gospel is the substance of what was shadowed in the law; and he that ministers it, must minister substance. He must have the *heavenly treasure* (that is the substance) in his earthly vessel. 2 Cor. 4. 7. And he must give out of this treasure into the vessel which God prepares: and that he may do this, he must minister in the Spirit, and in the power. His words must not be such as man's wisdom would teach, or as man's comprehension would gather, but such words as God's wisdom prepares for him, and puts into his mouth. He that will be a true minister must receive both his gift, his ministry, and the exercise of both, from the Lord; and must be sure in his ministering, to keep in the power, or he will never win others to the power. But in keeping in the power, while he is ministering, and standing in the cross to his own understanding and wisdom, giving forth the truths which the Lord chooseth to have him speak, in the word which God chooseth, even in the words which are ministered to him by the power; in thus ministering, he shall save his own soul, and those that hear him, even all who in fear and meekness receive the ingrafted word, which is able to save the soul.—*I. Peirington's Works, first part—page 300.*

For "The Friend."

Evening Examination, Resolutions and Hopes.

Now leave, my heart, the busy scene,
 Since evening shades invite repose,
 And, e'er the pillow rests my head,
 The sullen of the day disclose.
 What have I done, that God approves?
 What have I done, that God abhors?
 Is conscience silent to condemn?
 Or does it speak of broken laws?
 Have I, with early morning light,
 My Heavenly Father's presence sought?
 And have I, to his mercy sent,
 A humble, grateful offering brought?
 Have I, with purpose firm, resolved
 E'er I engaged in earthly cares,
 To keep the end of life in view,
 Amid its trials and its snares?
 Now, conscience, open to my view
 The varied notions of my breast:
 And say, will each, with safety meet
 The strict, unrelenting gospel test?
 Hath not some arts been e'er employ'd
 A base advantage to obtain?
 Unworthy arts—which shrink from light,
 And, deeply, conscience sting with pain.
 Or has uprightest mark'd my course?
 And Christian meekness warm'd my heart?
 Have darling lusts been made to yield,
 And strong temptations to depart?
 Hath common mercies, as they pass'd,
 Awak'd, anew, the thankful sense;
 And led me to repose in God
 Renew'd and cheerful confidence?
 What through the cares of busy life
 Hath been my faith, my steady aim?
 The "one thing needful" to secure,
 Or pleasures, riches, mirth or fame?
 If e'er my steps, by int'rest led,
 Have enter'd on a devious way,
 Say, when by duty urg'd to quit,
 Did I, with cheerfulness, obey?
 Whose friendship have I most desired,
 And sought industriously to gain?
 Theirs, who pursue religion's ways,
 Or theirs, who piety disdain?
 Oh, my deceitful heart—now speak,
 And undisguis'd, thy state disclose;
 Teach me myself, that I may crush
 My deep-embosom'd, deadly foes.
 Henceforth, with holy ardour fir'd,
 I'll cherish ev'ry Christian grace,
 My best attainments count but small,
 And press, still onward in the race.
 And O best Saviour! Heavenly guide!
 Conduct me safe to Jordan's brink;
 And never, never, quit my side,
 Or leave me in the desert to sink.
 Then gird, with thine Almighty arm,
 And Canaan's verdant fields in view,
 Fearless, I'll breast the swelling wave,
 For thou wilt bear me safely through.

P.

Philadelphia, 12th month, 1840.

THE FRIEND.

FIRST MONTH, 16, 1841.

It is proper that we should give some account of the great freshet which has just occurred, and which, for extent of devastation, destruction of property, and loss of lives, has not been exceeded for many years. But our limited space will compel us to be short. Early in last week, after extreme cold, a sudden thaw ensued, and was followed by excessive rain, which continued, with some intervals, several days. The ice on the Delaware and Schuylkill, in consequence, was broken up, and a great rise in their waters followed. On the evening of the 8th the wharves on the latter

were overflowed, and the cellars of the warehouses, both above and below the Permanent Bridge, filled. The water continued to rise until the next morning, when it was from five to six feet above high tide. Nearly all the wharves suffered more or less; quantities of wood and coal were swept away, and some goods in the warehouses injured. The scene at the dam, it is said, was truly interesting. Huge parcels of timber, rails, cut wood, and articles of various kinds, which had been taken up by the freshet in its passage down, came sweeping over the dam, and forming, in some parts, large eddies, in which were at least fifty cords of wood.

At Manayunk two woollen factories, a paper mill, and several dwelling-houses were partly destroyed. Several breaches occurred in the canal near Flat Rock, and the bridge across the canal at that place was swept off, and lodged across the canal a short distance below. At Pottsville, Port Carbon, and other places on the line of the canal, much damage has been sustained in the destruction of houses, bridges, boats, breaches in canals and railroads, &c. &c. On the Delaware the flooding has been if any thing worse than on the Schuylkill. The tide rose over the wharves, and in many places filled the cellars of the stores near the river. At the foot of Walnut street, the water covered the entire wharf up to the houses, and was running for a short space up into Water street. Above Arch street it ran into the cellars and yards, making sad confusion, and occasioning considerable loss. A large number of persons were engaged in drawing to the shore such pieces of timber as they could reach with poles, hooks, &c. A great many cords of wood have thus been gathered by poor people, to whom it is both a seasonable and welcome gift. All the bridges on the river between Trenton and Easton, viz. Mitchell's, New Hope, Taylorsville, and Yardleyville, have been carried off.

The Trenton bridge is safe. At Easton, and in its vicinity, the flood is represented to have been frightfully disastrous. The Delaware and Lehigh, it is stated, rose to about thirty-five feet above low water mark. The bridge over the Lehigh at this place, and several others higher up, were swept away. Dwelling-houses, barns, stables, canal boats, store houses, &c., were floated off, and some lives lost. At Mauch Chunk the devastation appears to have been still greater. Houses, in some cases with people in them, mills, bridges, dams, locks, were borne away by the overwhelming floods, so that the value of property destroyed must have been very great. In various parts of New Jersey, New York, and yet further eastward, the effects of the freshet have also been very severe and distressing,—but we have not room for further details.

NOTICE.

Haddonfield Boarding-School for Girls will, from the 20th of 3d mo. next, be located in a pleasant and retired part of the village; the house is more commodious, and better adapted to the purpose than the one now occupied; the situation is elevated, and the school-room is conveniently large and airy; there is attached to the premises sufficient ground for the pupils to exercise freely in the open air; and no pains will be spared in making them comfortable, and in imparting instruction to them. The course of instruction embraces the usual branches of an English education. On account of the reduced prices of provisions, the

price of board and tuition for the present year will be twenty-five dollars per quarter, payable quarterly in advance, washing included; no extra charge will be made for fuel and lights; books and stationary will be furnished at moderate prices. As the school will not be vacated in the spring, those wishing to place their children at this institution will please apply early, either at the school, or to

WM. EVANS, No. 134 South Front st.

THOMAS KITE, No. 32 North Fifth st.

JOSEPH B. COOPER, Newton,

HENRY WARRINGTON, Westfield.

N.B.—The age of pupils is not limited, and they can be received at any time.

AMY EASTLACK.

DIED, at Uxbridge, Mass., on the 30th of the 11th month last, Royal Southwick, a valued minister of Uxbridge Monthly Meeting, aged nearly 80 years. He attended the yearly meeting held on Rhode Island in the 6th month; and, although he was at that time in feeble health, he afterwards often spoke of having had great enjoyment in the meeting, and in the company of his friends. He attended meeting the next first day after his return, and the monthly meeting during the same week. From that time, his health gradually declined with little bodily suffering. He had earnestly desired that he might have an easy passage, which, in mercy, was granted; and his friends have abundant cause to thank Him, who had been with him in life, was graciously pleased to manifest himself to him in the solemn close thereof; and, finally, to give him an inheritance in his heavenly kingdom. He expressed much gratitude for the kind care which he continually received; and appeared to feel sensibly the unworthiness of the creature, and the unsearchable love of God manifested to him in so many various ways. Although, through the course of his sickness, he was permitted to partake largely of the blessed consolations of the gospel, he had to experience at its commencement a renewed evidence of the truth he has so often publicly declared, that the life of a Christian is one of continual warfare. For several days he appeared to be under a deep exercise of mind and sorrow, but in the end, after a considerable time in silence, he said, "How peaceful I now feel; of late, I have had many trying baptisms—the enemy striving to make me believe that the day of grace for me was over. But the Lord has mercifully delivered me from this state. Oh! it is through the grace of God that I am what I am. Of myself, I have done nothing. Christ has wrought the work in me." At another time, he said, "It is a solemn thing to die, even when we are prepared. I have for many years desired to live until I could die in peace; and now I feel, that, although the company of my friends is dear to me, the love of Christ is far more precious; and, although the kindness of my friends is very great, it is nothing in comparison with what a Saviour has done for me. The day before his death, he was supposed that he was so weak as not to be able to speak again, he so far revived as to speak in a strong tone of voice for a considerable length of time, thus being enabled to give his dying testimony to the truth. Among many other expressions, were the following:—'Oh! live in love, my brethren, and the God of love will be with you. We were made to serve him and be happy.'—'The world knoweth not of my peace and joy.'—'My dear friends, will you fear the Lord, who giveth wisdom? What could all the world do for me now, if I had not an interest in Christ? Keep a near walk with God. Seek first the kingdom of God and his righteousness, and all other things shall be added unto you. How comfortable a sick bed I have, even when I feel a bed of rest.' At the evening, he appeared to be engaged in prayer, but only a few sentences could be heard. Expressions of praise and adoration were distinctly articulated, and he was heard to say, 'It is a valley'—and then added, 'Lord, be with me through the dark valley of the shadow of death, and no evil shall befall me.' The last words which were heard, were, 'Dear friends, Farewell.' The next morning, his purified spirit was taken from this earthly tabernacle to Him who gave it.

SALVATION BY JESUS CHRIST.

(Concluded from page 118.)

So important is it that mankind should believe in the gift of Divine grace, or light of Christ, in order that they may be led thereby to repentance, and that the way of the Lord may be prepared in their hearts; that, when God was about to usher his beloved Son into the world, he sent his servant John the Baptist, to prepare the way before him; who "came for a witness, to bear witness of the light, that all men through him might believe;" and "John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Thus, ever since the gospel began to be preached, those who have believed in the light—who have had faith in the grace of God—who have been led by the Spirit; have uniformly been enlightened thereby to perceive their fallen and sinful state, have attained unto true repentance, and been enabled to look upon Jesus, "the Lamb of God which taketh away the sin of the world," so as to have peace with God through him; being strengthened "to walk in the Spirit, not fulfilling the lust of the flesh; but glorifying God in their body and in their spirit, which are God's."

May all strive to become of this happy number, who constitute "so great a cloud of witnesses" to the efficacy of faith in the power of Divine grace; that thus, "laying aside every weight, and the sin which doth so easily beset them, they may run with patience the race that is set before them, looking unto Jesus, the author and finisher of [all true] faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: for God sent not his Son into the world to condemn the world, but that the world through him might be saved." May all believe, therefore, in the mercy of God, which is freely offered to them in the Lord Jesus Christ: for, as "God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

God is willing to forgive the sins of those who repent, for Christ's sake, who died for them, "the just for the unjust, that he might bring us to God." "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance and forgiveness of sins." Christ said, "No man can come to me, except the Father which hath sent me draw him." Have not all been thus drawn? Have not all at times been convinced of sin, and have they not felt a secret something which raised in their minds desires after purity and holiness, and a state of acceptance in the divine sight? These convictions, then, were the drawings of the Father, by his eternal

Spirit, seeking to lead mankind unto the Son, that they might obtain eternal life through him.

We read in the Scriptures, that under the law of Moses, when a man had sinned, he was to take his sin-offering to the priest, to lay his hand upon its head, and to slay it; and the priest was to take of its blood, and to put it on the horns of the altar, and to pour out the rest at the bottom of the altar, and to burn its body upon the altar, to make an atonement for him, that his sin might be forgiven. In taking his sin-offering to the priest, the sinner thus confessed that he had sinned; by laying his hand upon its head, he made himself, as it were, one with his sacrifice: in slaying it, pouring out its blood, and offering its body on the altar, he acknowledged the justice of God, in passing sentence of death on sin. Hereby the sinner offered the life of his sacrifice in the stead of his own life—its blood in the place of his own blood; for, "without shedding of blood is no remission."

This is a lively type or representation of the way of salvation under the gospel. The sinner is to confess his sins to God; to feel that the awful death which Christ, "who did no sin," suffered on the cross, was due to sin; and that it is for his sake that forgiveness of sin is offered to those who repent: for He is "the Lamb of God which taketh away the sin of the world." The conditions of acceptance are, "repentance towards God, and faith toward our Lord Jesus Christ."

But he who truly repents and believes, or has faith in Christ, believes in the truth of all his sayings, and feels the necessity of obeying his precepts: he is baptised with the baptism of Christ, even with the Holy Ghost and with fire. "I indeed baptise you with water," said John the Baptist, "but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable." Christ, who is the "power of God," like a "consuming fire," is revealed in the hearts of true believers, cleansing them from every corruption, even as gold is purified by fire, "for the trial of their faith is much more precious than of gold that perisheth." Such know from heartfelt experience, that "the baptism which now saveth is not the putting away the filth of the flesh [not any outward washing] but the answer of a good conscience towards God, by the resurrection of Jesus Christ;" who cleanse them from every defilement "by the spirit of judgment, and by the spirit of burning." And thus, "Zion is redeemed with judgment, and her converts with righteousness."

Those who thus believe and are baptised, whatever name they may bear as to religion among men, constitute that "one body"—"the church," of which Christ is "the head;" "all such are the children of God by faith in Christ Jesus." "For by one Spirit are we all baptised into one body, whether we be Jews or gentiles, whether we be bond or free, and have all been made to drink into one Spirit." "Through him they have access by one Spirit unto the Father: they are no more strangers

and foreigners but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fully framed together groweth unto an holy temple in the Lord: in whom they also are builded together for an habitation of God through the Spirit."

Our Heavenly Father is willing to give the Holy Spirit to those who sincerely ask it of him. "Ask," says Christ, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent? or, if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" O, that all would believe, then, that God is willing to hear and to answer the prayers of them that desire to be made what he would have them to be, how weak and unworthy soever they may feel themselves? "Like as a father pitieth his children so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." And he will regard the prayer of the heart, for "He knoweth the secrets of the heart."

Many persons have no private place, or closet, to retire into, to "pray to their Father who is in secret;" but all may pray in the closet of their own hearts, and the Lord will hearken to the sincere breathings that arise from thence, and will regard them as acceptable incense, though they be not expressed with the tongue. Let all, therefore, seek for ability to lift up their hearts unto him, whenever, and wherever they may feel their necessities, whether it be by night or by day, in the house, or in the field. "Let them pray unto their Father which is in secret, and their Father which seeth in secret, shall reward them openly." And, "let none be discouraged from staying their souls upon God, by any sense of their past delinquencies: for none are invited to pray in their own names, but in the worthy name of Jesus," who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Wherefore, all are invited to "come boldly to the throne of grace, that they may obtain mercy, and find grace to help in time of need." And they are encouraged to do so by the assurance that Christ was "in all points tempted like as we are, yet without sin;" that, therefore, he "can have compassion on the ignorant, and on them that are out of the way; and," "in that he himself hath suffered, being tempted, he is able to succour them that are tempted." May all, therefore, be willing to seek reconciliation with God through him.

Some persons have but few of the outward means of religious instruction: but if such desire to learn righteousness, God is willing to teach them himself by the Holy Spirit, the

Spirit of truth, who "will guide them into all truth."

It is a profitable exercise to wait upon the Lord in stillness, to feel after his presence, with the attention turned to the state of the heart before him, remembering that he is ever with his children: for "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing; seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on the face of the earth: and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being." And he has commanded us, saying: "Be still, and know that I am God." "Keep silence before me, O islands, and let the people renew their strength: let them come near, then let them speak; let us come near together to judgment." "It is good for a man that he bear the yoke in his youth: he sitteth alone and keepeth silence, because he hath borne it upon him: he putteth his mouth in the dust, if so be there may be hope." God will make himself known to those who thus wait upon him; and will deliver them: for it was declared by the prophet Isaiah, in referring to the dispensation of the gospel, that "it should be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Those who have the Holy Scriptures ought frequently to read them: for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." "They are they which testify of me," said Christ. As people give attention to his light or grace in their hearts, thus coming unto Christ that they may have life, he will open their understandings, and enable them to understand these precious records aright; and such will know from happy experience, that "the Scriptures are able to make them wise unto salvation through faith which is in Christ Jesus."

Persons who diligently read the sacred volume, and attend to the light of Christ, to which it directs them, cannot continue in bondage to Satan. But many who profess to be Christians are under his grievous yoke, as is too clearly proved by their sinful practices; "for of whom a man is overcome, of the same is he brought in bondage;" and by pride and avarice, cursing, swearing, and other profane language, fornication and uncleanness, oppression and over-reaching, fraud and theft, and numerous other sins, it is but too plain that many are "taken captive by the devil at his will;" and thus by their sins dishonour God, before whom they must shortly give account: for he "shall judge the secrets of men by Jesus Christ;" and "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body,

according to that he hath done, whether it be good or bad."

Let none defer the work of repentance, under the delusive notion that they will repent when drawing near unto death: for "this night," it may be said unto any man, "thy soul shall be required of thee." Many have gone on in sin, thinking they would repent before they died, who have either been cut off suddenly, or, prior to death, have been given up to hardness of heart, so as to be wholly indifferent about the state of their souls. These have, indeed, died, "as the fool dieth;" the end of the beasts that perish would have been infinitely preferable to theirs. "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Some who, in anticipation of death, have appeared to be penitent, when, unexpectedly to themselves, their lives have been prolonged, have failed to bring forth fruits meet for repentance; and have relapsed into habitual sin. Hence it is to be inferred, that though possibly some of these might be cases of sincere repentance, yet the greater number deceived themselves, as well as others, who had hoped better things of them.

To defer, therefore, until the approach of death, to seek repentance and reconciliation with God, is but to make a league with the devil, to serve him as long as a man can, and thus to wrong his own soul. All ought to remember with awe the declaration of the Most High: "My Spirit shall not always strive with man, for that he also is flesh." And the emphatic expostulation of the apostle, "Despise not the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance." But after thy hardness and impenitent heart treasurest up unto thyself wrath, against the day of wrath and revelation of the righteous judgment of God." None know how short may be the day of the Lord's merciful visitation to their souls. They ought therefore to beware that they "do not frustrate the grace of God;" for if his grace be withdrawn, they may seek "a place of repentance" when too late. "To-day, therefore, to-day, if ye will hear his voice, harden not your hearts."

Experience proves the truth of the declaration, that "man is born to trouble as the sparks fly upwards." Now, as nothing happens but under the providence of God, without whose notice not a sparrow falls to the ground, all ought to consider the cause and end for which God suffers them to be afflicted. The cause often is, that men cast the fear of the Lord behind them. Intemperance, lewdness, gaming, pride, avarice, or disregard of the Divine law in some other respect, too often paves the way for affliction. This consideration ought to humble every one before God. For, how often may it be said, "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God?" "Know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts." And this conviction ought to make all watchful against the sins that "so easily beset them," and may already have brought much suffering

upon them, lest continued indulgence should become the means of plunging them into the depths of degradation and misery.

A principal end for which affliction is dispensed to man, while in a state of probation, is to turn him to the Lord; who, though a God of judgment, in the midst of judgment remembereth mercy: hence, to the very people to whom the language quoted above was addressed, the following gracious invitation was at the same time extended: "return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "Return, ye backsliding children, and I will heal your backslidings."

It is a source of delight to the true Christian to see others walking in the fear of the Lord: these he is glad to recognise as brethren in Christ, whatever may be their nation or colour or station in life, and he cannot but heartily desire their encouragement in every good word and work; and that by the continued exercise of faith and patience, they may inherit the promises, and know the consolations of the gospel to comfort them in all their tribulations. But none can understand the joys of God's salvation until they taste of them in their own experience. "Eye hath not seen, nor ear heard, neither have entered into the heart of man [in an unregenerate state] the things which God hath prepared for them that love him: but," added the apostle Paul, speaking of those who were turned unto the Lord Jesus, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." There are no joys worthy to be compared to these, and all others must soon come to an end. "O taste, and see that the Lord is good. Blessed is the man that trusteth in him."

Let such as are not yet turned unto Christ, be encouraged to seek an acquaintance with him. "Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

And let all people "know assuredly that God hath made that same Jesus whom the Jews crucified, both Lord and Christ;" "neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved but "the name of Jesus Christ of Nazareth."

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 110.)

Our narrative left Humphrey Norton at the close of the year 1657 in prison at New Haven. It appears, that during his examination, when first arrested at Southold, he had addressed some queries to John Youngs, the priest of that place, who answered them in writing. This answer Humphrey reviewed.

During his imprisonment, he, in a similar manner, penned a few questions which he sent to John Davenport, who was the priest at New Haven. On the 11th of the 1st month, 1658, the prisoner was brought before the court, where no legal transgressions were urged against him. Doctrinal errors were, however, charged on him and his friends, and John Davenport, who had refused to answer the queries addressed to him in writing, saying, he saw how Humphrey had sinned his brother Youngs, but that he would answer in the people's hearing, now was present and undertook the task. As the priest proceeded with his charges against the Quakers, and attempted to prove the prisoner guilty of heresy, Humphrey endeavoured to reply. To prevent this, a large heavy iron key was placed in his mouth, and so tied there as to prevent his speaking. He was told that he should have an opportunity of answering when Davenport had concluded all he had to say, but before the key was removed, the priest hurried away. Two days were spent on the trial, and after a long frivolous examination, and after many unsuccessful endeavours to entrap the prisoner, he was recommitted to the place of confinement. After ten days, he was again called before the court to hear his sentence, which was in every respect cruel and unjust. He was first to be whipped—then burnt in the hand with the letter H, as a condemned heretic, then fined £10 to pay the charges of the court, and then banished the colony on pain of the utmost penalty of the law. When the sentence had been read, the prisoner was informed that the execution of the whipping and burning was to be effected that afternoon. Soon after this the drum beat, and a great concourse of people gathered together. Humphrey was then brought forth, and being placed on the stocks, in full view of the populace, was stripped to the waist. According to the testimony of the bystanders, thirty-six stripes were laid with great force upon his bare body—more would probably have been inflicted, had not a woman present, cried out, "Do they mean to kill him?" The victim himself afterwards testified, that he knew not how many he received, for he was raised above the feeling of pain, and his bruised and torn back was to him as if it had been covered with balm. When this part of the sentence had been executed, they turned Humphrey's face to the magistrates, and having heated the brand, they fastened his right hand in the stocks, and burnt the impression deeper, John Rouse says, than he ever saw upon any living creature. When the execution was over, Humphrey kneeled, and the Lord opened his mouth in prayer, and he uttered his voice towards heaven, from whence came his help." Thus he was enabled to rejoice, and give thanks in that he felt his heart clothed with peace, love and joy. He was now told, that if he would pay his fine and prison fees, he should have his liberty. To this he replied, that if he might be discharged by paying two pence, he could not do it—and that it should not be done by others with his consent. They then (displaying a wonderful degree of confidence in a condemned heretic) told him, that if he would only promise that he should thereafter be paid, he should at once be

released. He was not easy to do this, but a Dutchman, a perfect stranger, stepped forward and offered them twenty nobles if they would free the prisoner. They immediately agreed to the terms. The stranger being asked, why he should spend his own substance in this case, promptly answered, "that his spirit within him made him do it." His was the only friendly face amongst those who surrounded Humphrey. The marshal, it is true, offered solve to dress the wounds, but the sufferer, feeling him to be in a proud, fierce, and malicious spirit, refused to accept it at his hands.

Humphrey being then banished from the limits of the New Haven patent, returned to Rhode Island, from whence, almost immediately after his arrival, William Brend, Mary Dyer and Mary Weatherhead departed, feeling themselves called to go to New Haven, and there bear a public testimony against the cruelty and bigotry of the people. They reached that town in the second month, but were instantly banished, and forcibly carried to the Rhode Island jurisdiction. As Mary Dyer was hurried through the street, she exclaimed aloud, "We be unto you for Humphrey Norton's sake! We be unto you!"

In the same month, John Rouse and John Copeland feeling a concern to visit the seed throughout Connecticut patent, came to Hartford. Here they had some service, and being sent for by the governor, John Winthrop, they went to his house. Here were several of the magistrates and the priest, whose name was Samuel Stone. John Winthrop was a moderate man, averse to persecution, and one on whose behalf several of our early Friends bore kindly testimony. When W. Brend and J. Rouse were introduced, the governor asked them from whence they came, and whither they were going. These questions they found freedom to answer, and so gave an account of their concern as the Lord opened their way. When they had concluded, priest Stone undertook to question them on their theological tenets. Thus he commenced, "What is God?" They replied as briefly, "A Spirit." Stone, who was fond of argument, and who has left behind him a character famous for wit and pleasantry, determined, it would appear, to confound the heretics by novel assertions, and false logic. Denying the truth of their position, he commenced thus—

A Spirit is an angel;
An angel is a creature;
God is not a creature, and therefore
God is not a Spirit.

Undoubtedly by the regular construction of his syllogism, they told him in reply, that his position was contrary both to the Scriptures and to truth. That his argument indeed manifested how learned he was; but that it proved plainly that he knew more of logic than of his God—for had he known Him, he would not have dared thus to have spoken of him. After some further remarks on this and other subjects, Stone started with another proposition, and asserted, "God is the author of all wisdom, and of all arts." This his opponents denied, and asked him for his Scripture proofs. Being baffled, he would have turned away to some other subject, but they held him to the point, and told him that the Scriptures bore

witness of a wisdom which was earthly, sensual, devilish, and that God could not be the author of that. Moreover, it was said that God would destroy the wisdom of the wise, and bring to naught the understanding of the prudent, and surely he would not destroy that of which he had been the author. Stone who had evidently been expecting nothing but a little pleasantry with a couple of ignorant and easily managed disputants, was now completely confounded. The governor seeing his dilemma, undertook to help him out, and said, that the wisdom alluded to "was not wisdom but folly; but God is the author of all true wisdom." To this they replied, that if "Samuel had said so at first, we should have easily consented to it." The priest was, however, chafed in spirit, and insisted, that the apostle had spoken in that passage improperly. They referring to the Scriptures having been written by holy men as they were moved by the Holy Ghost, immediately checked him with the assertion, "that the Spirit of God always spoke properly." His ill success at argument had by this time so mortified the pride of Stone, that he was ready to consign his antagonists to perdition. So he broke out with this proposition:—

None are saved without a promise.

You have no promise in the Scripture, and therefore are not saved. They replied, that the promise concerning the Redeemer, to those who believed in him, was, I will give him for a covenant, a light, and for salvation to the ends of the earth. From this they argued, that as they believed in him, and were in the ends of the earth, they were therefore saved by him. To this no objection was made; but as the day was nearly passed away, one of the magistrates read them a law, from which it appeared that they could not be permitted to remain in the colony. John Rouse, who has left an account of this interview, after stating that the four colonies of Massachusetts, Plymouth, Connecticut and New Haven had joined in an unholy brotherhood to banish Christ out of their coasts by law, yet leaves the following testimony concerning Connecticut:—"Amongst all the colonies found we not the like moderation as in this; most of the magistrates being more noble than those of the other colonies." In reference to the conference with Stone, he says, "by this thou mayest see what hucks the priests of New England feed their flocks with. Thus, in short, have I given thee an account of some of the doctrines of one of the highest of the New England pharisees, who is accounted the greatest disputant in all the land, (as one of his hearers told us), but it hath so pleased the Father, by babes to confound and stop the mouths of such wise ones, that he in all, and over all, may be glorified for ever."

N. E.

For "The Friend."

CHURCH DISCIPLINE.

In the management of church affairs other religious societies found their decisions on the voice of the majority, but we have professed that the judgment and authority of a religious body is no further binding, than as it proceeds from the mind of the Holy Spirit, communicated to the living members of the church of

Christ. Robert Barclay says, "I affirm, and that according to truth, that as the church and assembly of God's people, may and hath power to decide by the *Spirit of God* in matters fundamental and weighty, *without which no decision nor decree in whatever matters is available*, so the same church and assembly also, in other matters of less moment as to themselves, yet, being needful and expedient, with a respect to the circumstance of time, place, and other things that may fall in, may and hath power by the *same Spirit, and not otherwise*, being acted, moved and assisted, and led by it thereto, to pronounce a positive judgment; which no doubt will be found obligatory upon all such who have a sense and feeling of the mind of the Spirit, though rejected by such as are not watchful, and so are out of the feeling and unity of the life." Again, "we say, that where there is either viciousness of persons, or unsoundness of judgment in the particular members, these cannot be virtue of any outward call, or succession they have, or any profession they make, or authority they may pretend to, so much as claim an interest in any part of the church of Christ, or the infallible Spirit." "These are the degrees we ascend by; because such and such men are led by the Spirit of God, and are obedient to the grace in their hearts, *therefore* are they *members and officers* in the church of Christ. And because they are members of the church of Christ, in the respect before declared, [by the true, real and effectual work of sanctification and regeneration,] therefore, there is an infallible judgment among them."

According to this doctrine, no mere worldly minded man, who disregards the voice of truth in his own heart, and is not daily living under the cross of Christ, can have any part in the right administration of the discipline. He is not a living stone in the spiritual building, his mental vision is obscured, and his heart is not softened by the love of God. If he undertakes to be active in spiritual things, it must arise from his own will and wisdom which mars the Lord's work, and darkens counsel without divine knowledge. This may be considered by the slothful and unfaithful as taking high ground. But it is the ground which our Lord lays down himself. "I am the vine, ye are the branches; he that *abideth in me, and I in him*, the same bringeth forth much fruit; *for without me ye can do nothing*. If a man *abide not in me*, he is *cast forth as a branch, and is withered*." It is thence plain that he who is not grafted and abides in Christ, is no better than a withered branch, which every one knows can produce no fruit. He does not say he can do nothing unless he has talents and learning; but *without me*, except *ye abide in me*, ye can do *nothing*—nothing that will contribute to save the soul, or honour your Father which is in heaven. This is not restricted to any, but relates to every man, let his profession or station in religious society be what it may. Much is sometimes said of our weaknesses, and infirmities, and short comings, and truth enough there is in many of these confessions. But the imperfections of the disobedient are not to be brought into view, for the purpose of destroying our faith in what the power of godliness can do for us, nor to lower the

standard of glory and virtue unto which all are called.

In the beginning, Friends were termed "fanatics," because they professed that the guidance of the Holy Spirit was indispensable to the performance of religious duties. Is it not one of the tendencies of things at this day, to regard faith in the present immediate revelations and leadings of the Holy Spirit, as partaking a little of fanaticism. Because some who have said much on the doctrine, have given ample evidence that they were not under this divine influence, and some others who have often been guided by it have made a few missteps, are not these failures referred to as if it would hardly do now-a-days to acknowledge that we hold such supernatural guidance to be indispensable. In some instances, it may be admitted that a few favoured ones are occasionally divinely led; but are there not those who doubt that all Christians are to experience it. The apostle Paul inculcates the doctrine, that those only are the sons of God who are led by the Spirit of God; and Friends, as a body, incorporate it in their articles of faith; but how do we prove our faith by our works, either in an individual capacity, or collectively in meetings for the discipline? If the business of the Society is managed in the wisdom which is from beneath, in the same spirit in which secular concerns are generally transacted, surely none would aver that this proves they are managed in the wisdom and spirit of Jesus. Where he does not preside, the interest of the younger members in these meetings will soon be lost, and their concerns will be left to the direction of those whose circumstances may have given an influence that enables them to carry on the business as they please. Should such unhappily become the case in any meeting, or should it prevail to a greater extent, destructive will be the consequences prove to the vital interests of that meeting, or to the Society at large, in stopping the wells of water of which our fathers drank, and drying up the living springs which the Shepherd of Israel opens in the children in the day of his visitation to their souls. Thus the church would be overrun with a lifeless and formal profession; persons will be put into offices for which they are not qualified; and instead of the prophecy being fulfilled, that "upon every glory there shall be a defence," this glory will disappear, the hedge will be laid waste, and the wild boar of the forest will trample down the precious testimonies which our forefathers so nobly bore to the world, as they faithfully followed the light in all its discoveries.

To preserve the members in the footsteps of the flock of Christ's companions, to reclaim those who have wandered from the "narrow way," and to promote the advancement of the converted soul in the path of duty, are objects of religious society and of church discipline. We may easily perceive that these objects cannot be attained by a worldly wise, or superficial people, who despise the self-denying doctrine and life of the cross of Christ. Their true importance must be felt; the qualification to carry them into effect must be humbly and fervently sought, and those only who have a lively sense of their own helplessness and inability, and are favoured to see the weight of

the work unto which they are called, and the preciousness of the kingdom of the dear Son of God, and who are daily deriving their spiritual sustenance from Him, who said, "I am the bread of life," will be rightly enabled to hear the ark of the testimonies on their shoulders, and in the wisdom of truth to labour to keep the camp clean, and to example and instruct the younger members in this work, encouraging and *not discouraging* them, to come up in their allotments in the church and in the world.

There is a body of young and middle aged members in the Society, whose eyes have been anointed to see, and were they not afraid of the reproaches of men, but gave themselves up to the Lord, he would equip them with his armour, and they would hear a language like this, "only be thou strong and very courageous, that thou mayest observe to do, according to all the law which my servant commanded thee; turn not from it to the right hand or to the left that thou mayest prosper; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Those who keep to the doctrines and testimonies of truth as they were delivered to us in the beginning, turning neither to the right hand nor to the left, as they stand devoted to their Heavenly Leader, will find the love of God and his blessed cause to rise paramount to every thing else in their hearts, and being faithful to his requisitions, they would grow in experience and stability—they would be made judges and counsellors, and through the strength of his power, without whom they can do nothing, they would raise up in their lives and in their ministry, the standard of pure righteousness in the view of those around them. The church would be comforted; her stakes strengthened, and sons and daughters would be brought from afar to celebrate the praises of Zion's king. K.

MOTHERS AND DAUGHTERS.

It was a judicious resolution of a father, as well as a most pleasing compliment to his wife, when, on being asked by a friend, what he intended to do with his girls, he replied, "I intend to apprentice them to their mother, that they may learn the art of improving time, and be fitted to become like her—wives, mothers, heads of families, and useful members of society." Equally just, but bitterly painful, were the remarks of the unhappy husband of a vain, thoughtless, dressy slattern. "It is hard to say it, but if my girls are to have a chance of growing up good for any thing, they must be sent out of the way of their mother's example." The latter was, no doubt, a too true remark, and one which experience had fully demonstrated.—*Late paper.*

MARRIED, on Fifth day, the seventh instant, at Friends' Meeting, in Upper Darby, Delaware county, WILLIAM GARRETT, to RACHEL C., daughter of James Sellers, all of that place.

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PHILADELPHIA.

MOUNT HECLA.

Some years ago, it was not uncommon for our sailors, on their way to Greenland and North America, to see a column of fire (whose base was a lofty peaked mountain) towering high in the air, and casting a ruddy glare over the dark, stormy seas for many a mile. This spectacle made a deep impression on the lively imagination of ignorant and superstitious seamen; who, returning to their homes, gave a naturally exaggerated description of what they had seen, and explained the phenomenon by assuming that it was produced by supernatural agency. This column of fire proceeded from Mount Hecla, which is one of the numerous volcanoes we have mentioned in our short description of the island of Iceland. It is situated on the southern side of that island, at the distance of a few miles from the sea-coast; and, though neither so grand, as a mountain, nor so terrible, as the centre of volcanic action, as some of its neighbours, Hecla has been more celebrated than any of them, because, from its position, it has been more frequently seen by strangers, and because it has been more frequently in a state of eruption than any of the other volcanoes.

The height of Hecla from the level of the sea is between four and five thousand feet. From some points of view, its summit is seen divided into three peaks, of which the central peak is the loftiest and most accumulated: from other directions, it seems to terminate in a single massy cone, like the volcano of Etna.

One of the most singular features of Hecla, as compared with other volcanoes, is the remarkable manner in which immense heaps of lava that have flowed from the mountain during different eruptions, are ranged round its base, so as to form a sort of rampart from forty to seventy feet high. All travellers have been struck by the continuity, and bright, glazed appearance of these walls. Von Troil calls them "high glazed cliffs—lofty glazed walls," not to be compared to any thing he had ever before seen; and Dr. Henderson describes them as "immense, rugged, vitrified walls," going all round the base of the mountain. To explain part of this appearance, it may be necessary to inform some of our readers, that

when lava passes from its liquid state and cools, it sometimes retains a shining, vitreous coat, not unlike glazed bricks, or some of the refuse thrown out of our glass-works. Beyond and above this immense rampart little more lava occurs, the rest of the mountain being composed almost entirely of sand and slags.

In 1772, the late Sir Joseph Banks, with Dr. Von Troil, Dr. Solander, and other friends, ascended Mount Hecla. The country for more than two leagues around it was wholly destitute of vegetation, the soil consisting of red and black cinders, scoria, pumice-stone, and other volcanic results; whilst here and there it rose into little hills and eminences, which were of greater size in proportion to their vicinity to the base of the mountain. These eminences, which were hollow within, were craters through which the subterraneous fire had at different times found vent. The largest of them, called Raud-Oldur, was described by Sir Joseph as a crater with an opening half a mile in circumference, and about one hundred and forty feet deep, having its western side destroyed, what remained being composed entirely of ashes, cinders, and pieces of lava in various states. Near to this crater the party pitched their tents, in the midst of a scene of almost inconceivable horror and desolation.

When they continued their route, and came to the rampart, already described, as surrounding the base of Hecla, they experienced considerable difficulty in climbing and crossing it, for they frequently found the lava lying in detached masses with deep holes between them. Having at length surmounted this difficulty, they found themselves on comparatively easy ground, and continued their ascent on the western side. Soon, however, they were somewhat alarmed by hearing a continual crackling beneath their feet. On stooping to examine whence this proceeded, they discovered that the whole mountain was composed of loose materials, easily broken, of sand and pumice-stone, lying in horizontal strata, every where full of fissures. Still continuing their ascent, they passed over a series of sloping terraces, and perceived that the sides of the mountain, from its summit to its base, were deeply scarred with ravines, formed originally by the descent of lava, but now serving as water-courses and beds for the winter torrents.

It was night when they gained the summit, and stood beside the great crater on a spot covered with ice and snow. The snows are not, however, of the nature of glaciers, as, except such portions as lie in hollows and clefts, they generally melt in the course of the summer. The cold at this time (in the month of June) was exceedingly severe. Sir Joseph Banks says, that he and his companions were covered with ice in such a manner that their clothes were as stiff as buckram. The water

they carried with them was all frozen. Here and there on the mountain-top they found great heat issuing from the ground, and melting the snow for a little space round its vent. One of these spaces was so hot from steam and smoke that they could not remain on it; but they no where saw traces of the dangerous bogs, the water-falls, the hot springs shooting in every direction, or the devouring flames, which the natives had stated to exist.

The silence and the solitude of the spot were awful. It was midnight, but in that northern latitude as bright as day: the prospect was immense. To the east they saw a long range of glaciers, beyond which the ancient volcano of Hoerdaubreid presented its peak, which looked like a great castle; to the north were lofty hills and many lakes. The view, however, seems to have been the only very interesting thing they met with on the summit of Hecla. They descended on the western side by a very deep ravine, which, commencing at the top of the cone, and continuing to the very foot of the mountain, appears clearly to have been the bed of a prodigious stream of lava, and was probably formed during the eruption of 1300, when, as Icelandic chronicles relate, Mount Hecla was rent from top to bottom. Large masses of rock, as cast out by the crater, still hung over the edges of the ravine, and greater heaps of melted and burnt substances were found at the bottom of this singular and immense chasm.

When Sir G. S. Mackenzie, Dr. Holland, and — Bright ascended this volcano in the summer of 1810, they found a much greater degree of heat proceeding from the mountain. The vapours issued from several parts of the central peak, and the heat of the ground was so great, that on removing a few of the slags from the surface, those a little below were too hot to be handled. On placing a thermometer amongst them, it rose to 140°. These gentlemen did not ascend by the western but the southern side; they found the ascent tolerably easy until they reached the upper and steepest part of the cone, which being covered with loose slags, they sometimes lost in one step the ground they had gained by several. During the ascent, the mountain was for awhile enveloped in dense clouds, which prevented them from seeing the chasms in its sides, and they encountered some danger by crossing a narrow ridge of slags that connected one of the lower peaks with the highest. This passage, during which they had a precipice on either side of them, they effected by balancing themselves like rope-dancers. They found these superior craters very incompletely defined, their sides and lips being much shattered and broken away.

The last great eruption of Mount Hecla was in 1766. It broke out suddenly, and was

attended at its commencement by an earthquake. It lasted, without intermission, from the 15th of April to the 7th of September, and did immense damage. The poor horses were so terrified, that they ran wildly about till they dropped down dead through fatigue. The people living near the mountain lost their cattle, which were either choked with the volcanic ashes, or starved before they could be removed to grass. A few lingered for a year, and on being opened, the stomachs of these were found to be loaded with ashes.

Other volcanoes in Iceland, though less frequently in action, have caused much greater mischief than Hecla. In 1775, one of these threw out ashes that fell like rain on the Ferroe Islands, at the distance of more than three hundred miles. But the last great eruption (in 1783) was the most terrific of all that are recorded. This proceeded from the mountain of Skapta Jokul, and occasioned the desolation we have described in the first of these Icelandic sketches. The reader must understand, that the nine thousand human lives were not all directly destroyed by fire or by ashes, but by starvation, the consequence of the burning up of all vegetation on which the flocks and herds subsisted, and of the disappearance of fish from the coasts. At that unhappy season, an enormous column of fire cast its glare over the entire island, and was seen from all sides, at sea, and at the distance of many leagues. Issuing forth with the fire an immense quantity of brimstone, sand, pumice-stone, and ashes, were carried by the wind, and strewed over the devoted land. The continued smoke and steam darkened the sun, which, in colour, looked like blood. During the same summer the sun had a similar appearance in Great Britain, and the same obscurity reigned in most parts of our island. Many parts of Holland, Germany, and other countries in the north of Europe were visited by brimstone vapours, thick smoke, and light-gray ashes. Ships sailing between Copenhagen and Norway were covered with brimstone ashes, that stuck to their sails, masts and decks.

The whole face of the island has been changed by these terrific convulsions, and Sir G. Mackenzie thinks he is safe in estimating, that one continued surface of sixty thousand square miles has been subjected to the force of subterraneous fire in this part of the world.—*Penny Mag.*

From the Boston Courier.

ELECTRIC STEAM.

A new discovery has been made, in regard to electricity as connected with steam. A man in England, recently, was attending a steam engine, and "happening to have one hand (says the account) in a copious jet of steam, which escaped from an accidental aperture in the boiler, whilst he applied his other hand to the lever of the safety-valve, experienced an electric shock." This phenomenon led to some experiments, from which it was ascertained, that electricity is given out by steam with great rapidity, and may be collected as from a powerful electrical machine.

Experiments, it seems, have also been made here, at the depot of the Lowell railroad. A

brass rod was used, four feet long, with a brush of points projecting from one end, to collect the electricity, and a glass insulating handle, two feet long, at the other. On immersing the pointed or brush end of the rod in a cloud of steam, escaping from the safety-valve of one of the engines, sparks, two inches long, were immediately drawn from it, and taken at the distance of half an inch. They were too numerous to be counted. Sparks were also made to pass readily over the intervals in the tin foil of a spotted glass strip. A large Leyden jar was charged at discretion, and shocks administered. Ether was inflamed by the discharge of the jar. The electricity, tested by pith balls and a bit of shellac, was positive. When the pointed end of the rod was held in the steam at different distances from the valve, the electricity was comparatively feeble at six inches distance, increasing gradually till the rod was four or five feet off—the sparks diminishing again at still greater distances. The electricity seems, therefore, to be developed by the expansion of the steam on its escaping from the boiler. Sparks could be drawn from the rod, when it was a foot or two from the steam. The sensation produced by the spark was more like the galvanic shock, than that of common electricity. The steam was positively electrified, and the engine negatively; which was shown, by putting one hand on the engine, and taking a spark from the rod with the other, when a slight shock was felt in both hands.

"These phenomena (says the Boston Daily Advertiser, from which the account of this experiment is abridged) are no less important to the theory of electricity, than they are curious. They may explain, among other things, the electrical excitements of the atmosphere and clouds." Some of the most eminent scientific men in England are pursuing the subject, and very important developments may be expected. "It is not unlikely (says an English paper) that this newly-discovered phenomenon may lead to important results, in advancing our knowledge of the nature of this subtle and mysterious fluid, and form an era in the history of electrical science."

From the New York American.

ELECTRICITY, NATURAL PHILOSOPHY.

The annexed letter is from a clear, strong minded, original thinker, who has views upon the subject of the Newtonian philosophy—of the universal agency of electricity in the human system and in the inanimate material world, and upon other points of philosophy—which, because unlike those generally received, will, when made public, be found difficult to confute, and too significant and full of change to overlook. Meantime, we call attention to the points laid down in this letter:—

To the Editor of the New York American:

Sir—The papers I addressed to you in the winter of 1838, and copies of those addressed to professors in different literary institutions, endeavouring to establish, by an inductive course of reasoning, derived from facts, that oxygen and hydrogen were held in combination in the form of water by the centripetal action of electricity, will, in all probability, be

made manifest by experiments now making on steam.

All the difficulties encountered by the experiments, in arriving at the truth, I apprehend, arises from conferring on electricity properties it does not possess.

It is long since I came to the conclusion, that there was but one electricity, and that the multifarious phenomena it exhibited did not arise from any difference in the principle itself, but entirely from the properties of the matter with which it entered into combination.

That galvanism was the electricity of water. Positive electricity, that of the atmosphere. Negative electricity, that of the land.

If my recollection serves me, the papers addressed to you in 1838 expressed that opinion: and also that evaporation and condensation resulted from electric action.

The phenomenon manifesting itself in steam escaping from a boiler, proceeds, I apprehend, from the superfluous electricity being freed by the centrifugal force of caloric, from its combination with oxygen and hydrogen condensed into water, more of the principle being required to preserve them in a combined state, than they retain when separated.

The paper I have been some time engaged on at your instance, in relation to that and other branches of natural science, has been delayed by necessary attention to my usual vocations; but hope, ere long, to have the pleasure of bringing it to a close.

Yours, W.

New York, January 4, 1841.

INTERESTING NARRATIVE.

The Gazette des Tribunaux, on the authority of a correspondent at Weimar, recounts the following interesting tale: A patrol going its rounds not long ago, in the environs of Eisenach, in this dukedom, arrested a young vagabond whose mild manners, address, and intelligence, when examined, excited the compassion of his hearers. He related that his name was Charles Kezemann, his age eleven years, and his birth-place Stetefeld, a village near Eisenach. When he was two years old, his father and mother took him with them into France, and arrived at Paris; but his father soon afterwards, being unable to obtain employment, entered into the Foreign Legion, and went with it to Algiers, taking his wife and child with him. The young lad gave an accurate description of the city. At Algiers he said his mother died. After this the legion went into Spain, the language of which country the unfortunate boy also acquired. Here he partook not only of the fatigues, but also of the dangers of the army. These, however, were much lightened by the kindness of the commander of the legion, Colonel Conrad, at whose death the child was present. He stated with great feeling the tokens of affection given to him by the colonel, who frequently caressed him with tears in his eyes; saying, he reminded him of his own little boy at Paris. Kezemann, the father, remained for some after the death of the colonel in the service of Spain, being some time at Madrid and Vittoria. They returned to Algiers, but falling into the deepest distress, the father, feeling more for his child

than for himself, determined to send Charles to France with two of his fellow-countrymen, who had been his comrades in the legion, with the hope that, on reaching Paris, the boy might find the family of Colonel Conrad, and obtain protection. The boy was carried by force on board ship, and landed with the two men at Toulon, whence they departed on foot, begging their way. Having in vain endeavoured to find the family of his late benefactor, the colonel, young Kezemann lost all hope, and made up his mind to return with his two companions to his native country. The three begged their way through Strasburg and Frankfurt till they reached Mentz, where those who had so long been the boy's protectors deserted him. Still anxious to reach his native village, the name and situation of which his father had communicated to him, he continued to beg his way, sometimes living upon alms, and sometimes upon the allowance of the prisons in which he was confined as a vagabond, till he reached the gates of Eisenach, where he was so terrified by the manner in which he was questioned by the guard, that he fled into a forest near the town, and had subsisted for three days on roots and the bark of young trees, when he was arrested by the patrol. As the veracity of his narrative, so far at least as concerned his birth and the departure of his father was fully established, a detailed report was transmitted to the grand duke, who has, in consequence, taken the poor deserted boy under his patronage, and placed him, at his own charge, in the school at Eisenach, where he has won the affections of his master and school-fellows by the docility of his conduct, his gratitude to his benefactor, and his aptitude and application in study, being universally called by his playmates the young African.

For "The Friend."

Intemperance in England.—"Gin-palaces" of London.

Having observed in "The Friend" of the 9th inst., the statistics of intemperance in England, copied from a Burlington newspaper, it has occurred to me that such as may have been interested in these data, might be willing to read a little more upon the same subject.

During the year ending on the 5th of the 1st month, 1837, the quantity of distilled spirits legally introduced from abroad into England, was 31,822,178 gallons, being an increase over that of 1830, of 4,102,125 gallons. I have no statistics by which the increase in consumption of other intoxicating drinks might be exhibited, or the question determined whether there has or has not been an increase in the consumption of alcoholic liquors since the year 1837.

The number of licenses granted to public brewers in 1836, was 1694, of which 84 were in London. Compared with some of the brewing establishments, for the operation of which these licenses were obtained, as, for example, that of Barclay, Perkins & Co., on the southern shore of the Thames, the largest in the United States dwindle to mere pigmies in their dimensions.

The number of licenses in 1830 for the sale of liquors throughout England, was 68,155.

Of these, 4,461 were in London. The annual expenditure for intoxicating liquors throughout the country is, as nearly as can be estimated, 51,000,000 of pounds sterling, or about two hundred and twenty-five millions of dollars!

The following statements illustrate the comparative effects of habits of temperance upon longevity, between members of the Society of Friends, and the community in general. I am indebted for them to a friend in London, who has taken an active part in the promotion of the temperance cause since its late revival in Great Britain.

The united ages of 100 persons, successively buried in Chesterfield churchyard, ending the 16th of 11th month, 1834, amount to 2516 years, 6 months.

Average 25 " 2 "

Of these 100 individuals, there reached the age of 80 years and upwards 2

70 " " 12

The united ages of 100 persons, successively buried in Chesterfield Monthly Meeting, ending the 27th of 11th month, 1834, amount to 4790 years, 7 months.

Average 47 " 10 "

Of these 100 individuals, there reached the age of 80 and upwards 19

70 " " 30

The Annual Monitor has published a report of the deaths of rather more than two hundred adult members of the Society of Friends. Of these persons, 90 were between 70 and 98 years of age, the average being about 80. Nearly 25 of them were from 78 to 98, and the average age of 10 of them is 94 years!

The result exhibited in the comparison instituted above, is so greatly in favour of the "Friends," that it can hardly be considered as an accurate criterion, whereby to judge of the whole body of that Society in comparison with the world at large. Could the same comparison, however, be made in London and its vicinity, I doubt not that the result would be still more favourable in regard to "Friends."

The gin-palaces of London constitute some of the "plague-spots" of that mammoth city. They are the fountains whence vice courses, with its thousand streams of darkness, throughout that vast metropolis of the enlightened world. The external appearance of the most elegant of these establishments may be conceived from the following description: "We came before a house, the front of which displayed, in all their architectural magnificence, pillars of the Corinthian order; a large clock, which could be illuminated at night, showed the hour, in a manner peculiarly attractive, from an elevated part of the building, and a lamp of immense proportions, profusely decorated, was suspended over the entrance. This was a gin-shop."⁷ These buildings are entered through a double door, which is closed by springs, thus obviating an incessant noise of latches, and saving the customers the labour of closing them themselves. The windows are so constructed as successfully to prevent the revellings by day, and the orgies by night, from being observed from without. Upon the counter, within, arranged in regular gradation, are glasses of all sizes "to suit customers,"

from a half-penny up to six-pence. By this means, the ragged urchin who has just begged a couple of farthings in the street, is as readily accommodated as the labourer who has earned a shilling. I know of no spectacle which, taken in connection with its consequences, is more humiliating than that of the interior of some of these gin-shops, where men, women, and children pour out, in mutual sympathy, their bacchanalian libations. The lazzaroni of Naples is content with his five "grani" worth of unaccaroni, and a sunny nook wherein he may repose in blissful lethargy; but in London, the houseless beggar and the child, whose whole possession is a scanty covering of rags and one or two pennies, are rarely content, unless stimulated by a potation from one of these great sources of intemperance. In a work published a few years since, are found the following remarks:—"In some of these temples, I have myself seen nearly one hundred persons, at one time, busily engaged in doing homage to Bacchus. It is computed that upwards of 3,000,000 of pounds (sterling) are annually expended by the lower classes in the metropolis, in the article of gin alone; there are thousands, indeed, of these lower classes who chiefly live on gin—the almost universal article of drink with them. It is quite common for such persons to be three or four days without partaking of any kind of solid food."⁸ What a picture of humanity is this!

Some idea of the number of these retailing shops, and the method pursued for obtaining customers, may be obtained from the following extract:—"Contiguous to Clare market, on the west side, are nine gin-palaces within the range of less than one hundred yards. One of them was opened on Saturday evening, with a band of music on the first floor, (second story in America,) with placards, announcing that the first customer should receive a bounty of five shillings, and all those who entered afterwards, during the evening and Sunday, should have two glasses of spirits for the price of one. Both on that evening and Sunday morning, the concourse was so great that two policemen were compelled to be in attendance, to prevent a riot."⁹

The occupants of the gin-palaces are said to realise large fortunes in a very short term of years; "but I will tell you how they manage to do so. In some obscure part of the town, upon an unoccupied piece of ground, several houses of the smallest kind are built. One of these, the retailer of gin purchases, as soon as it is erected, fits it up as a small distillery, and there secretly manufactures an immense quantity of illicit spirit, which is conveyed by his agents into the gin-palace. By defrauding his majesty of the duties, he is enabled to undersell others in the trade. Some gin-sellers are more honest. They purchase the raw spirit from the distiller, paying all the duties, then adulterate it more than one half with the most poisonous materials. They do not cheat the king's revenue—they only destroy the king's subjects. The profit arises from the extent to which they can adulterate the raw spirit, or

⁷ Great Metropolis, vol. 1, p. 47.

⁸ London newspaper, 1836.

⁹ Mephistopheles in London.

procure an illicit distillation, and from the immense quantity drunk by the lower orders, Gunpowder has not produced half the effect of this intoxicating spirit; steam is not to be compared to its power. The discovery of Friar Bacon may kill a few thousands occasionally, but gin is destroying nine tenths of the population of this vast metropolis."

But one of the worst features of the shops in question, is the extent to which they contribute to the abuse of the first day of the week. "In the gray of the Sunday morning, at the sound of the matin bell, the gin-temples open their portals to all comers. Time was when gin was to be found only in by-lanes and blind alleys—but now, gin is become a giant demi-god—a mighty spirit, dwelling in gaudy, gold-blasted temples, erected to his honour in every street, and worshipped by countless thousands, who daily sacrifice at his shrine their health, their strength, their money, their minds, their wives, children, sacred home and liberty. Juggernaut is but a fool to him! for the devotees of Juggernaut do but put themselves in the way of being crushed to death beneath his chariot wheels, and are put out of their misery at once; but the devotees of the great Gin devote themselves to lingering misery; for his sake they are contented to drag on a degraded existence—to see their children pine, dwindle and famish; to steep themselves in poverty to the lips, and die, at last, paupers. Sunday is especially devoted to the worship of this great spirit."[†]

Other extracts from the works already quoted, as well as from others, might be introduced, in order to give an adequate idea of the effects which these same gin-palaces have upon the life, the habits, and the morals of "the lower orders" of the population of London. But the above are sufficient—it is a fearful picture, and the back-ground shall be left unfiled.

PLINY EARLE.

From the Philanthropist.

PROGRESS OF THINGS.

When, in 1784, a vessel from the United States carried a small quantity of cotton into Liverpool, it was regarded as an illegal transaction. People could not believe that it had been grown in any state of the Union. About the same time a duty being proposed in congress on the import of foreign cotton, a representative from South Carolina announced, that the "cultivation of cotton was in *contemplation* by the planters of South Carolina and Georgia, and that if good seed could be procured, it might succeed!" There were four things to contend against,—want of labour, want of capital, want of experience, want of Whitney's gin. And yet, in the space of about forty years from that period, we find that the value of cotton export from this country was over thirty-six millions of dollars! In 1835, fifty years after the time when the planters had it in *contemplation* to raise cotton, the crop amounted to 1,200,000 bales! Wonderful increase!

Britain now has it in contemplation to raise cotton in the East Indies. The work is, indeed, already commenced. She has four advantages

to begin with,—plenty of labour, plenty of capital, the experience of the southern planter, and the use of his inventions. How long before the British market, filled with East India cotton, will be closed against that grown on our soil? Should cotton continue to be the staple of the south, the time will probably come when the southern planter, casting away all constitutional scruples, will demand protection against East India importation, and call upon government to foster home manufactures, that he may find a domestic market for his produce. By that time, however, the corn laws may have been repealed, so that the grain-growing west, receiving British manufactures in exchange for its wheat, may have as strong constitutional objections to a tariff, as the cotton-growing south now has. Circumstances, by giving a tremendous stimulus to cotton-raising, have given an exorbitant power to slavery. Circumstances, by lessening the value of this staple, may be overruled for the overthrow of slavery. When a great evil is to be removed, the Ruler of Nations often combines physical with moral instrumentalities.

EFFECTS OF TEMPERANCE.

From Hall's late work on Ireland is taken the following account of the change effected in one family by the energetic and benevolent Matthew. It is an affecting picture.

We entered, one day, a cottage, in a suburb of Cork: a woman was knitting stockings at the door; it was as neat and as comfortable as any in the most prosperous district of England. We tell her brief story in her own words, as nearly as we can recall them. "My husband is a wheelwright, and always earned his guinea a week; he was a good workman, and neither a bad man nor a bad husband, but the love for the drink was strong in him, and it was not often he brought home more than five shillings out of his one pound one on a Saturday night; and it broke my heart to see the poor children too ragged to send to school, to say nothing of the starved look they had out of the little I could give them. Well, God be praised, he took the pledge; and the next Saturday he laid twenty-one shillings upon the chair you sit upon. Oh! didn't I give thanks on bended knees that night? Still, I was fearful it wouldn't last, I spent no more than the five shillings I was used to, saying to myself, the money will be more wanted than it is now. Well, the next week he brought me the same, and the next, and the next, until eight weeks passed; and, glory be to God! there was no change for the bad in my husband; and all the while he never asked me why there was nothing better for him out of his hard earnings; so I felt there was no fear for him; and the ninth week when he came home to me, I had this table bought, and these six chairs, one for himself, four for the children, and one for myself. And I was dressed in a new gown, and the children all had new clothes and shoes and stockings, and upon his own chair I put a bran new suit; and upon his plate I put the bill and restate for them all—just the eight sixteen shillings they cost that I'd saved out of his wages, not knowing what might happen, and that always before went for drink. And he cried, good lady and good gentleman,

he cried like a baby—but 'twas with thanks to God; and now where's the healthier man than my husband in the county Cork, or happier wife than myself, or deacenter or better fed children than our own four?"

It is most unlikely that such a family will again sink into poverty and wretchedness.

For "The Friend."

THE BURIAL OF THE YEAR.

It seemed as if the world were at the grave! And made me think of that assembly, which Must one day stand before the great white throne. Anon a voice, as of the Spirit, said: Of friends departed, not to come again, 'Tis sad to think; but, in your sadness, know That to the Year there were no bands in death. He died at midnight, when the sky was filled With stars, that wakeful watched above his bed, And his expiring was so smooth a glide From life, that they, unconscious of the change, Sat watching still until the dawn of day.

The Year hath witnessed many thrilling scenes:

He saw the Winter leave his icy throne, Unwept by nought but things of frozen heart, Whose tears were only those of selfish joy. The liberated trees then wore a smile; And scores of flowers appeared in priestly dress, And waved their censers, to perfume the house Where Nature worships, while the worshipping God Conversed in thunder with th' adoring Earth. He saw the Earth when gorgeously arrayed In autumn dress, unconscious that her flush, So beautiful, was hectic, tokening death:— Then saw the colour fading from the cheek, A want of vigour steal o'er all the frame, And, ere he died, the Earth was laid in state, A giant corpse, stiff, pulseless, cold, and pale. He also saw the wicked and their deeds— The robber creep, with softly step, along, The drunkard quaff the nectar of the pit, The tyrant scourge the unoffending slave, The scoffer laugh at God and heaven and wo,— While at their coming Hell beneath was moved. He saw the flames arise from the writhing house, Tornades make their desolating march, The Grave devour the earliest pledge of love, And, still regardless of the father's heart, Prepare a feast of her who gave the pledge. He saw more grateful scenes—the drunkard clothed, And in his mind, and looking like a man! And ever and anon he heard the tones Of many harps, that seemed to be in heaven, Their music giving when the sinner turned. He also saw the pious fall asleep, And, in their sleep, arise, and walk away, Till they awoke in wandering on the banks Of that majestic river, which doth flow, In crystal waters, from the throne of God.

One ceremony now before we part—

Doth any one of this assembly see Another whom he hates, come hither both, And o'er this grave shake heartily the hand, And hence forth each feeling of revenge. The day is coming when you all shall lie Beside each other, on one clayey bed; And the flames shall be the same broad conflagration; And can you sweetly rest, while knowing that Beside you close may be the one you hate? And, oh! if still at enmity with God, Now sue for peace, and living henceforth live. The massive hands of the world's clock have moved Their yearly inch towards the millennium, And you to death the same broad degree! Rich moments come and go, but ne'er return! Then hail them as they pass, their treasure buy, And lay it up securely in the heavens.

A New Year now is born, to live its life, And weave its part of the world's winding-sheet, And then be gathered to the Elder Year! Concerning you what tidings shall it bear?

LEWIS C. GUNN.

* Mephistophiles in London.

† Sunday in London.

For "The Friend."

INCITEMENT TO DUTY.

The practice of endeavouring to stir up one another in the discharge of our several duties is often attended with good. Family visiting, under divine direction, has long been recommended by yearly meetings, and practised by many faithful watchmen, to the great benefit of the flock over whom the Holy Ghost had made them overseers. To move under a concern which the Lord has begotten in the heart, and to act in it as he furnishes ability to speak to the conditions of the visited, are essential requisites in the right performance of the work. When a concern arises in a meeting to engage in this service, it is proper to weigh it carefully, and while guarding against hasty or unauthorized movements, it is needful also to remember that we have a cunning enemy, ever ready to discourage and dishearten the faithful diffident ones, whom he can furnish with excuses, to induce them to draw back the shoulder from the burden, and to turn aside from duty. We are again entering upon a new year, which brings with it the usual reasons of investigation, upon divers points of public and private duty. In some parts of this yearly meeting labours have been entered on to promote greater diligence in attending our religious meetings in conformity with the concern transmitted through the extracts. May the labour prove a lasting blessing.

Having recently met with a sheet containing an Epistle of Stephen Crisp's on the subject of divine worship, and the unseemly habit of sleeping in meeting, I thought it might be in point at the present time. The figure of a professed Christian dozing and nodding in a religious assembly must have a very offensive effect upon strangers and young people. But when such occupy offices in the church, or are considered suitable to face the congregation, this habit must have a pernicious influence, mortifying their friends who sit near or observe them, and thus disturb their efforts to attain a proper abstraction of mind. If there be present any who are tempted to scoff at religion, the nodding Christian would very probably excite the disposition. Should there come into the assembly, a stranger sincerely praying to find there spiritual food and comfort, and his eye be caught by the spectacle of an apparently advanced Christian, occupying a conspicuous station, sleeping and nodding at his or her post, how would he reasonably conclude, that whatever may be the profession here, life and zeal must have become extinct, and I need not be seeking the living among the dead. Ought not persons who have a difficulty in keeping awake, to take every precaution to enable them to resist effectually the drowsy spirit with which they are assailed? Prayer and fasting would doubtless counteract it, and they had much better forego the profits of the labour of an hour or two before meeting, than weary themselves into a condition more fit for slumbering, than spiritual exercise before the Lord. A wakeful, watchful frame of mind becomes the servant of Christ, and no one can be supposed to have his loins girded, and light burning, waiting for the coming of his Lord, who falls asleep, nor will such an one be likely to

know him to gird himself, and come forth and serve such forgetful and slothful servants.

An Epistle of Stephen Crisp's, exhorting Friends to Diligence, and a living concern in Meetings appointed for the Worship of God.

All Friends, every where, who have tasted of the goodness of God, keep in the savour thereof, and let not your minds be drawn away from that which is living, for that which is living cometh from above, and makes you lively; but that which is corruptible, cometh from the earth, and brings death with it over your souls; therefore, watch in diligence to retain the savour of the life of truth, that you may live from a sense that Christ liveth in you, who is the seed, the truth, the noble plant, and grows and bringeth forth fruit in you.

And all Friends, every where, who thus keep and retain the savour of life in them, they will come to feel daily quickenings thereby, and will have power over the nature that is dead in Adam to all good works, and especially to waiting upon God with a steadfast and stayed mind; nothing so hard as this to that old and corrupt nature which is soon weary. This is that nature, which cannot watch with Christ one hour; but let his trials and sufferings be ever so great, this leads from watching to sleeping, this hath no fellowship with the seed of God in his suffering, and shall have none in its dominion. And where this drowsy nature stands uncrucified, it keeps you in the weakness out of the power, and this brings out of the savour and feeling of the goodness of God, and so makes meetings unprofitable, and as it comes through custom to be allowed and submitted to, it leads into hypocrisy, that is to say, into a professing to wait upon God, and a presenting the body in the meeting, and then letting the heart (which God requires) depart far from him, even into the ease and liberty of the flesh, in which the apostle said, they that lived could not please God.

Therefore, dear Friends, I exhort you, consider what you do when you assemble together, and let it be in the name of Jesus, that is in his power, not in the weakness, nor in the fleshly or carnal mind, which is at enmity with God, but in his name and power make war with the fleshly, and with the drowsy spirit that lodgeth there, and in the faith overcome it, and be not overcome by it, for that is bondage; and hold your meetings in the spirit, where every one is made alive and flourishing, and grows in life and in dominion, and shines forth to the glory of God, and to the comforting and refreshing one of another.

For as any one suffereth himself to be overtaken with sleep in a meeting, he loseth the sense of the power of God, he becomes a grief to the diligent, and an evil example to the negligent, and brings himself under the judgment of God's power in his own conscience, which when he awaketh riseth up against him; and also he is under the judgment of the power in the whole meeting, which, when he comes to a true sense of, will be no light thing; and further, if any come in and see such things among you, who make a profession of an

inward power, and an inward quickening spirit, and a worship that is inward in the spirit and truth, herein such cause the name of God to be dishonoured, the way of truth to be hidden in little esteem, by such who know it not in themselves, and a stumbling-block is hereby laid in their way to hinder them from any further seeking after the truth. Oh, Friends! consider these things, and be all diligent in this matter, and let not that earthly part have liberty, but let it be kept in the cross till it dies, or else it will keep and hold you dead and insensible of God and one another. And this is that hath hindered the growth of many, namely, their carelessness in coming to meetings, and their slothfulness when they are there. Therefore, for time to come, let every one that bears the profession of truth, be diligent in the work of God, and be good examples to each other; and observe your time and hour of coming to meeting; and set not one hour, and then come at another; and neglect not your week-day meetings, by reason of your outward occasions, for that will not bring a blessing upon your affairs, but let all things give way to the service of God, and then all things shall work together for good unto you, and there shall be no lack of any thing that is good for you.

So, dear Friends, in the true love of God have I written this unto you, as a word of exhortation, to stir up the pure mind in you all; and the God of power and strength give you of his might, and of his power to help you in all your necessities, and in all your combats, and strengthen your faith, in which, and by which the victory is obtained, which is the desire of my soul for you all, who am your friend in the fellowship of the gospel.

STEPHEN CRISP.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 127.)

The spirit of persecution was at this time very fierce at Salem, and no one did it endure with more bitterness than William Hathorn, one of the commissioners. He had levied so many fines upon Edward Harnet for not coming to their public place of worship, that on the 1st month, 1658, the poor old man, he was then sixty-nine years of age, sold the very little property he had, that he might leave Massachusetts colony. He would not wrong his conscience by assembling with them to listen to a man made, and man paid, ministry; and as he had but little work in the way of his profession to do, he could not earn as much as would furnish his family with sustenance, and allow the constable enough to seize for the five shillings weekly fine. On considering the matter, he converted what he had into cash, and with his wife, who was seventy-three years old, prepared to depart. When Hathorn knew they were going, he sent the marshal with a warrant, who took thirty-seven shillings out of their little store.

William Shattuck, who was one of those attached to the principles of our Society,

resided in the town of Boston. He says, "after I was convinced by the light of the Lord in me, of the evil of that way of worship I had long lived in, and had turned from it, the cruel spirit in its instruments of cruelty speedily followed me." It appears, that as he did not attend at their place of worship, they sent the constable to see where he was. The officer found him sitting quietly at home, and for this offence he was afterwards arrested and brought before the governor and court. This was in the 1st month, 1658. As he entered their presence with his hat on, Endicot looked upon him with great disdain and contempt, and said, "Art thou come to this?" Having commanded the prisoner's hat to be pulled off, he appeared to become more and more excited and enraged, and exclaimed, "Thy Quakerism will not cleanse thee from thy uncleanness." With this and many other violent and bitter taunts, he continued to assail the prisoner, who remained calm and unmoved, endeavouring to answer as he had opportunity, and found freedom in his own mind to speak. To many questions which were put by the magistrates on the bench, William replied, by referring them to the answers he had already furnished to the messenger they had sent to him from time to time. They told him what he had said to others was nothing to them—he must answer which they should choose to ask. Endicot then inquired, what Scripture he had for not pulling off his hat. In reference to this, the prisoner quoted the passage, "how can ye believe, which receive honour one of another, and seek not that honour that cometh from God only." He then inquired, what it was in the governor's bosom that required an act which was contrary to the faith? adding, that he could look upon it as nothing else than pride. He then told them that honour did properly belong to the Lord, and that which was to be rendered from man to man, was only due to those in whom the image of God was apparent. Sealing his argument with the Scripture proof, that a vile person shall be condemned. Endicot immediately called to the jailer to have him away, saying, "he judgeth us all to be vile persons." William was immediately taken to the jailer's house, where, after he had been kept two hours, a mittimus was brought, directing that he should be committed to the house of correction; on his first entrance, he was severely whipped, and that no one should be suffered to converse with him during his imprisonment. William had been a tenant of deputy governor Bellingham, and his wife inquired of that officer when her husband should be let out of prison. She moreover said, that his liberty was necessary to enable him to provide for his household, for that they had nothing but what they laboured for. Bellingham told her to set her heart at rest, for that William should not come forth until he would promise to depart the patent. To her inquiry, why he could not have his liberty after execution as well as others, he answered, "He has not wherewithal to pay five shillings a week for not coming to meeting, neither has he a house to go to." She then desired that he might be allowed to work for his family now while he was in prison. This was also refused, because, if he had been permitted to

work for others, the law of the colony would only have allowed them to take four pence out of every shilling he earned, whereas, they now kept him at labour, and retained the whole of the proceeds. William understanding from his wife that they intended to keep him in prison until he would consent to leave the province, and that they purposed placing his children out as servants, was much distressed in his mind. He says, "So I desired counsel of the Lord what to do in it, and found freedom to depart from thence—their arm of cruelty was so great; and I sent a writing to the magistrates, and the jailer brought me word, that if I would begone the next day out of the patent, I might depart the prison." On further expostulation, he obtained liberty to remain three days, in which time he endeavoured to collect the money due him, and pay his debts. After this, William proceeded at once to Rhode Island, to seek a home for himself and family. The enmity, however, of Bellingham did not cease when the object of it had left their patent. He endeavoured to persuade William's wife no longer to regard him as her husband, telling her, she should never hear of him again, and that it was but to get rid of her and the four children that he had gone to Rhode Island. He further promised her, that if she would disown him, and persuade the children to do the same, that neither she nor they should ever want. He, himself, he said, intended to have the son, who was fit to keep his sheep. The intentions of the deputy governor were however frustrated, for William's wife, in loving confidence of her husband's faith and affection, gathered the children, and followed him to Rhode Island. There this persecuted family found shelter, employment, and sustenance.

During the 1st month, 1658, three Friends of Salem, viz:—John Small, Josiah Southwick and John Burton, believed it would be proper for them to go to Rhode Island to see the country, and to seek out a place for themselves and their families to settle. The first day they travelled about thirty miles, and coming to Dedham towards night, they would have gone to the ordinary to lodge. This, however, they were prevented from doing, being arrested whilst quietly passing through the street, at the command of Captain Lusher, the chief man of the town. This officer, assisted by the minister of the place, undertook to examine the prisoners, touching their religious opinions. As they saw that the questions were intended to ensnare them, they declined answering, but freely informed them who they were, and whither they were journeying. The captain continued them in custody, telling them, that he would send them where they would be obliged to answer. The next morning the constable, with aid, and halbert, and brazen headed staff, carried them like convicted felons to Boston. There, being taken first before Bellingham, he applied many insulting expressions to them, and promised that they should be committed to prison. They appealed to Endicot, who appears to have been struck with the outrage committed upon them, and immediately commanded them to be set at liberty, saying, "We cannot hinder men from travelling on their journeys." Notwithstanding this, however, he granted a warrant for

levying twelve shillings on them, to pay the constable, who had illegally detained them, and brought them so far out of their course.

The following law was enacted by the general court of Plymouth patent held during the first month of this year.

"Whereas there hath been several persons come into this government, commonly called Quakers, whose doctrines and practices manifestly tend to the subverting of the fundamentals of Christian religion, church order, and the civil peace of this government, as appears by the testimonies given in several depositions, and otherwise. It is enacted by this court and the authority thereof, That no Quakers, nor persons commonly so called, be entertained by any person or persons within this government, under the penalty of five pounds for every such default, or be whipt; and in case any one should entertain any of those persons ignorantly, if he testify on his oath that he knew them not to be such, he shall be free of the aforesaid penalty; provided that he, upon his first discovering them to be such, do discover them to the constable or his deputy.

"It is also enacted by the court and the authority thereof, That if any Ranter or Quaker, or any person commonly so called, shall come into any township within this government, and by any person or persons be known, or suspected to be such a one, the persons so knowing, or suspecting him, shall forthwith acquaint the constable, or his deputy, on pain of presentment, and so liable to censure in court, who forthwith shall diligently endeavour to apprehend them, and command them to depart out of the township and this government: and in case any such person delay or refuse to depart, then the said constable, or deputy, shall apprehend them or him, and bring him or them before the magistrate in their township, if there be any; and where there is none, to the select men appointed by the court for that purpose, who shall cause him or them to be whipt by the constable, or his deputy, or pay five pounds, and then conveyed out of the township; and the same course to be taken with every of them, as often as any of them transgress this order; in case of extremity for harbour or food, the constable, or his deputy, shall relieve them for their money; provided they suffer not any person or persons to resort unto them whilst they are under their custody.

"And forasmuch as the meeting of such persons (whether strangers or others) proveth to the destructing of the peace of this government, it is therefore enacted by this court, and the authority thereof, that henceforth no such meeting be assembled, or kept by any person in any place within this government, under the penalty of forty shillings a time for every speaker, and ten shillings a time for every hearer, and forty shillings a time for the owner of the place that permits them so to meet together; and if they meet together at the silent, (so called,) then every person so meeting together, shall pay ten shillings a time, and the owner of the place shall pay forty shillings a time.

"Forasmuch as it was ordered at June court last, that all such as were house-keepers, or at their own dispose, that were not freemen, and have not taken the oath of fidelity to this

government, should take the said oath by the time then prefixed, or to be fixed, to the colonies use, the sum of five pounds: and whereas divers persons, notwithstanding all patience and long forbearance, refuse to take the said oath, and yet make their residence amongst us, it is therefore enacted by the court, That every such person or persons shall, every general court, be summoned to make their appearance thereat, during the time of their abode in this government; and if any such person or persons shall refuse to take the said oath, shall be fined the sum of £5 to the colonies use. Whereas the multitude of freemen is but small, and the inhabitants of the townships many more, who have equal votes with the freemen in the choice of deputies, who being the body of the freemen representative, together with the magistrates, have equal votes for the enacting of laws, who, by weakness, prejudice, or otherwise, it hath, or may come to pass, that very unfit or unworthy persons may be chosen, that cannot answer the courts trust in such place. It is therefore ordered, That at such courts as magistrates and deputies are to act in making laws, and being assembled, the court in the first place take notice of their members, and if they find any unfit for such a trust, that they and the reason thereof, be returned to the town from whence they were sent, that they may make choice of more able persons to send in the stead, as the time will permit.

"Whereas it hath been an ancient and wholesome order, bearing date, &c. That no person coming from other parts, be allowed an inhabitant of this jurisdiction, but by the approbation of the governor, or two of the magistrates at the least, and that many persons, contrary to this order of court, creep into some townships, which are, and may be a great disturbance to our more peaceable proceedings: Be it enacted, That if any such person or persons shall be found, that hath not, doth not, nor will not apply and approve themselves, so as to procure the approbation of the governor and two of the assistants, that such be inquired after, and if any such person shall be found, that either they depart the government, or else that the court take some such course therein as shall be thought meet.

"It is enacted by the court, That henceforth no public meeting shall be set up, but such as the court shall approve of."

Humphrey Norton, soon after his return from New Haven to Rhode Island, reviewed this law. Some of his remarks thereon shall appear in our next.

N. E.

Narrative of a Scottish Snow Storm.

The annexed graphic narrative is transferred from the last number of the "Farmers' Cabinet," in which it is given without reference to the source whence derived. It cannot fail to interest the reader.

"But of all the storms that ever Scotland witnessed, or, I hope, ever will again, there is none that can once be compared with that of the memorable night between Friday the 24th, and Saturday the 25th of January, 1794; and which fell with peculiar violence on that division of the south of Scotland that lies between Crawford Muir and the Border; in these

bounds, seventeen shepherds perished, and upwards of thirty were carried home insensible; the number of sheep that were lost far exceeded any possibility of calculation; whole flocks were overwhelmed, and no one knew where they were, until the snow was dissolved, when they were all found dead. I saw twelve scores of excellent ewes, all of one age, lying dead, all with their heads one way, as if a whole flock had dropped dead, going from the washing! many hundreds were driven into the rivers by the violence of the storm, and these the floods carried away, so that they were never found at all. The greater part of these rivers, on which the storm was most deadly, run into the Solway Firth, on which there is a place called the Beds of Esk, where the tide throws out and leaves whatever is carried into it by the rivers: where, after the storm subsided, there were found on that place, and shores adjacent, 1840 sheep, 9 catle, 3 horses, 2 men, 1 woman, 45 dogs, and 180 hares, besides a vast number of smaller animals.

"I went to bed in the byre-loft, where I slept with a neighbour shepherd, Borthwick; but, although fatigued with walking through the snow, I could not close my eyes, so that I heard the first burst of the storm, between one and two o'clock, with a fury quite inconceivable and indescribable! It began all at once, with such a tremendous roar, that I imagined it a peal of thunder, until I felt the house rocking to its foundations. In a few minutes *I thrust my naked arm through the roof*, in order, if possible, to ascertain what was going on without, for it was perfect darkness—but I could not then, nor can I now, express my astonishment—I felt as though I had thrust my arm into a body of snow. I deemed it a judgment from heaven sent upon us, and went to bed again, trembling with agitation. After three quarters of an hour, I rose and went to the house, where I found our master, the ploughman, Borthwick, and two maid-servants sitting round the kitchen fire, with looks of dismay and despair! we agreed that the sooner we could reach the sheep, the better chance we had to save a remnant; we therefore resolved to make a bold effort, and endeavour to reach an excellent lot of 800 ewes, which lay a long way distant. Our excellent master made family worship a duty never to be neglected, but that morning, the manner in which he expressed our trust and confidence in heaven, was particularly affecting. We then took our breakfast, filled our pockets with bread and cheese, sewed our plaids about us, tied down our hats with napkins coming under our chins, and each taking a strong staff in his hand, we set out on our attempt; but no sooner was the door closed upon us than we lost sight of each other—it was impossible for a man to see his hand held up before him, and it still wanted two hours till day-light—we had, therefore, no means of keeping together, but by following to one another's voices, nor of working our way, save by groping before us with our staves—a hopeless concern, for ere we got clear of the houses and hay-stacks, we had to *roll ourselves* over two or three wreaths or banks of snow, which we found it impossible to wade through; and all the while the wind and drift were so violent, that every two or three minutes

we were compelled to hold our mouths between our knees, to recover our breath; and then we got into an eddying wind that was altogether insufferable; at the same time, we were struggling amongst snow so deep, that our progress in the way we should go was quite equivocal, having by this time lost all idea of east, west, north, or south. Still we were determined, and persevered, not knowing whither, sometimes rolling over the snow, and weltering in it up to the chin. There was an enclosure around the house to the westward, denominated the "park," which did not extend to more than three hundred yards beyond it, but to this small space were all our exertions confined until day-light—two hours after we had left the house!

"After we got clear of the park, we also got free of the eddy of the wind, which now drove full in our faces; we therefore proceeded in a line, one before the other, changing places every two or three minutes; and at length, after the greatest fatigue, reached the ridge of a long hill where the snow was thinner, having been blown off by the force of the wind, and by this, we hoped to reach to within a short space of the ewes, which were still a mile and a half distant. Our master had taken the lead; I was next him, but soon began to suspect, from the depth of the snow, that he was leading us quite wrong; but as we always trusted implicitly to the person that was foremost for the time, I said nothing, until satisfied that we were going in a direction very nearly opposite to that we intended; I then tried to expostulate with him, but he did not seem to understand what I said, and on getting a glimpse of his countenance, I perceived that it was quite changed! Not to alarm him or the others, I said I was becoming terribly fatigued, and proposed that we should lean on the snow, and take each a little spirit, (having brought a small quantity with me, fearing the worst,) and some bread and cheese: this was unanimously agreed to, and I remarked that he swallowed the spirit rather eagerly, a thing not usual with him: and when he tried to eat, it was long before he could swallow a morsel: I felt convinced he would fall altogether, but as it would be easier to get him to the shepherd's house—which was before us—than home, I made no proposal to return, but said, if they would trust themselves to me, I would engage to lead them to the ewes, without going a foot out of the way; to this the other two consented, acknowledging they knew not where they were, but he never opened his mouth, nor did he speak a word for two hours after; it was only a temporary exhaustion, however, for he recovered, and wrought *until night*, as well as any of us, but could never recollect a single circumstance that occurred during that part of the journey. At half past ten we reached the sheep, just in time to save some of them. It was now wearing towards midday, and there were occasionally short intervals, when we could see around us, perhaps for twenty yards; I grew quite impatient to find my own charge, and, leaving the rest, I went away to them myself; I found them in miserable circumstances, but by making the greatest exertions, I got about one half of them out of the snow, and left them in a place of safety, and made towards home, for it was

growing dark, and the storm was again raging in all its darkness and fury. I was in no fear of losing my way, for I could have found it with my eyes bound up, and, indeed, long before I reached home, they were no use to me. I was terrified for the water, (Douglas Burn) for in the morning it was flooded and gorged up with snow in a frightful manner, and I was fearful it was now quite impassable; at length I came to a place where I thought the water should be, and fell a boring and groping with my long staff, but no water could I find; I then began to dread, that in spite of my supposed accuracy, I had gone wrong: this greatly surprised me, and, standing still to consider, I looked up towards heaven—I shall not say for what cause—and, to my utter amazement, thought I beheld trees over my head, flourishing abroad over the whole sky! I never had witnessed such an optical illusion before; it was so like enchantment that I knew not what to think, but felt the dread that some extraordinary thing was coming over me, and that I was deprived of my senses! I concluded that the storm was a great judgment, sent on us for our sins, and that this strange phantasy was connected with it—an illusion effected by evil spirits! I stood a good while in this painful trance, but at length, on making a bold exertion to escape from this fairy-vision, I came, all at once, in contact with the old tower! never in my life did I experience such relief! I was not only all at once freed from the *faeries*, but from the dangers of the gorged river, for I had come over it on some mountain of snow. I know not how or when, nor do I know to this day; so that after all, what I had seen were trees, and trees of no great magnitude either; but their appearance to my eyes it is impossible to describe; I thought they flourished abroad, not for miles only, but for hundreds of miles, to the utmost verge of the visible heavens! Such a day and such a sight may the eye of a shepherd never see again!

“Next morning the sky was clear; the form of every hill was changed, and new mountains leaned over every valley—all traces of hill, valley, river, and lake were obliterated. When we came to the ground where the sheep should have been, not one was to be seen above the snow; here and there were to be seen the head or horns of a straggler, but after recovering these few, we could see no more; they were buried as they had been living, under an uniform covering of snow, from six to eight feet deep, scattered over at least one hundred acres of heathery ground: we went along, boring with our long poles, scarcely finding one sheep in a quarter of an hour, but at length, a white shaggy *Colly*, that belonged to the cowherd boy, seemed to have comprehended something of our perplexity, for we observed him plying and scraping in the snow with great violence, and always looking over his shoulder for us: on going to the spot, we found that he had marked straight above a sheep: from that he flew to another, and so on to another, as fast as we could dig them out, and ten times faster, for he sometimes had twenty or thirty holes marked beforehand.”

THE FRIEND.

FIRST MONTH, 23, 1841.

To our notification of the opening for the season of the Western and Southern Soup Houses, we now add, below, that for the Northern. The location of this is favourable for the extension of relief to the needy within a large portion of our boundaries. From various causes, a great amount of distress must exist. The weather of late has been severe, and the next month may prove the coldest of the season. Donations appear to be called for—the mere intimation, we trust, will be sufficient.

THE NORTHERN SOUP SOCIETY.

This benevolent institution has again opened their house on the north side of Coates street, between Fourth street and Old York Road, for the distribution of soup to deserving applicants. A brief outline of its proceedings last year may not be uninteresting to many of those who so kindly contributed to this charity, and from whom we desire again to claim the aid so liberally dispensed. The house was opened on the 11th of the 1st month, 1840, and closed on the seventh day of the third month, during which time there was distributed daily an average of 252 quarts of good and wholesome soup, making a total of 12,054 quarts—delivered to 325 families, comprising 542 adults and 900 children; of which number, 238 families, composed of 393 adults and 666 children, were white, and 87 families, numbering 149 adults and 234 children, were coloured. There was also landed out during the season 1066 loaves of bread. The association endeavoured to guard against imposition by requiring each applicant to bring a written recommendation from a respectable citizen; and wherever any doubts arise, the committees who attend to the distribution at the house, are required to visit the applicants and ascertain their situation.

In a charity such as this, so general in its nature, it is not to be expected but what some may partake of it who may be classed among the idle and dissolute; yet we have the gratification to believe that many honest and deserving poor have participated in its benefits, and have thus been enabled to pass through an inclement season of the year with much less actual suffering than otherwise would have occurred.

Donations in money, meat, vegetables, flour, &c. will be gratefully received by John V. Hart, No. 189 Market street; Ebenezer Levick, No. 240 North Third street; Jacob M. Thomas, No. 10 North Front street; Thomas Scattergood, No. 68 Franklin street; Joel Cadbury, No. 32 South Front street, or No. 9 Franklin Square, or any other of the members.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the 28th instant, at 3 o'clock, P. M. in Friends' Reading Room, Apple Tree alley.

1st mo. 23d.

WANTED, An Apprentice to the retail Drug and Apothecary business. Apply at the office of The Friend.

INSTITUTE FOR COLOURED YOUTH.

A suitable person is wanted to take charge of and instruct the pupils at the Institute for Coloured Youth. Friends who intend to apply for the station, will please do so early, to either of the subscribers.

Blakey Sharpless, No. 50 North Fourth street; M. L. Dawson, N. W. corner Tenth and Elbert streets; Wm. Biddle, N. W. corner Eleventh and Arch streets; Joseph Scattergood, No. 14 Minor street.
Philada. 1st mo. 20th, 1841.

DIED, at South Yarmouth, Mass., of consumption, 10th of last month, HENRY, son of Thomas Akin, a member of Sandwich Monthly Meeting, aged about 18 years. Being of a kind disposition, he submitted to the counsel and control of his parents, which it is believed, in some degree, prepared his susceptible mind to yield to the requirements of his Heavenly Father. He was enabled to bear his last protracted illness, of about eighteen months duration, with exemplary patience; and the latter part of it with Christian resignation; frequently expressing his views and feelings in a very pertinent, instructive, and solemn manner. A few of his expressions in the latter part of his illness are inserted, as indicating the state of his mind, and his hopes beyond the grave, in the belief that to serious readers, they would be interesting and encouraging, especially to those in the younger walks of life. After his return home from Boston, whither he had been as a last resort for medical advice, he remarked, “When I was in Boston, and was taken more unwell, it was powerfully impressed on my mind, that I was not fully prepared to leave the world; that I had been anxious to regain my health, and not to give myself up to the will of my Creator. But now I consider it a great favour that I was spared a little longer, to know a preparation for death, and an entire resignation to the Divine will, which I am now, through the mercy of Christ my Redeemer, enabled to feel, to be my happy experience.” He did not at all times sensibly feel the Divine presence; but in these seasons of proving, it afforded consolation to his mind, and to the souls of his friends. The belief being expressed, that all who are endeavouring to get along right, are, at times, tried with poverty of spirit, he quickly replied, “Be of good cheer, and be not discouraged; at times, I feel anxious, over-anxious, to know the Divine will, and to feel His presence; but the best way I have found, is to keep in patience.” He was very sensible, as he expressed himself at times, of the workings of the subtle enemy, to draw him off from his only place of safety—a state of watchfulness and dependence—though he was favoured to feel much of the presence and goodness of his Heavenly Father; but restrained from frequently expressing it to those who visited him, lest the creature might become exalted. On one occasion, he said, “I am sometimes weary of the glorious things of Scripture, so comforting and edifying, should be presented to my mind; at other times, they seem to be all withheld.” About three weeks before his death, on his father going into the room, he said, “O father! I cannot express the goodness that I feel of our Heavenly Father, it seems as though He is present in the room with me. How glorious, how glorious, than I ever felt before.” The morning, his father going to his bedside, they embraced each other, weeping; he said, “Father, let them not be tears of sorrow—but tears of joy. I feel that I am ready to go, whenever my Heavenly Father is pleased to take me. I have sometimes thought I should like to know the time of my departure, but it will be in the Lord's time, which will be the best time.” The morning before his death, his mother having adjusted his pillows, he said, “Thou wilt not have to do many times more. I had a suffering time last night; and if it is the Lord's will, I hope he will take me soon.” And after a short pause, added, “I am favoured to feel peace of mind, and believe all will be well with me.” Without expressing much more, he continued until early the next morning, when he quietly expired, leaving to his surviving friends the consoling assurance, that through redeeming love, his purified spirit has joined the saints in light.

THE FRIEND.

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PHILADELPHIA.

From the Penny Magazine.

GALILEO.

The 19th of February by some accounts, but according to the best authorities, the 15th is the anniversary of the birth of one of the greatest philosophers of modern times, the celebrated *Galileo Galilei*. He was born at Pisa, in 1564. His family, which, till the middle of the 14th century, had borne the name of Bonajuti, was ancient and noble, but not wealthy; and his father, Vincenzo Galilei, appears to have been a person of very superior talents and accomplishments. He is the author of several treatises upon music, which show him to have been master both of the practice and theory of that art. Galileo was the eldest of a family of six children, three sons and three daughters. His boyhood, like that of Newton, and of many other distinguished cultivators of mathematical and physical science, evinced the natural bent of his genius by various mechanical contrivances which he produced; and he also showed a strong predilection and decided talent both for music and painting. It was resolved, however, that he should be educated for the medical profession; and with that view he was, in 1581, entered at the university of his native town. He appears to have applied himself, for some time, to the study of medicine. We have an interesting evidence of the degree in which his mind was divided between this new pursuit and its original turn for mechanical observation and invention, in the history of his first great discovery, that of the isochronism (or equal-timedness, as it might be translated) of the vibrations of the pendulum. The suspicion of this curious and most important fact was first suggested to Galileo while he was attending college, by the motions of a lamp swinging from the roof of the cathedral. It immediately occurred to him that there was an excellent means of ascertaining the rate of the pulse; and, accordingly, after he had verified the matter by experiment, this was the first, and for a long time the only, application which he made of his discovery. He contrived several little instruments for counting the pulse by the vibrations of a pendulum, which soon came into general use, under the name of *Pulsilogies*; and it was not till after many years that it was

employed as a general measure of time. It was probably after this discovery that Galileo began the study of mathematics. From that instant he seemed to have found his true field. So fascinated was he with the beautiful truths of geometry, that his medical books henceforth remained unopened, or were only spread out over his Euclid to hide it from his father, who was at first so much grieved by his son's absorption in his new study, that he positively prohibited him from any longer indulging in it. After some time, however, seeing that his injunctions were insufficient to overcome the strong bias of nature, he yielded the point, and Galileo was permitted to take his own way. Having mastered Euclid, he now proceeded to read the *Hydrostatics* of Archimedes; after studying which he produced his first mathematical work, an *Essay on the Hydrostatical Balance*. His reputation soon spread itself abroad; and he was introduced to one of the ablest of the Italian mathematicians of that day, Guido Ubaldo, who, struck with his extraordinary knowledge and talents, recommended him to the good offices of his brother, the Cardinal del Monte; and by the latter he was made known to the then Grand Duke Ferdinand. The road to distinction was now open to him. In 1589, he was appointed to the office of lecturer on mathematics in the University of Pisa; and this situation he retained till 1592, when he was nominated by the Republic of Venice, to be professor of mathematics for six years in their University of Padua. From the moment at which he received the first of these appointments, Galileo gave himself up entirely to science; and, although his salary at first was not large, and he was, consequently, in order to eke out his income, obliged to devote a great part of his time to private teaching, in addition to that consumed by his public duties, his incessant activity enabled him to accomplish infinitely more than most other men would have been able to overtake in a life of uninterrupted leisure. The whole range of natural philosophy, as then existing, engaged his attention; and besides reading, observation, and experiment, the composition of numerous dissertations on his favorite subjects occupied his laborious days and nights. In 1598, he was re-appointed to his professorship with an increased salary; and in 1606, he was nominated for the third time, with an additional augmentation. By this time he was so popular as a lecturer, and was attended by such throngs of auditors, that it is said he was frequently obliged to adjourn from the largest hall in the university, which held a thousand persons, to the open air. Among the services which he had already rendered to science may be mentioned his contrivance of an instrument for finding proportional lines, similar to

Gunter's scale, and his re-discovery of the thermometer, which seems to have been known to some of the ancient philosophers, but had long been entirely forgotten. But the year 1609 was the most momentous in the career of Galileo as an enlarger of the bounds of natural philosophy. It was in this year that he made his grand discovery of the telescope—having been induced to turn his attention to the effect of a combination of magnifying glasses, by a report which was brought to him, while on a visit at Venice, of a wonderful instrument constructed on some such principle, which had just been sent to Italy from Holland. In point of fact, it appears that a rude species of telescope had been previously fabricated in that country; but Galileo, who had never seen this contrivance, was undoubtedly the true and sole inventor of the instrument in that form in which alone it could be applied to any scientific use. The interest excited by this discovery transcended all that has ever been inspired by any of the other wonders of science. After having exhibited his new instrument for a few days, Galileo presented it to the senate of Venice, who immediately re-elected him to his professorship for life, and doubled his salary, making it now one thousand florins. He then constructed another telescope for himself, and with that proceeded to examine the heavens. He had not long directed it to this, the field which has ever since been its principal domain, before he was rewarded with a succession of brilliant discoveries. The four satellites, or attendant moons of Jupiter, revealed themselves for the first time to the human eye. Other stars unseen before met him in every quarter of the heavens to which he turned. Saturn showed his singular encompassing ring. The moon unveiled her seas and her mountains. The sun himself discovered spots of dark lying in the midst of his brightness. All these wonders were announced to the world by Galileo in the successive numbers of a publication which he entitled the "*Nuncius Sidericus, or Intelligence of the Heavens*," a newspaper undoubtedly unrivalled for extraordinary tidings by any other that has ever appeared. In 1610, he was induced to resign his professorship at Padua, on the invitation of the grand duke of Tuscany, to accept of the appointment of his first mathematician and philosopher at Pisa. Soon after his removal thither, Galileo appears to have for the first time ventured upon openly teaching the Copernician system of the world, of the truth of which he had been many years before convinced. This bold step drew down upon the great philosopher a cruel and disgraceful persecution which terminated only with his life. An outcry was raised by the ignorant bigotry of the time, on the ground that in maintaining the doctrine of the earth's motion

round the sun, he was contradicting the language of Scripture, where, it was said, the earth was constantly spoken of as at rest. The day is gone by when it would have been necessary to attempt any formal refutation of this absurd notion, founded as it is upon a total misapprehension of what the object of the Scriptures is, which are intended to teach men morality and religion only, not mathematics or astronomy, and which would not have been even intelligible to those to whom they were first addressed, unless their language, in regard to this and various other matters, had been accommodated to the then universally prevailing opinions. In Galileo's day, however, the church of Rome had not learned to admit this very obvious consideration. In 1616, Galileo having gone to Rome, on learning the hostility which was gathering against him, was graciously received by the pope, but was commanded to abstain in future from teaching the doctrines of Copernicus. For some years the matter was allowed to sleep, till, in 1632, the philosopher published his celebrated Dialogue on the two Systems of the World, the Ptolemaic and the Copernican, in which he took but little pains to disguise his thorough conviction of the truth of the latter. The rage of his enemies, who had been so long nearly silent, now burst upon him in a terrific storm. The book was consigned to the Inquisition, before which formidable tribunal the philosopher was forthwith summoned to appear. He arrived at Rome on the 14th of February, 1633. We have not space to relate the history of the process. It is doubtful whether or no Galileo was actually put to the torture; but it is certain, that on the 21st of June he was found guilty of heresy, and condemned to abjuration and imprisonment. His actual confinement in the dungeons of the holy office lasted only a few days; and after some months, he was allowed to return to his country seat at Arcetri, near Florence, with a prohibition, however, against quitting that retirement, or even admitting the visits of his friends. Galileo survived this treatment for several years, during which he continued the active pursuit of his philosophical studies, and even sent to the press another important work, his Dialogues on the Laws of Motion. The rigour of his confinement, too, was after some time much relaxed; and although he never again left Arcetri, (except once for a few months,) he was permitted to enjoy the society of his friends in his own house. But other misfortunes now crowded upon his old age. His health had long been bad, and his fits of illness were now more frequent and painful than ever. In 1639, he was struck with total blindness. A few years before the tie that bound him most strongly to life had been snapt by the death of his favourite daughter. Weighed down by these accumulated sorrows, on the 8th of January, 1642, the old man breathed his last, at the advanced age of seventy-eight. For a full account of Galileo—of what he was, and what he did—the reader ought to peruse his life in the “Library of Useful Knowledge,” from which the above rapid sketch has been abstracted. The subject of the philosopher and his times is there treated in ample detail, and illustrated with many disquisitions of the highest interest.

From the British and Foreign Anti-Slavery Reporter.

SLAVERY IN CUBA.

A volume* has just been published of a very singular character, and of great interest. By means of it a few more of the secrets of the prison-house have made their escape into general notoriety. But the most remarkable circumstance is, that it introduces us to the acquaintance of a Cuban slave of high native endowment and poetical genius. Juan —, although now happily free—his name, nevertheless, is concealed, lest the publication of this volume should be to his injury at Havana—was a slave for thirty-eight years. Amidst the utmost disadvantages he taught himself to write, he acquired excellence in drawing, he showed taste in modelling, he wrote a history of his own life, and he composed verses—nay, poetry, and that of a high order too. With advantages of culture, this man must have taken a high rank among persons of literature and taste. In the small space which we can allot to our notice of this publication, we cannot afford many extracts; otherwise we should delight in acquainting our readers with the modes of his self-culture; but we must make good our commendation of his poetical genius by citing a stanza or two. Our selection shall be from an ode, entitled Religion.

Yes, tho' in gloom and sadness I may rise,
One blessed strain can soothe my troubled soul;
No sorner wakened than with streaming eyes,
Upward I look, and there I seek my goal.
Soaring in spirit o'er the things of earth,
The spark imprisoned bursts its bonds of clay;
I feel delight above all human mirth,
And, wrapt in love, I live but then to pray.
To thee, dear Father!—mighty and supreme!
Immense! eternal! infinite! and blest!
O! how the grandeur of the theme doth seem
To enlarge my thoughts, and to inflame my breast.
Hail, blessed faith! thou only hope and trust,
Solace most sweet, and stay of hope most sure;
Thou sole support and shield of the oppressed,
The weak, the wronged, the wretched, and the poor.

In thee I find all purity and peace,
All truth and goodness, wisdom far above
All worldly wisdom, might beyond increase,
And, yet surpassing these, unbounded love.
O! that its light were shed on those whose deeds
Belie the doctrines of the church they claim;
Whose impious tongues profane their father's precepts,
And sanction wrong, e'en in religion's name.
O God of mercy! throned in glory high,
O'er earth and all its miseries look down!
Behold the wretched, hear the captive's cry,
And call thy exiled children round thy throne!
There would I fain in contemplation gaze
On thy eternal beauty, and would make
Of love one lasting canticle of praise,
And ev'ry theme but that henceforth forsake.—pp.
102 and 104.

Juan's account of his own life is a piece of autobiography beautifully executed, and deeply interesting. It is, Dr. Madden tells us, a perfect picture of slavery in Cuba; and truly it is a most melancholy one. We can give but a single specimen.

“When I recovered sufficiently, my first destiny was to be a page, as well in Havana as in Matanzas. Already I was used to sit up from my earliest years the greatest part of the night, in the city, either at the theatre, or at parties, or in the house of the Marquis M— H—.

* Poems by a slave in the island of Cuba, &c.

and the Señoras C., from which we went out at ten o'clock, and after supper play began, and continued till eleven or twelve; and at Matanzas, on the days appointed, and sometimes then, when they dined at the house of the Count J., or in that of Don Juan M., and generally to pass the evening in the house of the Señoras C., in which the most distinguished persons of the town met and played at tre-cillo, malilla, or burro. While my lady played, I could not quit the side of her chair till midnight, when we usually returned to the Molino. If during the tertulia I fell asleep, or when behind the volante, if the lantern went out by accident, even as soon as we arrived the mayoral, or administrador, was called up, and I was put for the night in the stocks, and at day-break I was called to an account, not as a boy; and so much power has sleep over a man, that four or five nights seldom passed that I did not fall into the same faults. My poor mother and brothers more than twice sat up waiting for me while I was in confinement, waiting a sorrowful morning.

“She, all anxiety when I did not come, used sometimes to leave her hut, and, approaching the door of the infirmary, which was in front of the place allotted to the men where the stocks were, on the left hand side, at times would find me there; and would call to me, ‘Juan!’ and I sighing, would answer her; and then she would say outside, ‘Ah, my child!’ And then it was she would call on her husband in his grave—for at this time my father was dead.

“Three times I remember the repetition of this scene, at other times I used to meet my mother seeking me—once above all, a memorable time to me—when the event which follows happened:—

“We were returning from the town late one night, when the volante was going very fast, and I was seated as usual, with one hand holding the bar, and having the lantern in the other, I fell asleep, and it fell out of my hand: on awaking I missed the lantern, and jumped down to get it, but such was my terror, I was unable to come up with the volante. I followed, well knowing what was to come, but when I came close to the house, I was seized by Don Sylvester, the young mayoral. Leading me to the stocks we met my mother, who, giving way to the impulses of her heart, came up to complete my misfortunes. On seeing me she attempted to inquire what I had done, but the mayoral ordered her to be silent, and treated her as one raising a disturbance. Without regard to her entreaties, and being irritated at being called up at that hour, he raised his hand, and struck my mother with the whip. I felt the blow in my own heart! To utter a loud cry, and, from a downcast boy, with the timidity of one as meek as a lamb, to become all at once like a raging lion, was a thing of a moment—with all my strength I fell on him with teeth and hands, and it may be imagined how many cuffs, kicks and blows were given in the struggle that ensued.

“My mother and myself were carried off, and shut up in the same place; and the two twin children were brought to her, while Florence and Fernando were left weeping alone in the hut. Scarcely it dawned, when the mayoral,

with two negroes acting under him, took hold of me and my mother, and led us as victims to the place of sacrifice. I suffered more punishment than was ordered, in consequence of my attack on the mayoral. But who can describe the power of the laws of nature on mothers? The fault of my mother was, that, seeing they were going to kill me, as she thought, she inquired what I had done, and this was sufficient to receive a blow and to be further chastised. At beholding my mother in this situation, for the first time in her life, (she being exempted from work,) stripped by the negroes, and thrown down to be scourged, overwhelmed with grief and trembling, I asked them to have pity on her, for God's sake; but, at the sound of the first lash, infuriated like a tiger, I flew at the mayoral, and was near losing my life in his hands."—pp. 63—66.

In warmly commending this noble-minded man to the further acquaintance of our readers, we need scarcely inform them that he has not written in English. His compositions are translated from the Spanish by Dr. Madden. In addition to these, the volume contains two vigorous and effective sketches in verse by that gentleman himself, entitled the *Slave-trade Merchant*, and the *Sugar Estate*; and in an appendix, are added several valuable and important papers, illustrative of slavery in Cuba.

Considerateness towards Domestic.

From "The Women of England," by Sarah Stuckey Ellis.

"The considerateness I shall attempt to define is one of the highest recommendations the female character can possess; because it combines an habitual examination of our own situation and responsibilities, with a quick discernment of the character and feelings of those around us, and a benevolent desire to afford them as much pleasure, and spare them as much pain, as we can. A considerate woman therefore, whether surrounded by all appliances and means of personal enjoyment, or depending upon the use of her own hands for the daily comforts of life, will look around her, and consider what is due to those whom Providence has placed within the sphere of her influence.

Servants are generally looked upon, by thoughtless young ladies, as a sort of household machinery, and when that machinery is of sufficient extent to operate upon every branch of the establishment, there can be no reason why it should not be brought into exercise, and kept in motion to any extent that may not be injurious. This machinery, however, is composed of individuals possessing hearts as susceptible of certain kinds of feeling, as those of the more privileged beings to whose comfort and convenience it is their daily business to minister. They know and feel that their lot in this world is comparatively hard; and if they are happily free from all presumptuous questionings of the wisdom and justice of Providence in placing them where they are, they are alive to the conviction that the burden of each day is sufficient, and often more than sufficient, for their strength.

In speaking of the obligation we are under to our domestics for their faithful services, it is no uncommon thing to be answered by this

unmeaning remark: "They are well paid for what they do;" as if the bare fact of receiving food and clothing for their daily labour, placed them on the same footing with regard to comfort, as those who receive their food and clothing for doing nothing.

There is also another point of view in which this class of our fellow-creatures is very unfairly judged. Servants are required to have no faults. It is by no means uncommon to find the mistress of a family, who has enjoyed all the advantages of moral and even religious education, allowing herself to exhibit the most unqualified excess of indignation at the petty faults of a servant, who has never enjoyed either; and to hear her speak as if she was injured, imposed upon, insulted before her family, because the servant, who was engaged to work for her, had been betrayed into impertinence by a system of reproof as much at variance with Christian meekness, as the rector it was so well calculated to provoke.

Women of such habits, would perhaps be a little surprised, if told, that when a lady descends from her own proper station, to speak in an irritating or injurious manner to a servant, she is herself guilty of impertinence, and that no domestic of honest and upright spirit will feel that such treatment ought to be submitted to.

On the other hand, there is a degree of kindness blended with dignity, which servants, who are not absolutely depraved, are able to appreciate; and the slight effort required to obtain their confidence is almost invariably repaid by a double share of affectionate and faithful service.

The situation of living unloved by their domestics is one which I should hope there are few women capable of enduring with indifference. The cold attentions rendered without affection, and curtailed by every allowable means, the short unqualified reply to every question, the averted look, the privilege stolen rather than solicited, the secret murmur that is able to make itself understood without the use of words—all these are parts of a system of behaviour that chills the very soul, and forces upon the mind the unwelcome conviction, that a stranger who partakes not in our common lot, is within our domestic circle; or that an alien who enters not into the sphere of our home associations, attends upon our social board; nay, so forcible is the impression, as almost to extend to a feeling that an enemy is amongst the members of our own household.

How different is the impression produced by a manner calculated both to win their confidence and inspire their respect. The kind welcome after absence, the watchful eye, the anticipation of every wish, the thousand little attentions and acts of service beyond what are noted in the bond—who can resist the influence of these upon the heart, and not desire to pay them back—not certainly in their own kind and measure, but in the only way they can be returned consistently with the relative duties of both parties—in kindness and consideration?

It is not, however, in seasons of health and prosperity, that this bond between the different members of a family can be felt in its full force. There is no woman so happily circumstanced, but that she finds some link broken

in the charm which binds her to this world—some shadow cast upon her earthly pictures. The best beloved are not always those who love the best; and expectation will exceed reality, even in the most favoured lot. There are hours of sadness that will steal in, even upon the sunny prime of life; and they are not felt the less, because it is sometimes impossible to communicate the reason for such sadness to those who are themselves the cause.

In such cases, and while the heart is in some degree estranged from natural and familiar fellowship, we are thrown more especially upon the kindness and affection of our domestics, for the consolation we feel it impossible to live without. They may be, and they ought to be, wholly unacquainted with the cause of our disquietude; but a faithfully attached servant, without presuming beyond her proper sphere, is quick to discern the tearful eye, the gloomy brow, the countenance depressed; and it is at such times that their kindness, solicitude, and delicate attentions, might often put to shame the higher pretensions of superior refinement.

In cases of illness or death, it is perhaps more especially their merit to prove, by their indefatigable and unrequited assiduousness, how much they make the interest of the family their own, and how great is their anxiety to remove all lighter causes of annoyance from interference with the greater affliction in which those around them are involved. There is scarcely a more pitiable object in creation than a helpless invalid, left entirely to the care of domestics, whose affection never has been sought or won. But, on the other hand, the readiness with which they will sometimes sacrifice their needful rest, and that, night after night, to watch the feverish slumbers of a fretful invalid, is one of those redeeming features in the aspect of human nature, which it is impossible to regard without feelings of admiration and gratitude.

The question necessarily follows,—How are our domestics to be won over to this confidence and affection? It comes not by nature, for no tie, except what necessarily implies authority and subjection, exists between us. It cannot come by mutual acts of service, because the relation between us is of such a nature as to place the services almost entirely on their side, the benefits derived from such services on ours. It comes then by instances of consideration, showing that we have their interests at heart in the same degree that we expect them to have ours. We cannot actually do much for them, because it would be out of our province, and a means of removing them out of theirs; but we can think and feel for them, and thus lighten or add weight to their burdens, by the manner in which our most trifling and familiar actions are performed.

In a foregoing chapter, I have ventured a few hints on the subject of manners, chiefly as regards their influence amongst those who meet us upon equal terms in the social affairs of life.

The influence of the manner we choose to adopt in our intercourse with servants, is of such importance as to deserve farther notice than the nature of this work will allow.

There is a phenomenon sometimes witnessed at the head of a well-appointed table, from which many besides myself have no doubt

started with astonishment and disgust. A well-dressed, well-educated lady, attired in the most becoming and fashionable costume, is engaged in conversing with her friends, pressing them to partake of her well-flavoured viands, and looking and speaking with the blandest smiles; when suddenly one of the servants is beckoned towards her, and with an instantaneous expression of countenance, in which is concealed the passion and the imperiousness of a whole life-time, he is admonished of his duty in sharp whispers that seem to hiss like lightning in his ears. The lady then turns round to her guests, is again arrayed in smiles, and prepared again to talk sweetly of the sympathies and amiable qualities of our common nature.

There is, it must be confessed, a most objectionable manner which blends familiarity with confidence; and this ought to be guarded against as much in reproach as in commendation; for it cannot be expected that a mistress who reproves her servant with coarseness and vulgarity, will be treated with much delicacy in return. The consideration I would recommend, so far from inviting familiarity, is necessarily connected with true dignity, because it implies, in the most undeviating manner, a strict regard to the relative position of both parties. Let us see, then, in what it consists, or rather let us place it in a stronger light by pointing out instances in which the absence of it is most generally felt.

There are many young ladies, and some old ones, with whom the patronage of pets appears to be an essential part of happiness; and these pets, as various as the tastes they gratify, are all alike in one particular—they are all troublesome. If a lady engages her servants with an understanding that they are to wait upon her domestic animals, no one can accuse her of injustice. But if, with barely a sufficient number of domestics to perform the necessary labour of her household, she establishes a menagerie, and expects the hard-working servants to undertake the additional duty of waiting upon her pets—perhaps the most repulsive creatures in existence to them—such additional service ought at least to be solicited as a favour; and she will have no right to feel indignant, should the favour be sometimes granted in a manner neither gracious nor conciliating.

When a servant who has been all day labouring hard to give an aspect of comfort and cleanliness to the particular department committed to her care, sees the young ladies of the family come home from their daily walk, and, never dreaming of her, or her hard labour, trample over the hall and stairs without stopping to rid themselves of that incumbrance of clay, which a fanciful writer has classed amongst the "miseries of human life," it is to be expected that the servant who sees this, should be so far influenced by the passions of humanity, as not to feel the stirrings of rage and resentment in her bosom? And when this particular act is repeated every day, and followed up by others of the same description, the frequently recurring sensations of rage and resentment, so naturally excited, will strengthen into those of habitual dislike, and produce that cold service and grudging kindness which has already been described.

There are thousands of little acts of this de-

scription, such as ordering the tired servants, at an unreasonable hour, to prepare an early breakfast, and then not being ready yourself before the usual time—being habitually too late for dinner, without any sufficient reason, and having a second dinner served up—ringing the bell for the servant to leave her washing, cooking, or cleaning, and come up to you to receive orders to fetch your thimble or scissors, from the highest apartment in the house—all which need no comment; and surely those servants must be more than human who can experience the effects of such a system of behaviour, carried on for days, months, and years, and not feel, and feel bitterly, that they are themselves regarded as mere machines, while their comfort and convenience is as much left out of calculation, as if they were nothing more.

THE FRIEND.

FIRST MONTH, 30, 1841.

In our paper of the 9th of this month we inserted, by request, the annual report of the society for the relief of worthy, aged, indigent coloured persons. It ought to have been mentioned that this amiable charity pertains to the city of New York, from whence the report was forwarded for insertion. It is the more needful that this oversight be noticed, as we find several persons here have made enquiry, with a disposition to contribute, on the supposition that the institution was located in this city. The circumstance naturally leads to the consideration whether an institution of similar character is not called for among us. It must be expected that there are frequent instances of decrepitude, poverty-stricken, and deserving old age among our numerous coloured population, not exactly coming within the design of the public provision, in which the kindly ministrations of such an institution might soothe and mitigate the rigours of declining years. We merely throw out the hint.

We have examined with no small degree of interest, a neatly executed re-print of a recent English work, by Sarah S. Ellis, (late Stickney,) entitled "The Women of England, their Social Duties, and Domestic Habits." It is a closely printed duodecimo, of about 250 pages: the publisher, Herman Hooker of this city, N. W. corner of Chesnut and Fifth street. Under the name of Sarah Stickney, the author is already favourably known to many of our readers as the writer of several publications of distinguished merit; and the volume before us partakes of the same vigour of thought and practical good sense which characterise her prior productions. Though adapted chiefly to the meridian of England, and the benefit of her own countrywomen, yet many wholesome lessons and strikingly instructive remarks, of universal application, will reward a perusal.

In the editorial which heads the narrative of the Scottish Snow Storm, inserted last week, it is said, "the account is transferred from the Farmers' Cabinet, in which it is given without reference to the source whence derived." We have since discovered that in the article which

immediately precedes the narrative in the Cabinet, it is duly quoted from Low's work on British cattle.

SELECT SCHOOLS.

We understand that the spring term of these schools will commence on *Second day, the 8th of Second month*, about which time it is expected the boys' school will be removed to the commodious building lately erected for its accommodation, in Cherry street, between Eighth and Ninth streets.

It is hoped that the increased advantages which will be afforded by the central location, and convenient arrangements of the new house—the extended course of instruction contemplated—and the reduced price of tuition in this, as well as in the girls' school, will operate as additional inducements to our members to avail themselves of the opportunity thus provided, of giving their children a *liberal*, and at the same time a *guarded* education.

It is very important that new scholars should enter at the commencement of the term.

INSTITUTE FOR COLOURED YOUTH.

A suitable person is wanted to take charge of and instruct the pupils at the Institute for Coloured Youth. Friends who intend to apply for the station, will please do so early, to either of the subscribers.

Blakey Sharpless, No. 50 north Fourth street; M. L. Dawson, N. W. corner Tenth and Filbert streets; Wm. Biddle, N. W. corner Eleventh and Arch streets; Joseph Scattergood, No. 14 Minor street.

Philada. 1st mo. 20th, 1841.

Died, on the 16th of last month, SARAH E., daughter of Daniel and Elizabeth Hooker, of Peru, N. Y., aged nearly twenty-eight. Her cheerfulness, from childhood, endeared her to her relatives and friends, and she endured the various stages of consumption with great patience. About a year before her death, she was remarkably favoured with a prospect of heaven, and the glorious felicity therein enjoyed; and near the same time she became as a little child, experiencing the work of regeneration by the Holy Spirit, and so great was the light and favour shown to her, that (she said,) she could not express it. On hearing an account read in "The Friend" of the resignation and dying expressions of a friend, she said, it seems strange to me that every body cannot feel so. Speaking at different times of those who deny the Saviour, she said, what comfort can they take—what enjoyment can they have; and lamented that any should doubt the necessity of being born again. She was favoured to keep her mind so steadfast on divine things, that a few hours before her close, her physician asking her many questions respecting her readiness for her change, she acknowledged that she was ready, that she had performed her duties to her friends, which faithfully she expressed great peace, and that she had felt Jesus to be her friend, and near to her, ever since she gave up to serve him. She dropped many expressions that evinced her anxiety to leave this world for a far more exceeding and eternal weight of glory. The doctor informing her, he thought her end was near, and that when her strength failed to relieve her lungs, she could no longer lounge. She calmly replied, it has not failed me to-day. She remained in a state of watchful waiting, until her redeemed spirit was released from its tabernacle of clay; and, we believe, that because her Redeemer liveth, she lives also!

—, at her residence in Peru, N. Y., on the 24th of 12th month, 1840, GRACE HALLACK, aged 61.

—, of the 12th instant, at Milan, Wayne county, Indiana, HANNAH ROBERTS, formerly of this city. She was the daughter of Daniel Roberts of this city, deceased.

Advice tending to promote the preservation of Friends in the Truth. By ISAAC PENNINGTON.

Dear Friends—Dearly beloved and honoured in the Lord, because of his honourable presence and power, which is so preciously manifested and found to be among you in your meetings.

Blessed be the Lord, who hath thus gathered you, and given your hearts to meet together to feel his precious presence and power, and to wait to do his will therein, as he shall please to call, and make your way clear thereto. And blessed be the Lord, who doth encourage and reward you daily, and make your meetings pleasant and advantageous to your own souls, and towards the seasoning and holy watching over the several respective places where your lot is fallen.

O what could the Lord do more for his people, than to turn them to that pure seed of life, which will make them all alive, and keep them all in life and purity; and then to make use of every living member in the living body, as his Spirit shall please to breathe upon it, and his power actuate it! And, indeed, there is need of all the life and power to the body, which the Lord sees good to bestow on any member of it; every member of the body having life given it, not only for itself, but likewise for the use and service of the body. Only, dear Friends, here is to be the great care, that every member keep within the limits of life, wherein its capacity and ability of service lies, and out of which it can do no real service for God, or to the body. O, therefore, eye life, eye the power, eye the presence of the Lord with your spirits, that he may go along with you, and guide you in every thought ye think, in every word ye speak, in reference to his work and service.

And mind, Friends, what is now upon me to you; it is one thing to sit waiting to feel the power, and to keep within the limits of the power thus far; and another, yea, and harder, to feel and keep within the sense and limits of the power, when ye come to act. Then, your reasonings, your wisdom, your apprehensions, have more advantage to get up in you, and to put themselves forth. O, therefore, watch narrowly and diligently against the forward part, and keep back to the life, which though it rise more slowly, yet acts more surely and safely for God.

O wait and watch to feel your keeper keeping you within the holy bounds and limits, within the pure fear, within the living sense, while ye are acting for your God; that ye may only be his instruments, and feel him acting in you. Therefore, every one wait to feel the judge risen and up, and the judgment set in your own hearts; that what ariseth in you may be judged, and nothing may pass from you publicly, but what hath first passed the pure judgment in your own breasts. And let that holy rule of the blessed apostle James be always upon your spirits, "Let every one be swift to hear, slow to speak, slow to wrath." O let not a talkativeness have place in any of you; but abide in such gravity, modesty, and weightiness of spirit, as becomes the judgment-seat of the Spirit and power of the

Lord. Ye can never wait too much for the power, nor can ye ever act too much in the power; but ye may easily act too much without it.

The power is the authority and blessing of your meetings, and therein lies your ability to perform what God requires; be sure ye have it with you. Keep back to the life, keep low in the holy fear, and ye shall not miss of it. You will find it easy to transgress, easy to set up self, easy to run into sudden apprehensions about things, and one to be of this mind, and another of that; but feel the power to keep down all this, and to keep you out of all this; every one watching to the life, when and where it will arise to help you, and that ye may be sensible of it when it doth arise, and not in a wrong wisdom oppose it, but be one with it. And if any thing should arise from the wrong wisdom in any, ye may be sensible of it, not defiled or entangled with it, but abiding in that which sees through it and judges it; that so life may reign, in your hearts and in your meetings, above that which will be forward, and perking over the life, if ye be not very watchful.

So, the Lord God of my life be with you, and season your hearts with his grace and truth, and daily keep you in the savour thereof; that ye may be blessed by him, and a blessing in his hands; all that is evil and contrary to truth being kept down in your own hearts, ye will be fit to keep down evil in the minds and hearts of others; and if any thing be unsavoury any where, it will be searched into, judged, cast out, and the recovery of the soul which hath let it in sought, that, if possible, it may be restored: and then ye will know the joy of seeking out and bringing back the lost sheep. And be tender to others in true compassion, as ye would be tendered by others, if ye were in their conditions.

There is that near you which will guide you; O wait for it, and be sure ye keep to it; that being innocent and faithful, in following the Lord in the leadings of his power, his power may plead your cause in the hearts of all his tender people hereabouts; and they may see and acknowledge, that your meetings are of God—that ye are guided by him into that way of service in his holy fear, in which he himself is with you, and by the moving of his Holy Spirit in your hearts, hath engaged you. Be not hasty either in conceiving any thing in your minds, or in speaking it forth, or in any thing ye are to do; but feel him by his Spirit and life going along with you, and leading you into what he would have any of you, or every one of you do. If ye be in the true feeling sense of what the Lord your God would have done, and join with what is of God, as it riseth in any, or against any thing that is not of God, as it is made manifest among you; ye are all in your places and proper services, obeying the blessed will, and doing the blessed word of the Lord your God.

So, my dear Friends, the Lord be with you, and guide you in this, and in all that he shall further call you to; and multiply his presence, power, and blessings upon you, and make your meetings as serviceable to the honour of his name, as he himself would have them, and as you yourselves can desire them to be.

Your Friend and brother in the tender truth, and in the pure love and precious life. I. P.

19th of 5th month, 1678.

The British Journal, No. 30 of 1723, gives the following character of Robert Barclay's Apology.

"I am not ashamed to own, that I have, with great pleasure, read over Mr. Barclay's Apology for Quakerism, and do really think it to be the most masterly, charitable, and reasonable system that I have ever seen. It solves the numerous difficulties raised by other sects, and by turns thrown at one another, shows all parts of Scripture to be uniform, and consistent; and, as Sir Isaac Newton, by allowing him gravitation, has accounted for all the phenomena of nature; so, if we allow Mr. Barclay those operations of the Spirit, which the Quakers pretend to feel, and which, he says, every man in the world has, and may feel, if he watches its motions and does not suppress them: then I think all the jangling, vain questions, numerous superstitions, and various oppressions, which have plagued the world from the beginning, would cease, and be at an end."

Extract from the late Governor Livingston's Observations, published in the American Museum of 1790, vol. 8, page 255, intended as a counter-balance to Cotton Mather and Asa Raul's aspersions of the character of George Fox.

"I doubt not that the gospel may be preached, and successfully preached, without this immense apparatus of human erudition; an apparatus that hath too often proved the unhappy means of inflating with literary pride, and terminated in that wisdom 'by which the world knew not God'; while it arrogantly despised, as 'the foolishness of preaching,' that by which it pleased God to save them that believe. Indeed, I know it may, because it has been, and still is. The apostles had not this kind of preparation. Except St. Paul, they were all illiterate fishermen or mechanics; and George Fox alone has, without human learning, done more towards the restoration of real, primitive, unadulterated Christianity, and the extirpation of priestcraft, superstition, and ridiculous unavailing rites and ceremonies, than any other reformer in protestant christendom has with it. But the apostles and primitive evangelists were, you say, in preaching the gospel, illuminated and directed by the Holy Spirit; and therefore wanted not the assistance of systematic codes, and folio volumes of cabalistical criticisms. They were so; and who dare, in modern times, or at any time, preach that same gospel without the like illumination and direction? If, without it, he pretends to preach any gospel, I am sure it would be a gospel of his own making, or that of his scholastic preceptors."

Justice Hotham, who received George Fox kindly at his house, said, "If God had not raised up this principle of light and life which he [G. F.] preached, the nation had been over-run with rantism, and all the justices in

the nation could not have stopped it with all their laws, 'because,' said he, 'they would have said as we said, and done as we commanded, and yet have kept their own principle still.'—*George Fox's Journal*, 3d edition, page 58.

It is remarkable, that Baxter himself, whose controversy has for many years against the doctrine of the Spirit, as it was so prominently held forth by our honourable predecessors, should, latterly in life, have been brought thus far to acknowledge:—"I am now," he says, "much more apprehensive than heretofore of the necessity of well grounding men in their religion, especially of the witness of the indwelling Spirit—for I more sensibly perceive, that the Spirit is THE GREAT WITNESS of Christ and Christianity to the world."—*Orme's Life of Baxter*, vol. 2, page 349.

For "The Friend."

A Seeking People at Cardiff, Wales.

"They ran well for a time."

About a century ago, in Cardiff, Wales, there was a people who had been measurably brought to perceive the preciousness of some of the testimonies held by our religious Society. In 1753, our friend John Churchman visited them, and remarks in his journal, that he had a meeting "also at Cardiff with a seeking people, who had separated themselves from the public worship, and met together in silence: this opportunity was an instructive season to them."

In the year previous to the visit of John Churchman, Catharine Payton was exercised on account of these people, and notes in her memoirs, "I was also concerned to write a few lines to a people at Cardiff, in Wales, who had in part relinquished their former professions of religion, and sat together in silence, but were in an unsettled state." The Epistle to which she alludes, was no doubt peculiarly applicable to those to whom it was addressed; but the wholesome truths it contains, remain as fresh after the lapse of nearly ninety years, as they were when she was concerned to pen them. The Epistle is as follows:—

"To the few who have been convinced of the rectitude of waiting upon the Lord in silence, and accustomed to meet for that good end in Cardiff."

"Friends—In the love of my Heavenly Father, joined with a sense of duty, am I engaged thus to salute you; desiring your steadfastness in the unchangeable truth; that being grounded in right faith, you may not be carried away with every wind of doctrine, but in stability of mind, may be able to distinguish betwixt what proceeds from the fountain of wisdom, and what is mixed with human policy, and the traditions of men; which tend to alienate the mind from the simplicity of gospel worship, and fix it in outward performances, amusing it with bodily exercises, which profit but little. By this means, many times, that tender spiritual sensation, with which the soul in the infancy of religion is blessed, in measure is lost, and the understanding clouded; the mind being either plunged in a labyrinth of thought,

or exalted above that diffident, child-like state, in which the humble followers of the Lamb delight to abide; because therein they are capable of knowing his voice from that of a stranger; and receive strength to follow Him through the several dispensations of probation he is pleased to allot them.

"Many times since I saw your faces have I looked towards you, and I wish I could say I have beheld all keeping their habitations in the Lord. But, alas! instead of that, has there not been a swerving aside, and building again that which you had taken some good steps towards abolishing; which, whosoever does, makes himself a transgressor! May I not query, why halt ye between two opinions? I believe this to be one cause of your weakness, and, I fear, if persisted in, will prove your destruction. I believe it was the merciful design of the Almighty to redeem you from a dependency on mortals, and to bring you to wait for the immediate teachings of his Spirit, and to confide in his power, from a lively sense of his sufficiency: and had you simply followed Him, his almighty arm had been exalted to the bringing down of your enemies, and the enlarging of your understandings; so that you would not only have seen that there was light, but the miraculous cure of blindness had been perfected, and in the light you would have discerned objects clearly. Here you would have grown in Christian experience, and having received the holy unction, you would have found as you abode under it, that you needed not that any man should teach you, for that this anointing was sufficient to instruct in all things. And here you would have been able to distinguish betwixt words accompanied with, and those without, the power of God; by the different effects each had in the soul: the one tending to quicken unto God, and the other to bring death over the spiritual life. According to the nature of things, a ministry out of the life of the gospel can only beget its likeness: it may fill the head with notions, but can never replenish the soul with grace. But as it is the business of the enemy to delude the judgment with false appearances, he will endeavour, by puffing up the mind with vain conceits, to make a likeness of the effects of truth.

"The head being stored with knowledge, and Christianity in part understood in theory, by working upon the imagination, the poor deluded creature may boast of visions and enjoyments, and, soaring on the wings of deception, may abound in rapturous expressions; but though he may talk of God and Christ from morning till evening, it is but warming himself at a fire of his own kindling, being destitute of the efficacy of grace.

"Truth has a natural tendency to humble all the faculties of the soul, to make it 'rejoice with trembling,' and to clothe it with meekness, resignation and contrition; in which state it seeks to repose itself on the breast of the Beloved; or in silent adoration to bend before his throne, and in tenderness pour forth itself in mental prayer, or praises; but to address him verbally, with a false reverence and self-difference, knowing it is presumption so to do but from the movings of his spirit. If it be long deprived of his presence, it seeks him sorrowing; but as it advances in experience, is

cautious of disclosing its condition (as in the night) to the various reputed watchmen; lest they, either through uncharitableness or unskilfulness, wound instead of heal; by unveiling to the unregenerated the secret conflicts it endures, or direct it to other objects, instead of informing it where to find him whom it seeks.

"These observations occurring to my mind, I hope you will receive them in gospel love, in which I think they are communicated. I now conclude, with desiring, that if any instability has appeared in your conduct, you may for the future keep more close to the divine guide; that you may be clothed with wisdom and strength, and witness salvation and peace to attend you.

"I am your real friend,

"CATH. PAYTON.

"Dudley 16th third month, 1752."

Whatever effect this Epistle and the labours of John Churchman may have had for a time, it appears that they soon passed away, for subsequently Catharine Payton remarks:—"I note upon this Epistle, that, although for a time there appeared a degree of conviction of the truth amongst these people, they were so scattered, that scarcely one of them steadily and uniformly abode upon its foundation to the end." So true is it, as she remarks upon another occasion, "many are shaken by the power of truth, but few are *steadily concerned* to build upon its foundation."

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 135.)

Humphrey Norton commences his review of the Plymouth law, with quoting that portion where it states that the Quaker doctrines and practices tend to the subversion of the Christian religion, church order, and peace of the government. He, in substance, informs his readers that the religion of those called Quakers is founded on the revelation of Christ Jesus, even upon that on which the true church, according to the testimony of our blessed Lord himself, was to be built, against which, his immutable promise is, the gates of hell shall never be able to prevail. Thus premising that the Quaker religion, church and order, were all settled and established upon this rock, and free from the spirit of persecution, the stain of blood, the venality of oaths, he beseeches the reader to let the witness of God in them judge what kind of religion, church order and government that of the Quakers could be subversive of. In his remarks on that part of the law where the Quakers are ranked with the Ranters, he implies, that those whose religion calls for perfecting holiness in the fear of the Lord, and demands freedom from sin and corruption even in this life, cannot be so much in affinity with the Ranters, either in principle or in practice, as those who plead for the necessity of continuing in wickedness, and believe it to be impossible to be wholly delivered therefrom. He then returns the implied charge of unity with the Ranters upon the heads of the framers

of the law. He appeals to Cromwell and his council, whether the provisions of this law, or those of the instrument of government granted to the colony by England which this enactment violated, were of the most power and effect. He next states, that the only individuals against whom that part of the law relative to taking the "oath of fidelity" to the government was aimed, were Ralph Allin and his six brothers and sisters. Their father, who it seems was an anabaptist, and was not easy to swear, had long dwelt among them, and laid down his head in peace. The children had, most of them, resided in the same neighbourhood for more than twenty years, and had always been of good report, and bore a fair character among their fellow-men. Yet now, because Ralph had been convinced of a more spiritual worship and religion, and could no longer bow to their idol of uniformity they sought to ruin, and banish him and his large family from among them. In his concluding remarks on their determination, "not to suffer a foreigner to have a rest in their borders, neither place in house, court, nor country, without the consent of such as in their act is mentioned," he says, "The whole world lying in wickedness, the devil being god and guide therein, the rulers are bent that the ends thereof shall never be redeemed to become the kingdoms of our Lord and of his Christ."

About the beginning of the second month of this year, (1658,) Sarah Gibbons and Dorothy Waugh left Rhode Island "to visit the seed at Salem." It was a wilderness journey of more than sixty miles, and was performed on foot. Although it was so late in the season, the second month then being equivalent to the fourth month under the present style, it was very cold, and they travelled through a great tempest of snow. Beside this, they were obliged to lodge without shelter in the woods. One of their friends who has narrated the difficulties which beset them, adds, "Cheerfully they passed through to accomplish the will and word of God, who, for their reward, brought them, beyond expectation, to their appointed place, where gladly their message was received." They reached Salem on the 13th of the second month. After labouring in the love and fellowship of the gospel among their friends in that vicinity, they believed that it would be right for them to go to Boston on Fifth day, the 29th, and attend the weekly lecture, always on that day delivered at the place of worship. They accordingly went and sat down quietly among the people assembled, and whilst the eyes of many were fastened upon them, they were inwardly grieving over the marks of pride and high mindedness, and fullness of bread that were apparent. Having been in Boston before, their persons were known, and whilst they in patience bore the exercise which was laid upon them, the sergeants and officers gathered round them, expecting their prey. When John Norton had concluded his lecture, Sarah Gibbons arose, and said, "the burden of the word of the Lord to the inhabitants of Boston. Because of your pride and oppression the land mourns." Sarah was then pulled down by the sergeant, and Dorothy Waugh added, "Fear God, and give glory to his name." They were both immediately

taken to prison, a large number of the congregation following them thither. They were now shut up in a close room, and not being free to eat the bread of the persecutors, they desired the jailer to sell them provisions, they having money to purchase what they might need. This he however refused, telling them, that if they would not eat the prison food they should famish. After saying this, he went and brought prison work, and prison provisions, which he laid before them. After seeking in inward retirement for the will of their Heavenly Father, they believed that they received an intimation from him, not to meddle with either. The jailer threatened, and told them that they should leave their carcasses behind them. Yet the Lord preserved them; and he who had thus spoken in the will, and according to the wisdom of man, was found a liar. Except what they may have eaten before entering Boston, they had partaken of no food on Fifth, Sixth, or Seventh day, at the time when they were called before the governor and magistrates. This was the first day of the third month.

In order to intimidate and ensnare them, the prisoners were examined apart, and Sarah Gibbons has preserved notes of what passed between herself and her inquisitors.

Endicot. Have you been in these parts before?

Sarah Gibbons. It is already known whether I have been, yea or nay.

Endicot. How long have you been in our colony?

S. G. It is in my breast how long, but it is like I shall not tell thee.

Endicot. I will make you before I have done.

Sarah then asked him why he sought to ensnare her, and the Friends who had entertained her, and gave him to understand, that she knew his inquiries were made that he might take away their goods through the law, which had been made against those who should harbour any Quakers.

Endicot then asked her, do you own Christ, yea or nay?

S. G. Yea.

Endicot. Do you own him with a humane body, sitting at the right hand of God in heaven?

S. G. We own no other Christ than he that sits in heaven, at the right hand of the Father.

Then Deputy Governor Bellingham interposed.

Bellingham. Is there a God?

S. G. Yea, there is a God who is righteous, true and just in judgment, who will render vengeance on all the workers of iniquity; and your actions are recorded before him as with a pen of iron, and with the point of a diamond, for the cry of the oppressed has entered into the ears of the Lord God of Sabaoth.

Bellingham. You are a witch, and speak you know not what.

S. G. I have so learned Christ, as to pass through good and evil report.

Bellingham. Are you the light you so often speak of?

S. G. I bear witness of Christ, the light,

who lighteth every man that cometh into the world.

Bellingham laboured hard to get her to say something, from which he might have room to assert that she had acknowledged herself to be the Light. But this all his subtility and contrivance could not effect, for such a blasphemous thought could have no place in the minds of those with whom Christ was all in all, the enlightener, the purifier, the Saviour of his people.

Endicot. Why do you come to disturb us in the face of both town and country?

S. G. Did we come to disturb? or did not you make the disturbance in searching and rifling houses six days before we came? Did not fear surprise the hypocrites? If you were the elect, and elected, and we deceivers, it is impossible that the elect should be deceived. You should have let us been tried the other day in your meeting before the town and country, that the deceivers might have been made manifest and truth cleared to the simple.

Endicot. I did not send for you to dispute with you. How came you by your learning—by revelation?

S. G. Not by the will of man. Is it justice or equity that we should be kept, and not suffered to have food for our money? This is the third day we have been thus kept, and have not eaten one morsel of bread. You may all see that God is with us. That we came well to this town, several hundreds can witness, and if we perish, our blood will fall heavy upon you which are the cause of it.

Endicot. It matters not; but if you will work you shall want for nothing.

S. G. Thou hast taken me from the work that the Lord called me to.

Endicot. The Lord's work!—the devil's work.

Having sentenced them to be severely whipped, the governor then called to the jailer to take them away. They were then re-committed to prison, and placed in the small close room in which they had been previously confined. Here they remained without food, and on Second day they were brought out to suffer the punishment ordered by the court. They each received ten strokes with a three corded whip. The knots at the extremity of each lash, cruelly tore the flesh, yet were they enabled, when all was over, to return praises and thanksgiving unto God for his sustaining presence. They had now suffered according to their sentence, but the jailer would not let them go, because they refused to pay him his prison fees. They were again remanded to their room, where they remained without nourishment until the ensuing Fifth day, when Robert Westcott, of Warwick, Rhode Island, obtained their deliverance. They had been the most of eight days without food, and yet, through the assistance of a power superior to all the necessities of nature, they had been strengthened, and supported in body and in mind.

About the time that Sarah Gibbons and Dorothy Waugh were released, Horred Gardiner, an inhabitant of Newport, and the mother of many children, believed that it was right for her to go to Weymouth, a town in the limits of Boston patent, and there bear testimony for the truth. Having a young infant,

and expecting to travel on foot, she took a girl, named Mary Stanton, with her, to assist her in carrying the child. The difficulties of such a journey would have discouraged any, but one whose faith was strong in God. Horred reached Weymouth in safety, and we are informed that she found an opportunity to relieve her mind—and that the message she was called to deliver was generally well received, for “the witness in the people answered to her words.” Some of the baser sort, however, caused her to be arrested the next day, and conveyed to Boston. This was on the 13th of the third month. Endicot made use of very abusive and unsavoury language to her when she was brought before him, and committed her to prison with her attendant, where they each received, on entering, a severe whipping of ten stripes each from the three corded and three knotted whip. Her poor babe was at Horred’s breast during the execution, protected by the arms of a mother’s love, and all unconscious of the agony which that mother was enduring. When the infliction was over, she felt it to be her place to kneel down and breathe forth the petition, that her persecutors might be forgiven of her Father in Heaven, for they knew not what they did. Struck with the meek and forgiving spirit displayed by the prisoner, a woman, who stood by, was much moved, and gave “glory to the Lord,” saying, “Surely if she has not the Spirit of the Lord, she could not do this thing.” The sufferers were after this detained in prison fourteen days, during which time none of their friends were allowed to visit them. In commenting on this case, one of our early Friends, in substance, says, such occurrences marked plainly the difference between the faith of those called Quakers, and that of their persecutors. Each faith manifested itself by its fruit. The one was exemplified through trials, trials, patience and sufferings, the other through wrath, malice, cruel mockings, reviling language, scourgings and imprisonments. He thus concludes, “Whither of these faiths stands in God, seeing there is but one Lord and one faith unto salvation, we leave it unto that of God in all people to judge. N. E.

For “The Friend.”

THE EARLY CHRISTIANS.

I am induced to offer the following extracts from the pen of a distinguished writer for insertion in “The Friend,” should the editor think them adapted to its pages. Benefit may arise to many of us, by comparing our own conduct with the fruits of Christianity as exemplified in its early professors. It still remains a truth, that “out of the abundance of the heart the mouth speaketh”—and it cannot be that the things of time and sense will be the over engrossing themes with us, if “our conversation is in heaven.”

“The Christians who carried their religion through so many general and particular persecutions, were incessantly comforting and supporting one another, with the example and history of our Saviour and his apostles. It was the subject not only of their solemn assemblies, but of their private visits and conversations. Our *Virgins*, says Tetian, who lived

in the second century, *discourse over their distaffs on divine subjects.* Indeed, when religion was woven into the civil government, and flourished under the protection of the emperors, men’s thoughts and discourses were, as they now are, full of secular affairs; but in the three first centuries of Christianity, men who embraced this religion, had given up all their interests in this world, and lived in a perpetual preparation for the next, as not knowing how soon they might be called to it: so that they had little else to talk of but the life and doctrines of that divine person, which was their hope, their encouragement, and their glory.

“We must further observe, that there was not only in these times this religious conversation among probate Christians, but a constant correspondence between the churches that were established by the apostles or their successors, in the several parts of the world. If any new doctrine was started, or any fact reported of our Saviour, a strict inquiry was made among the churches, especially those planted by the apostles themselves, whether they had received any such doctrine or account of our Saviour, from the mouths of the apostles, or the tradition of those Christians who had preceded the present members of the churches which were thus consulted. By this means, when any novelty was published, it was immediately detected and censured.”

Communicated for “The Friend.”

AN EXTRACT.

The first proper step in religion is to know how to meet with God’s Spirit. There is no progress, no true progress to be made in the true religion, till a man comes into the covenant: and there is no coming into the covenant, but by the Spirit: therefore, the first thing that is absolutely necessary to be known in religion, is the Spirit, his writings, or at least his motions and stirrings in the heart. It may further be evidenced thus: all things in religion, acceptable to God, flow from the Spirit: all knowledge is to come from him; for he alone hath revealed, and can reveal truth, and is appointed by Christ to lead into *all* truth. All worship is to be offered up in him; they that worship the Father, must worship him in the Spirit and in the truth; for the Father seeketh such to worship him; but rejecteth all other worshippers and worship, how glorious soever their worship may seem to them; particularly praying, is always to be in the Spirit. (Ephes. vi. 18. Jude xx.) so singing, &c. Yea, the whole life and conversation is to be in the Spirit. (Gal. v. 25.) The mortifying of all corruption is to be done by the Spirit. If ye, through the Spirit, mortify the deeds of the body, ye shall live. (Romans viii. 13.) Indeed, a Christian is nothing, and can do nothing, without the power and presence of the Spirit of God in him. So then, if nothing in religion can be done (with acceptance to God) without the Spirit, then the Spirit is the first thing to be looked after by him, who would be truly and well groundedly religious.

The first way of meeting with the Spirit of God, is as a *convincer of sin.* Here is the

true entrance; this is the key that opens unto life eternal; he that can receive it let him. It is not by soaring aloft into high imaginations and forms of worship, but by coming down to this *low thing.*—*I. Penington’s Works*, p. 36.

THE OLD MAN’S FUNERAL.

Selected for “The Friend.”

I saw an aged man upon his bier:

His hair was thin and white, and on his brow
A record of the cares of many a year:—

Cares that were ended and forgotten now.
And there was sadness round, and faces bow’d,
And women’s tears fell fast, and children wept aloud.

Then rose another hoary man, and said,

In faltering accents to that weeping train,—
“Why mourn ye that our aged friend is dead?”

Ye are not sad to see the gather’d grain,
Nor when their yellow fruits the orchards cast,
Nor when the yellow woods shake down the ripen’d mast.

“Ye sigh not when the sun, his course fulfill’d,—

His glorious course, rejoicing earth and sky—
In the soft evening, when the winds are still’d,
Sinks where the islands of refreshment lie,
And leaves the smile of his departure, spread
O’er the warm-colour’d heaven and ruddy mountain head.

“Why weep ye then for him, who, having seen

The bound of man’s appointed years, at last,
Life’s blessings all enjoy’d, life’s labours done,

Serenely to his final rest has pass’d?
While the soft memory of virtues yet
Lingers, like twilight’s hues, when the bright sun is set.

“His youth was amiable; his ripener age

Mark’d with some acts of goodness every day;
And, watch’d by eyes that lov’d him, calm and sage

Faced his late declining years away.
Cheerful he gave his being up, and went,
To share the *holy rest* that waits a life well spent.

“That life was happy; every day, he gave

Thanks for the fair existence that was his;
For a sick fancy made him not her slave,

To mock him with her phantom miseries.
No chronic tortures rack’d his aged limb,
For luxury and sloth had nourish’d none for him.

“And I am glad that he has liv’d so long,

And glad that he has gone to his reward;
Nor deem that kindly nature did him wrong,

Softly to disengage the vital cord.
When his weak hand grew palsied, and his eye
Dim with the mists of age, it was his time to die.”

CATHOLIC STATISTICS.

The Catholic Almanack contains some statistics respecting the Catholics in the United States. It appears that the Catholic population in the United States is 1,300,000. The number of clergymen, 545, of which 436 are in the ministry, and 100 otherwise employed. The number of churches and chapels is 512; churches building, 27; other stations, 394. There are 17 ecclesiastical institutions, with 144 clerical students. The female religious institutions number 31, and the female academies, 49. There are in the female academies, 2,782 pupils. The literary institutions for young men number 24, and the young men in them, 1,593. The number of Catholic bishops in the United States is 47. During 1840, the accessions to the priestly office have been 85.—*Mercantile Journal.*

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Junction of the Mississippi and Missouri.

[From an article in the Knickerbocker for January.]

Nature has indeed spread out her works upon a more extensive scale in our favoured regions, than in this older portion of the human heritage. Our lakes and rivers, plains, valleys, and forests, are impressed with a character of vastness, if I may coin an abstract term, which is itself one of the attributes of true sublimity, and which produces upon the traveller who visits them, emotions which no after events in life can efface. I never felt more profoundly the weakness of man and the power of God, than when seated in a frail birch canoe, with its ribs of cedar, and its covering of bark, descending the Mississippi in the night, and approaching the junction of this mighty river with the mightier Missouri.

These little Indian boats are admirably calculated for the manners of our aborigines, and of the Canadian voyageurs, their co-tenants of the western forests, and often their co-descendants from the same stock, and for the various lines of internal communication which nature has so bountifully provided for the trans-Alleghany regions. Driven by the paddle and by the wind, with great ease and velocity, light, and apparently fragile, they are managed with skill, and safely ride over the waves, which they seem hardly to touch; and when they reach an interruption in the navigation, they are taken from the water and carried to the next point of embarkation, across the intervening country. I had come down the Mississippi in one of these shells, paddled by a crew of voyageurs, a race of men of tried fidelity, of wonderful muscular strength, and with powers of abstinence and repletion alternately tried by periods of want and abundance, which are at once the effect and the accompaniment of nomadic life. No Frenchman exceeds them in animal spirits, and no Dutchman in love of tobacco; and their intervals of exertion and repose are called *pipes* and *patuses*; and during the former, they paddle with the utmost force of their tawny arms, keeping time to their songs, which break upon the silence of the forest, while the period of relaxation is passed in cheerful conversation.

One of those excitements, almost periodical, which make their appearance among our

Indian tribes, and which spread alarm upon the frontiers, had suddenly manifested itself upon the upper regions of the Mississippi; and I had descended the river with a rapidity till then unknown; travelling day and night, with short intervals of repose for my willing but weary crew. Under ordinary circumstances, I should have sought the first good place of encampment which presented itself toward the decline of day, and landing, should have taken from the water and brought to shore my canoe and luggage; and pitching my tent, and lighting a good fire, should have disposed myself for a comfortable supper and a quiet night. But I was obliged to forego these luxuries of interior western travelling, and the night had already commenced, when I passed the mouth of the Illinois, and was advanced, when the gradual relaxation of the current warned us that we were approaching the point of junction of those great arteries of the continent, where the Missouri precipitates itself, with the force of its tremendous stream, into the Mississippi, and sending its current almost to the opposite bank, checks for many miles the power of its rival; a rival which usurps its name, but whose changed characteristics from here to the sea, sufficiently indicate its inferiority. The peculiar features of these great rivers, seeking their origin in regions so distant, and mingling in a common mass, to pour their joint floods into the ocean, present one of the most interesting subjects of consideration which the study of our geology offers to the inquirer.

The current of the Missouri is prodigious; boiling, whirling, eddying, as though confined within too narrow a space, and striving to escape from it: it is perpetually undermining its banks, which are thrown into the stream, almost with the noise of an avalanche, and its water is exceedingly turbid, mixed with the earth, of which it takes possession, and exhibiting a whitish, clayey appearance, so dense and impenetrable to the light, that it is impossible to discern an object below the surface of the river. The Mississippi, on the contrary, is a quiet, placid stream, with a gentle current, and transparent water, where the traveller leaves few traces of its ravages behind him. We had no moon, but the stars shone brightly, and danced in the clear water of the river, revealing the dark foliage of the forests, which seemed like walls to enclose us as we swept along, but still opening a passage to us as we advanced. Our Canadians had been merry sending their songs along the water, breaking the stillness of the night, alternately by the clear voice of the favourite singer, and then by the loud chorus, in which each joined, with equal alacrity and strength of lungs. But as the night closed around us, their gaiety disappeared; and the song and the chorus gradually died away, leaving us in the silence of the flood

and forest, which seemed to be our world; alive only with the little band whose destiny was committed to as frail a bark as ever tempted danger.

There seemed to be something sacred in the place and circumstances. There was indeed no holy ground, nor was there near a burning bush, nor warning voice to proclaim the duty of adoration. But we all felt that we had reached one of those impressive spots in the creation of God, which speak his power in living characters; and we had reached it, covered by the shadows of night, whose obscurity, while it shrouded the minutest features of the scene, could not conceal its great outlines, though it added to the deep and breathless emotions with which we gazed around us, seeking to penetrate the narrow, gloomy barrier that shut us in. We felt the very moment when we touched the waters of the Missouri. We heard the boiling of its mighty stream around us. We were launched upon our course almost like a race-horse in the lists. Our canoe was whirled about by the boiling flood, and the thick, muddy water sent us back no friendly stars to guide and enliven us. The slightest obstacle we might have encountered, a tree projecting from the bank, a "sawyer," or a floating log, would have torn off the frail material which was alone between us and the stream, and left not one of us to tell the story of our fate. And it was impossible to distinguish the danger, or to take any measures to avert it. But we reached Saint Louis in safety; and I look back to the impressions of that night, as among the most powerful which a life not void of adventures has made upon me.

DOUBLING OF CAPE HORN.

From "Two Years before the Mast, a personal narrative of Life at Sea."

We met with nothing remarkable until we were in the latitude of the river La Plata. Here there are violent gales from the S. W., called *Pomperos*, which are very destructive to the shipping in the river, and are felt for many leagues at sea. They are usually preceded by lightning. The captain told the mates to keep a bright look-out, and if they saw lightning at the S. W., to take in sail at once. We got the first touch of one during my watch on deck. I was walking in the lee gangway, and thought that I saw lightning on the lee bow. I told the second mate, who came over and looked out for some time. It was very black in the S. W., and in about ten minutes we saw a distinct flash. The wind, which had been S. E., had now left us, and it was dead calm. We sprang aloft immediately and furlled the royals and top-gallant-sails, and took in the flying jib, hauled up the mainsail and trysail, squared the after yards, and awaited

the attack. A huge mist capped with black clouds came driving towards us, extending over that quarter of the horizon, and covering the stars, which shone brightly in the other part of the heavens. It came upon us at once with a blast, and a shower of hail and rain, which almost took our breath from us. The hardiest was obliged to turn his back. We let the halyards run, and fortunately were not taken aback. The little vessel "paid off" from the wind, and ran on for some time directly before it, tearing through the water with every thing flying. Having called all hands, we close reefed the topsails and trysail, furling the courses and jib, set the fore-topmast staysail, and brought her up nearly to her course, with the weather braces hauled in a little, to ease her.

We remained for the rest of the night, and throughout the next day, under the same close sail, for it continued to blow very fresh; and though we had no more hail, yet there was a soaking rain, and it was quite cold and uncomfortable; the more so, because we were not prepared for cold weather, but had on our thin clothes. We were glad to get a watch below, and put on our thick clothing, boots, and southwester. Towards sun-down the gale moderated a little, and it began to clear off in the S. W. We shook our reefs out, one by one, and before midnight had top-gallant sails upon her.

We had now made up our minds for Cape Horn and cold weather, and entered upon every necessary preparation.

November 4th.—At day-break, saw land upon our larboard quarter. There were two islands, of different size, but of the same shape; the higher, beginning low at the water's edge, and running with a curved ascent to the middle. They were so far off as to be of a deep blue colour, and in a few hours we *saw* them in the N. E. These were the Falkland islands. We had run between them and the main land of Patagonia. At sun-set the second mate, who was at the mast-head, said that he saw land on the starboard bow. This must have been the island of Staten Land; and we were now in the region of Cape Horn, with a fine breeze from the northward, top-mast and top-gallant studding-sails set, and every prospect of a speedy and pleasant passage round.

November 5th.—The weather was fine during the previous night, and we had a clear view of the Magellan Clouds, and of the Southern Cross. The Magellan Clouds consist of three small nebulae in the southern part of the heavens,—two bright, like the milky-way, and one dark. These are first seen, just above the horizon, soon after crossing the southern tropic. When off Cape Horn, they are nearly over head. The cross is composed of four stars in that form, and is said to be the brightest constellation in the heavens.

During the first part of this day the wind was light, but after noon it came on fresh, and we furling the royals. We still kept the studding-sails out, and the captain said he should go round with them, if he could. Just before eight o'clock (then about sun-down in that latitude) the cry of "all hands ahoy!" was sounded down the fore scuttle and the after hatchway, and hurrying upon deck, we found a large black cloud rolling on toward us from

the S. W., and blackening the whole heavens. "Here comes Cape Horn!" said the chief mate; and we had hardly time to haul down and clew up, before it was upon us. In a few moments, a heavier sea was raised than I had ever seen before, and as it was directly ahead, the little brig, which was no better than a tathing machine, plunged into it, and all the forward part of her was under water; the sea pouring in through the bow-ports and hawse-hole and over the knight-heads, threatening to wash every thing overboard. In the lee scuppers it was up to a man's waist. We sprang aloft and double reefed the topsails, and furling all the other sails, and made all snug. But this would not do; the brig was labouring and straining against the head sea, and the gale was growing worse and worse. At the same time, sleet and hail were driving with all fury against us. We clewed down, and hauled out the reef-tackles again, and close-reefed the fore-top-sail, and furling the main, and hove her to on the starboard tack. Here was an end to our fine prospects. We made up our minds to head winds and cold weather; sent down the royal yards, and unrove the gear; but all the rest of the top hamper remained aloft, even to the sky-sail masts and studding-sail booms.

Throughout the night it stormed violently—rain, hail, snow, and sleet beating upon the vessel—the wind continuing ahead, and the sea running high. At day-break (about three a. m.) the deck was covered with snow. The captain sent up the steward with a glass of grog to each of the watch; and all the time that we were off the Cape, grog was given to the morning watch, and to all hands whenever we reefed topsails. The clouds cleared away at sun-rise, and the wind becoming more fair, we again made sail and stood nearly up to our course.

November 6th.—It continued more pleasant through the first part of the day, but at night we had the same scene over again. This time, we did not heave to, as on the night before, but endeavoured to beat to windward under close-reefed topsails, balance-reefed trysail, and fore top-mast stay-sail. This night it was my turn to steer, or, as the sailors say, *my trick* at the helm, for two hours. Inexperienced as I was, I made out to steer to the satisfaction of the officer, and neither S— nor myself gave up our tricks, all the time that we were off the Cape. This was something to boast of, for it requires a good deal of skill and watchfulness to steer a vessel close hauled, in a gale of wind, against a heavy head sea. "Ease her when she pitches," is the word; and a little carelessness in letting her ship a heavy sea, might sweep the decks, or knock the masts out of her.

November 7th.—Towards morning the wind went down, and during the whole forenoon we lay tossing about in a dead calm, and in the midst of a thick fog. The calms here are unlike those in most parts of the world, for there is always such a high sea running, and the periods of calm are so short, that it has no time to go down; and vessels, being under no command of sails or rudder, lie like logs upon the water. We were obliged to steady the booms and yards by guys and braces, and to

lash every thing well below. We now found our top hamper of some use, for though it is liable to be carried away or sprung by the sudden "bringing up" of a vessel when pitching in a chopping sea, yet it is a great help in steadying a vessel when rolling in a long swell; giving more slowness, ease, and regularity to the motion.

The calm of the morning reminds me of a scene which I forgot to describe at the time of its occurrence, but which I remember from its being the first time that I had heard the near breathing of whales. It was on the night that we passed between the Falkland Islands and Staten Land. We had the watch from twelve to four, and coming upon deck, found the little brig lying perfectly still, surrounded by a thick fog, and the sea as smooth as though oil had been poured upon it; yet, now and then, a long, low swell rolling over its surface, slightly lifting the vessel, but without breaking the glassy smoothness of the water. We were surrounded far and near by shoals of sluggish whales and grampuses, which the fog prevented our seeing, rising slowly to the surface, or perhaps lying out at length, heaving out those peculiar lazy, deep, and long-drawn breathings which give such an impression of supineness and strength. Some of the watch were asleep, and the others were perfectly still, so that there was nothing to break the illusion, and I stood leaning over the bulwarks, listening to the slow breathings of the mighty creatures—now one breaking the water just alongside, whose black body I almost fancied that I could see through the fog; and again another, which I could just hear in the distance—until the low and regular swell seemed like the heaving of the ocean's mighty bosom to the sound of its heavy and long-drawn respirations.

Towards the evening of this day the fog cleared off, and we had every appearance of a cold blow; and soon after sun-down it came on. Again it was clew up and haul down, reef and furl, until we had got her down to close-reefed topsails, double-reefed trysail, and reefed fore-spenser. Snow, hail, and sleet were driving upon us most of the night, and the sea breaking over the bows, and covering the forward part of the little vessel; but as she would lay her course, the captain refused to heave her to.

November 8th.—This day commenced with calm and thick fog, and ended with hail, snow, a violent wind, and close-reefed topsails.

Sunday, Nov. 9th.—To-day the sun rose clear, and continued so until 12 o'clock, when the captain got an observation. This was very well for Cape Horn, and we thought it a little remarkable that, as we had not had one unpleasant Sunday during the whole voyage, the only tolerable day here should be a Sunday. We got time to clear up the steerage and fore-castle, and set things to rights, and to overhaul our wet clothes a little. But this did not last very long. Between five and six—the sun was then nearly three hours high—the cry of "All starboarders ahoy!" summoned our watch on deck; and immediately all hands were called. A true specimen of Cape Horn was coming upon us. A great cloud of a dark slate-colour was driving on from the S. W.; and we did our best to take in sail, (for the

light sails had been set during the first part of the day,) before we were in the midst of it. We had got the light sails furling, the courses hauled up, and the topsail reef-tackles hauled out, and were just mounting the fore-rigging, when the storm struck us. In an instant the sea, which had been comparatively quiet, was running higher and higher; and it became almost as dark as night. The hail and sleet were harder than I had yet felt them; seeming almost to *pin us down* to the rigging. We were longer taking in sail than ever before; for the sails were stiff and wet, the ropes and rigging covered with snow and sleet, and we ourselves cold, and nearly blinded with the violence of the storm. By the time we had got down upon deck again, the little brig was plunging madly into a tremendous head sea, which at every drive rushed in through the bow-pots and over the bows, and buried all the forward part of the vessel. At this instant the chief mate, who was standing on the top of the windlass, at the foot of the spencer mast, called out, "Lay out there and furl the jib!" This was no agreeable or safe duty, yet it must be done. An old Swede, (the best sailor on board,) who belonged on the fore-castle, sprang out upon the bowsprit. Another one must go: I was near the mate, and sprang forward, threw the downhill over the windlass, and jumped between the knight-heads out upon the bowsprit. The crew stood aback the windlass and hauled the jib down, while we got out upon the weather side of the jib-boom, our feet on the foot-ropes, holding on by the spar, the great jib flying off to leeward, and *slating* so as almost to throw us off of the boom. For some time we could do nothing but hold on, and the vessel diving into two huge seas, one after the other, plunged us twice into the water up to our chins. We hardly knew whether we were on or off; when coming up, dripping from the water, we were raised high into the air. John (that was the sailor's name) thought the boom would go every moment, and called out to the mate to keep the vessel off, and haul down the staysail; but the fury of the wind, and the breaking of the seas against the bows defied every attempt to make ourselves heard, and we were obliged to do the best we could in our situation. Fortunately, no other seas so heavy struck her, and we succeeded in furling the jib "after a fashion;" and, coming in over the staysail nettings, were not a little pleased to find that all was snug, and the watch gone below; for we were soaked through, and it was very cold. The weather continued nearly the same through the night.

November 10th.—During a part of this day we were hove to, but the rest of the time were driving on, under close-reefed sails, with a heavy sea, a strong gale, and frequent squalls of hail and snow.

November 11th.—The same.

12th.—The same.

13th.—The same.

We had now got hardened to Cape weather, the vessel was under reduced sail, and every thing secured on deck and below, so that we had little to do but to steer and to stand our watch. Our clothes were all wet through, and the only change was from wet to more wet. It

was in vain to think of reading or working below, for we were too tired, the hatchways were closed down, and every thing was wet and uncomfortable, black and dirty, heaving and pitching. We had only to come below when the watch was out, wring out our wet clothes, hang them up, and turn in and sleep as soundly as we could, until the watch was called again. A sailor can sleep any where—no sound of wind, water, wood or iron can keep him awake—and we were always fast asleep when three blows on the hatchway, and the unwelcome cry of "All starboardlines ahoy! eight bells there below? do you hear the news?" (the usual formula of calling the watch,) roused us up from our berths upon the cold, wet decks. The only time when we could be said to take any pleasure was at night and morning, when we were allowed a tin pot full of hot tea, (or, as the sailors significantly call it, "water bewitched,") sweetened with molasses. This, bad as it was, was still warm and comforting, and, together with our sea-biscuit and cold salt beef, made quite a meal. Yet, even this meal was attended with some uncertainty. We had to go ourselves to the galley, and take our kid of beef and tin pots of tea, and run the risk of losing them before we could get below. Many a kid of beef have I seen rolling in the scuppers, and the bearer lying at his length on the decks. I remember an English lad who was always the life of the crew, but whom we afterwards lost overboard, standing for nearly ten minutes at the galley, with his pot of tea in his hand, waiting for a chance to get down into the fore-castle; and seeing what he thought was a "smooth spell," started to go forward. He had just got to the end of the windlass, when a great sea broke over the bows, and for a moment I saw nothing of him but his head and shoulders; and at the next instant, being taken off of his legs, he was carried aft with the sea, until her stern lifting up and sending the water forward, he was left high and dry at the side of the long-boat, still holding on to his tin pot, which had now nothing in it but salt water. But nothing could ever damp him, or overcome, for a moment, his habitual good humour. Regaining his legs, and shaking his fist at the man at the wheel, he rolled below, saying, as he passed, "A man's no sailor, if he can't take a joke." The ducking was not the worst of such an affair, for, as there was an allowance of tea, you could get no more from the galley; and though the sailors would never suffer a man to go without, but would always turn in a little from their own pots to fill up his, yet this was at best but dividing the loss among all hands.

Something of the same kind befell me a few days after. The cook had just made for us a mess of hot "scouse"—that is, biscuit pounded fine, salt beef cut into small pieces, and a few potatoes, boiled up together, and seasoned with pepper. This was a rare treat, and I, being the last at the galley, had it put in my charge to carry down for the mess. I got along very well as far as the hatchway, and was just getting down the steps, when a heavy sea, lifting the stern out of water, and passing forward, dropping it down again, threw the steps from their place, and I came down into the steerage a little faster than I meant to, with the kid on

top of me, and the whole precious mess scattered over the floor. Whatever your feelings may be, you must make a joke of every thing at sea; and if you were to fall from aloft and be caught in the belly of a sail, and thus saved from instant death, it would not do to look at all disturbed, or to make a serious matter of it.

SPECULATIONS ON WORDS.*

Deer, Harness, Wife, Life, Housewife, Hussy.—The transitions of words from a general to a particular meaning, and from a particular to a general, are exceedingly curious. The German *thier* is any wild animal, but the corresponding English *deer* is a particular kind of wild animal. *Harnisch* in German, is *armour*; but *harness*, in English, is armour for horses only. "Put on the whole armour of God," is, in Luther's version, "Put on the *harness* of God." *Hiarness* was formerly used in the same way. The word *wife*, in old English, meant only *woman*: it retains the generic sense in the compound *housewife*, and in the old phrase, "old *wives'* fables," that is, "old women's fables," as well as in the riddle of the man who met another with seven wives as he was going to St. Ives, that is with seven women: *Weib*, in German, retains the same meaning. *So life* meant nothing but *body* originally; and retains the primary sense in the compound *life-guard*, which is perfectly synonymous with *body-guard*. It has here nothing to do with life in the sense of vitality. The corresponding German *leib* still means nothing but *body*. But speaking of *housewife*, we may remark the curious manner in which that word has degenerated from a term of respectability, and even of compliment, into a term of abuse, under the corrupted form of *hussy*. With the goody practices of housewifery, has gone out the good sense of the term.

Manufacturer, Upholsterer.—Whole nations, like individuals, sometimes make mistakes in the formation of words, and follow a false analogy. Manufacture is a Latin word, and the agent substantive should have been *manufactor*, like *corn-factor*, &c. As we have *sculptor*, *sculpture*, so we should have *manufactor*, *manufacture*. But we have treated it like a genuine English word, and given it the English ending, like *bind-er*.

An *upholsterer* was originally a bearer or upholder at funerals; hence a man who provided furniture for funerals; and hence it means now a man who provides any furniture. Upholder was the original term, and is still a little used. Another term was employed, (corresponding in formation to spinster, punster, maltster,) which was *upholdster*, or *upholster*. But there are not many compound words like *uphold*, which have substantives formed for them in *ster*, and it seems to have been forgotten that *ster* had the necessary meaning, and therefore *er* was added; hence *upholsterer*. Nay, we have seen on a board over a door in London, *upholsterer*, which is as if we were

* We refer our readers to the first page of No. 10 of this vol. of "The Friend," for an article headed "Meanings of Words," of which the present article is intended as a continuation.

to say *bakerer*, or *gardenerer*. The infection spread to *upholder*, and we even have *upholderer* used; with which we may compare a word that is common, but wrongly formed, *fruiterer*; wrongly formed, unless the first *er* is merely euphonic, which we rather believe. The French is *fruitier*; we might have *fruiter*. We cannot help such cases creeping into a language. Every language has some instances of the same thing. This phenomenon of doubling and trebling the terminative may be partly accounted for from the slippery nature of the letter *r*, and the tendency to repeat it, and insert it, where strict analogy would not justify it, [as Elizar for Eliza, Hannar for Hannah and Suesquehanuar, &c.] a large number of the anomalies of language, and of the mistakes of half-educated people in pronunciation arise from the peculiarity of the letter *r*. In the word *huderious*, people hardly seem to know where the *r* comes, and often say *hudricious*. [Why is it that whilst the English and anglo-Americans find the *r* to roll so readily over their tongues, the South Sea Islanders have no such sound in their languages, and, indeed, cannot, it is said, pronounce the letter at all?] The repetition of the *t* in the vulgar expression *preventative*, for *preventive*, may afford another illustration. On the sea-coast, preventative is the common word at the preventive stations.

Swine, Swineherd.—There are two words in English spelt *swine*, the plural of *sow*, and another word which we see in *swineherd*. Now, formed like *ox*, *ozen*, the plural of *sow* would be *sowen*, but it is contracted very naturally to *swine*, just as *coven* from *cov*, is to *kine*. But *swine*, in *swineherd*, is not the plural as one might conclude from the analogous words *cowherd* and *shepherd* (that is sheep-herd). The generic term *swine* is employed; and *swine* is often used by the old writers as a singular. Thus Holland, in his "Plinie," b. viii. c. 51. "Will ye know that *swine* is sickle or unsound, pluck a bristle from the back, and it will be bloodie at the root: also he will carrie his neck at one side as he goeth." And the sacred proverb, "as a jewel in a swine's snout, so is a fair woman who is without discretion," is a familiar instance of the use of *swine* in the singular.

The subject of gender in language is a very curious one. Some languages, as the French, make every noun one of the two genders. In English, on the contrary, as in Latin, we have neutrals, and we speak of them singly by the word *it*. The word *it*, was much less used formerly than now. For example, in the phrase, "they are they which testify of me," we should say, as Whately has observed, *it* is they, which probably would not not have been considered correct. *Its* is comparatively a modern word. Ben Jonson would not admit it into his grammar. Even in Milton, we see traces of its being a rather recent innovation; he says, for example,

— "his form hath not yet lost
All *ear* orig'nal brightness."

Where he would, if he had written in the nineteenth century, undoubtedly have said *its*. In the authorised version of the Bible, the word does not occur once. Many words which in English are female, in other languages are

male. *Hen*, in German, means a cock (*hahn*). *A mine* among the miners is feminine. Of a rich one they say: "*She* is very productive." In German, the moon is masculine, and the sun feminine; the poets frequently represent the sun as a goddess.

The proper indefinite article in English is *an*: an book or an egg; an apple or an pear. When we say, as we do now, "a pear," we have lost the *n* in *an*. We do not add *n* when we say an apple. The grammars tell us *a* is made *an* before a vowel. It is not so. *An* is made *a* before a consonant. The *n* is dropt. *An* is the indefinite article, in the German *ein*, and in the French *un*; in these languages the *n* is not dropt as in English. The numeral *one* is the same word; and an apple means one apple. We may often hear foreigners talk about giving one shilling to a man, for a shilling, or seeing one play, for a play. In the same way we are told that in forming the plural of *lady*, *y* is changed to *ie*. Now, this is not the right way of putting it. The old way of spelling *lady* is *ladie*, and the plural of course *ladies*. Well, in the plural the old way is kept; no change is made. But in the singular, the *ie* has been altered to *y*; so that it is the singular, not the plural, that has been changed. Now we spell the plural of *days*; but formerly it was *daies*, and the possessive singular, *daies* also.

In many languages there is a transition, not altogether unnatural, from lowness of condition to lowness of character. It is so in Greek, and it is so in English. A *villain* was originally only a *villanus*, or inhabitant of the ville, dependent on the great man or lord of the soil; now a villain is a *knave*. But a knave was formerly only a servant, may, before that only a boy. The German *knabe* is now a boy, but the English, after becoming a servant, has now become a rogue. Wickliffe's version of the Bible has, "Paul, a *knave* of Jesus Christ," that is a servant. In the same way, though *colere* in Latin meant to till the land, and *colonus* a tiller of the land, the English *clown* means not merely a countryman, but a countrified or rustic man. So, though the German *bauer* means to till the land, and *bauer*, a countryman or peasant, the English *boor*, which is the same word, means more, and implies something of the clown, and the adjectives boorish and clownish are nearly synonymous. In the word neighbour, that is *nigh-boor*, the word has lost its peculiar meaning. Now, on the other hand, while countrified, clownish, boorish, and rustic, imply something coarse, city-fied implies something polite, as we see in the word *urbane*, from *urbis*, "city," or civil, from *civis*, "a citizen."

The word *do* has undergone many curious changes. In English, it had the meaning of "to put" commonly, and still retains it in the compounds to *don*, to *doff*, and to *dout*, that is to do on, to do off, and to do out, or, as we should say now, to put on, and put off, or to put out. In a passage in the New Testament, *do* is used just, and we now use make: "I do you to wit," &c., that is, I make you to know, or I give you to understand, &c. But the usage most remote from the original meaning is the auxiliary, thus, I do think, I do not believe. Where the words think and believe

are in fact in the infinite mood equivalent to substantives, as if we were to say, "I do the believing," &c.

SOW THY SEED.

BY T. RAFFLES.

ECCLESIASTES, xi. 6.—"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

In the morning sow thy seed,
Nor at eve withhold thy hand,
Who can tell which may succeed,
Or if both alike shall stand,
And a glorious harvest bear
To reward the sower's care.

In the morning sow thy seed;—
In the morning of thy youth;
Prompt to every generous deed,
Scatter wide the seeds of truth:
He whose sun may set at noon
Never can begin too soon!

Nor withhold thy willing hand
In the even tide of age,
Even to life's last lingering sand,
In thy closing pilgrimage,
Seed may yet be sown by thee,—
Sown for immortality!

"By all waters," be it known—
Every where enrich the ground,
Till the soil, with thorns o'ergrown,
Shall with fruits and flowers abound;
Pregnant with a sweetened food,
Decked in Eden's loveliest bloom!

Sow it in the youthful mind;
Can you have a fairer field?
Be it but to faith conformed,
Harvest, doubtless, it shall yield,
Fruits of early piety,
All that God delights to see.

Sow it on the waters wide,
Where the seaman ploughs the deep;
Then, with every flowing tide,
You the blessed fruit shall reap,
And the thoughtless sailor prove
Trophy to the cause you love.

Sow it 'mid the crowded street—
Lanes and alleys, dark and foul,
Where the teeming masses meet—
Each with an immortal soul,
Sunk in deepest moral gloom,
Reckless of the coming doom.

Sow it 'mid the haughty of vice—
Scenes of infamy and crime;
Suddenly, may Paradise
Burst, as in the northern clime
Spring, with all its verdant race,
Starts from Winter's cold embrace.

Sow it with unsparring hand,
'Tis the Kingdom's precious seed;
'Tis the Master's great command,
And His grace shall crown the deed;
He hath said, the precious grain
Never shall be sown in vain!

Long, indeed, beneath the elod,
It may lie, forgot, unseen—
Noxious weeds may clothe the sod,
Changing seasons intervene,
Summer's heat and Winter's frost—
Yet that seed shall ne'er be lost.

But, at length, it shall appear,
Rising up o'er the all the grain—
"First the blade and then the ear,"
Then the ripe, the golden grain;
Joyous reapers gladly come,
Angels about the harvest home.

For "The Friend."

How it was in the Beginning.

I was glad to meet with the Epistle of Stephen Crisp which was contained in "The Friend" of last week; and I think it good frequently to recur to the writings of these ancient worthies, whom the Lord, by the outpouring of his Holy Spirit qualified as able ministers of his word, for the gathering of our Society out from among the different professors of their day; and set them as watchmen upon the walls of our Zion, to counsel and encourage those who were striving to walk faithfully before him, and to warn others who gave heed to wrong things, or were lukewarm and indifferent about the cause of truth, and their own everlasting welfare. They were men who, in life and conversation, showed forth the excellency of the doctrines and principles of the gospel, as held in their purity and fulness by our Society; and it is well for us, their successors in religious profession, who live in a day of ease and boasted knowledge, often to contemplate the lives and labours of these sons of the morning, and examine ourselves to see how nearly we are coming up in their footsteps, and with the same dedication and self-denial, endeavouring, in all humility, to adorn the doctrine and support the testimonies, which, as a peculiar people, Friends are called upon to sustain.

The following description, given by one who was himself an eminent servant in that day, is, I think, worthy of being perused by the readers of "The Friend."

"And now Friends, you that profess to walk in the way this blessed man [Geo. Fox] was sent of God to turn us into, suffer, I beseech you, the word of exhortation, as well fathers as children, and elders as young men. The glory of this day, and foundation of the hope that has not made us ashamed, since we were a people, you know, is that blessed principle of light and life of Christ, which we profess, and direct all people to, as the great instrument and agent of man's conversion to God: it was by this we were first touched, and effectually enlightened, as to our inward state; which put us upon the consideration of our latter end, causing us to set the Lord before our eyes, and to number our days, that we might apply our hearts to wisdom. In that day we judged not after the sight of the eye, or after the hearing of the ear, but according to the light and sense this blessed principle gave us; we judged and acted in reference to things and persons, ourselves and others, yea, towards God our Maker. For being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right, and what was wrong, and what was fit, and what not, both in reference to religion and civil concerns. That being the ground of the fellowship of all saints, it was in that our fellowship stood. In this we desired to have a sense one of another, acted towards one another, and all men, in love, faithfulness, and fear. In the feeling of the motions of this principle, we drew near to the Lord, and waited to be prepared by it, that we might feel those drawings and movings, before we approached the Lord in prayer, or opened our mouths in ministry. And in our beginning and ending

with this, stood our comfort, service and edification. And as we ran faster, or fell slower, we made burdens for ourselves to bear; our services finding in ourselves a rebuke, instead of an acceptance; and in lieu of "Well done," "Who hath required this at your hands?" In that day we were an exercised people, our very countenances and deportment declared it.

Care for others was then much upon us, as well as for ourselves, especially the young convinced. Often had we the burden of the word of the Lord to our neighbours, relations, and acquaintance, and sometimes strangers also: we were in travail for one another's preservation; not seeking, but shunning occasions for any coldness or misunderstanding, treating one another, as those that believed and felt God present, which kept our conversation innocent, serious and weighty, guarding ourselves against the cares and friendships of the world. We held the truth in the spirit of it, and not in our own spirits, or after our own will and affections. They were bowed and brought into subjection, inasmuch that it was visible to them that knew us, we did not think ourselves at our own disposal, to go where we list, or say, or do what we list, or when we list. Our liberty stood in the liberty of the Spirit of truth; and no pleasure, no profit, no fear, no favour could draw us from this retired, strict and watchful frame. We were so far from seeking occasions of company, that we avoided them what we could; pursuing our own business with moderation, instead of meddling with other people's unnecessarily.

"Our words were few and savory, our looks composed and weighty, and our whole deportment very observable. True it is, that this retired and strict sort of life from the liberty of the conversation of the world, exposed us to the censures of many, as humorists, conceited, and self-righteous persons, &c. But it was our preservation from many snares, to which others were continually exposed by the prevalence of the lust of the eye, the lust of the flesh, and the pride of life, that wanted no occasions or temptations to excite them abroad in the converse of the world.

"I cannot forget the humility and chaste zeal of that day. O, how constant at meetings, how retired in them, how firm to truth's life, as well as truth's principles, and how entire and united in our communion, as indeed, became those that profess one head, even Christ Jesus our Lord!

"This being the testimony and example, the man of God, before mentioned, was sent to declare and leave amongst us, and we having embraced the same, as the merciful visitation of God to us, the word of exhortation at this time is, that we continue to be found in the way of this testimony with all zeal and integrity, and so much the more, by how much the day draweth near."

The quantity of salt produced at the Onondaga salt works for the year ending on the 1st instant, was 2,622,335 bushels, and the income derived from them 163,879 dollars 46 cents, of which 107,357 dollars 55 cents, was paid into the state treasury, and the rest expended in new buildings and repairs.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 144.)

Whilst Horred Gardiner and Mary Stanton were still in the prison at Boston, the rulers thereof framed and published the following additional law against Quakers:—

At a General Court held at Boston the 20th of May, 1658.

"That Quakers and such accursed heretics arising among ourselves may be dealt with all according to their deserts: and that their pestilent errors and practices may be speedily prevented, it is hereby ordered as an addition to the former laws against Quakers, that every such person or persons professing any of their pernicious ways, by speaking, writing, or by meeting on the Lord's day, or at any other time, to strengthen themselves, or seduce others to their diabolical doctrines, shall after due means of conviction, incur the penalty ensuing, that is, every person so meeting shall pay to the country, for every time, 10s.; and every one speaking in such a meeting, shall pay £5 a piece; and in case any such person hath been punished by scourging, or whipping, the first time, according to the former laws, shall be still kept at work in the house of correction till they put in security, with two sufficient men, that they shall not any more vent their hateful errors, nor use their sinful practices; or else shall depart this jurisdiction at their own charges; and if any of them return again, then each such person shall incur the penalty of the laws formerly made for strangers by the court.

"EDWARD RAWSON, Secretary."

During the early part of the third month, Robert Hodgson, in fulfilling his gospel mission, passed over from Rhode Island into Plymouth patent, and coming to the town of Marshfield, he lodged with an aged man, named Arthur Howland. The venerable host was one that had long waited for the salvation of the Lord; and having been convinced that the son of God had come to his temple, and was there fulfilling, without money and without price, the priestly office, he could no longer make use of his property in supporting a poor hireling whose ministry was only in the outer court. As he would not give freely, they had taken from him instruments necessary to his business, through which he had been subjected to great loss and damage. Whilst Robert Hodgson was with him, the constable of the place came to Arthur's dwelling to arrest the stranger. The old Friend, having been a sufferer under the bishops in old England, as well as under the priests in the new, felt himself bound in conscience to receive and relieve the saints and servants of God as far as he was able. On demanding of the constable the warrant under which he was acting, that officer confessed that he had none, but declared that Josiah Winslow, the magistrate, would justify his taking a Quaker without one. Arthur then said, that as there was no legal authority for arresting Robert, he should be obliged to protect him, by the obedience which he owed to

the Protector, and to the instrument of government under which the colony was settled. On this the officer demanded without his prey; but the old man was fined £5, for his noble defence of the rights of the subject, to satisfy which, on the 25th of the third month, two of his cattle were taken.

During the year 1658, the professors of the truth in Plymouth colony, suffered more from the distrains of goods, and interruptions of religious meetings than in any other part of New England. In a declaration which some of the Friends of Sandwich put forth, showing their sufferings under the law, to make them take the oath of fidelity to the government; they say this law is "contrary to the law of Christ, whose law is so strongly written in our hearts, and the keeping of it so delightful to us, and the gloriousness of its life daily appearing, makes us to endure the cross patiently, and suffer the spoiling of our goods with joy." Friends were to be summoned to every general court, which was held thrice a year; the oath was to be tendered them each time, with a penalty of £5 for refusal to take it. Thus £15 a year were to be distrained from each, and John Alden, the treasurer of the colony, took care that the law should not be a dead letter.

A fine of £10 a piece for not swearing having been laid on almost every man Friend at Sandwich, Samuel Nash and George Barloe, the two marshals, were sent by the said treasurer to collect it. They distrained all the best cattle belonging to these innocent sufferers for conscience sake, and were neither careful to ease when they had the full value, nor to ascertain that those they had taken belonged to the individuals against whom the fines were levied. Much injustice was therefore committed in the execution of this unrighteous law. At Edward Perry's, having marked two cows and two heifers for his fine, they were selecting another, when a neighbour, who was watching their proceedings, inquired how many they intended to take—they answered, two cows, besides the heifers. He then pointed out to them that they had already that many set apart. They still, however, marked another, and took the three cows and two heifers, worth sixteen pounds.

At the next court, the Sandwich Friends being again summoned, had the oath tendered as usual. On their saying that they could not swear, Governor Prince asked them if they were willing to be bound body and goods to be true to the requisitions of the oath. Now, as this oath required an active support of all the laws of the colony, and was therefore incompatible with their Christian testimonies in many respects, they could not accept such a proposition; yet one of them replied, "I am willing to bind myself, by promise, to be true to the state." To this offer, Prince sarcastically answered, "You cannot promise—you cannot make a promise." The Friend replied, "Yea, I can promise against evil." The governor still insisting that they could not promise—fined them each 5£. In the description of the collections to meet this fine, we are informed that the day the marshals came to distrain of Edward Perry, he was about killing a fatted cow, and had a man engaged to

help him. One of the marshals seeing what they were doing, would have prevented them, but as he had no order with him, they proceeded to kill the animal, and dress the meat. For this, the man who killed the cow was arrested by warrant from John Alden, and committed to Plymouth prison for three months, and a cow was distrained from him, although the marshals had taken from Edward Perry two cows, worth much more than the fine amounted to. "So that for that five pound from Edward Perry, they have taken three cows, which are worth eleven pounds. Behold what a violent crush this is, to take away £27 for £15! Is this to deliver the innocent, and help the needy? Surely the proverb that wisdom spake is true, which saith, 'As a roaring lion, and a raging bear, so is a wicked ruler to a poor people.'" There is no need to narrate the particulars of the other distrains for not taking the oath; but from the account written by Edward Perry and Humphrey Norton, a few other instances of sufferings may be properly introduced. "Peter Gaunt was a man of great age, an inhabitant of that town twenty-one years, and one of the approved men amongst them at the setting up of their church worship. In that time of ignorance, he did do that which they required concerning their oath of fidelity. Yet now he fearing God, although his natural strength be much spent, they required of him to train, which, for conscience sake, he could not do. They demanded of him 10s., which refusing to pay, they distrained of his household stuff so much pewter as they pleased, it being a thing not easy to come at in those parts. Again they summoned him to their court at Plymouth, notwithstanding his age, and the great distance he was off, being, as aforesaid, twenty miles. When there he came, he was committed, with other Friends, to the jailer. Afterwards by the governor was called for, and fined twenty shillings for not pulling off his hat, for which they attached a young beast, which they themselves prized at thirty-five shillings. Also, William Allin, being accused of breaking into a man's house, for want of other occasion, charged him and others (according to the law) with felony (mind what malice here is). This they did against him and several others, because they came into a house where two Friends were imprisoned, the door being open. When William came before the governor, the man in whose house the Friend had been confined, bore a faithful testimony in the matter. The governor then told him that there had been a mistake in the summons, yet he fined him twenty shillings for not pulling off his hat, and took from him therefor a brass kettle, valued at twenty-five shillings. Daniel Wing and Ralph Allin were also each fined twenty shillings for not taking off their hats to the magistrates.

In the beginning of the fourth month, 1658, the constable came, by order of court, on First day to the meeting, where Friends were waiting in silence on the Lord, and having taken down the names of fourteen, he summoned them to be at Plymouth the next day. George Barloe, in his endeavours to fulfil the command of the court of Plymouth, to prevent the peaceable gatherings of Friends, was guilty of actions

on the first day of the week, not much to the credit of one who professed such a high reverence for the Sabbath day, as they call it. Having received a warrant to search all suspicious places, to apprehend strangers called Quakers, instead of attending at his own place of worship, he was constantly endeavouring to disturb the meetings of Friends. He would come in sometimes by himself, and sometimes with companions, would order those assembled to move about according to his whim, and when they did not obey, he would pull or push, without respect or decency. He sought by flattery, by violence, and by false charges, to draw them to speak, but they endeavoured to keep to their own religious exercises, and took no notice of him or his doings. His constant visits became so annoying at last to these young converts, that to avoid such interruptions, their meetings were for a time held in the woods. But even thither George sought them, and one of his friends, who he forced to accompany him, told him, "I am ashamed of you, to see you upon the first day in the morning, hunting the people by their footings, as a dog hunting some other creature."

The following is the sum of the fines levied in the earlier part of the year 1658, in Sandwich; it was probably drawn up by Humphrey Norton.

"This they have sustained, in less than one year's time, besides imprisonings, stockings, abasings, and halings, in and from their own houses. Some of them being men of low estates, to outward appearance, this which is done unto them may be their ruining, and utter undoing in outward estate; if either pity, mercy, nor compassion be used towards them—which these have none—as witness their marshal, George Barloe, who said, 'I will not leave them with a groat.' Such is the clemency of a New England member.

William Newland, having formerly taken their oath of infidelity, escaped with	£1 10s.
He and Ralph Allin having been cast into the marshal's hands, which put them in charges in the sum of	12 0
Edward Perry - - - - -	27 7
Robert Harper - - - - -	13 4
Ralph Allin - - - - -	12 10
Thomas Greenfield - - - - -	12 0
Richard Kerby - - - - -	16 0
William Allin - - - - -	14 5
William Gifford - - - - -	12 0
Matthew Allin - - - - -	12 0
Daniel Wing - - - - -	12 0
George Allin - - - - -	6 0
Peter Gaunt, he also having formerly taken the infidel's oath, escaped with so much as	2 5
Thomas Ewer - - - - -	7 10
Another Ralph Allin - - - - -	1 0
Sum	£160 10s."

Having devoted this number to the sufferings of those of the inhabitants who had received the truth, we shall, in our next, return to the gospel messengers, and inquire into their labours.

N. E.

Copied for "The Friend."

Epistle of Counsel and Warning by William Penn.

Friends and People of the United Netherlands.—The dark and gloomy day of the visitation of the hand of the Lord God Almighty is upon you, therefore abide the judgment, and search out that accursed thing amongst you which provokes the Lord; for God is risen in his terrible displeasure, to lay you utterly waste, unless you repent of the evil of your ways, and humbly calling to mind that former lost estate, return unto the Lord whom you have grown too high, too rich, and too proud for. And count this trial more precious to you than all your stately habitations, great wealth and trade in this changeable world; for it is the mind of the Lord God eternal (and his word to you all, from one of his remnant, who hath measured you in the balance of the light and sanctuary of God) that ye should be awakened out of your earthly security, and know a staining and a withering of all visible empire, trade and treasure, that so you may all come to know his blessed seed and witness raised, and quickened in every one of you; to the laying judgment to the line, and righteousness to the plummet, that ye may know a cleansing from the evil of your ways. O! build not upon the justice of your cause, as ye conceive, neither let your expectations be from your navies, horses, chariots, and mighty men of war; nor glory in the wisdom of your counsellors; but awake, ye sleepy earthly inhabitants of that land, and let your eye be to the Lord God alone in the lowliness of your spirits, and be ye resigned to his allwise disposal: for I testify from the God that made heaven and earth, if you make man your refuge, and put your confidence in the stratagems of men, God will confound you forever, and give you up as a prey into the hands of your cruellest adversaries. Neither cry you, we are betrayed, and men have dealt treacherously with us: for God hath suffered these things to come upon you, that ye may be humbled thereby, and weaned from the covetous pursuits of this fading world, and learn to do justice and love mercy, and to walk humbly with the Lord, which ye can never do, till you come out of all your empty professions, and mere formalities in religion and worship, and sweep your streets of all lewdness, and your trade and government of oppression, and bow unto God's righteous appearance by his pure light and spirit in every man's heart and conscience; for in obedience therunto (which leads into a cross to all the lusts of the flesh) true peace consists. This is Christianity indeed, and the blood that cleanseth, ransometh, and saveth from sin here and wrath to come, is only witnessed in being led and guided in, and by that pure light of God with which he hath enlightened every man that comes into the world.

This lay upon me in the deep and weighty love and counsel of God, to send amongst you in this hour of your great trial, who about ten months since, (being amongst you,) and burthened in spirit with your glory, pride, earthly-mindedness, oppression, and forgetfulness of God that made and raised you, did then, from a clear sight, warn you of this very day, that is come like a deluge upon you, as such of

you who have read my Trumpet and Alarm to the High and Low Dutch nation may call to mind.

I am at peace with all men,
Wm. PENN.
14th of 4th mo. 1672.

Wreck of a Chinese Junk—Rescue of the Crew, &c.

Extract of a letter from Captain Codman, of the brig Argyle, of the port of Baltimore.

"On my passage from Canton to Valparaiso, on the 6th of June, at 7 30, A. M., I discovered a vessel bearing E. S. E. apparently in distress, being under jury masts; by eight o'clock, A. M. came up with and found her to be a Japanese, or Chinese Junk, dismantled, and in a totally disabled state. The wreck was heading to the north, with three poles up, on which were bent some old bits of canvass, having been dismantled, and lost all her sails. Saw three persons on board her, who made signs by dropping on their knees, and with uplifted hands, praying to be taken off. The weather being mild, with light winds and smooth sea, I hove too, and dropped down along side of her. The three persons hove all their baggage on board of us, (which they had already packed, ready for leaving the wreck,) and then they jumped on board the Argyle themselves. As we could not understand a word from them, and as they appeared perfectly reconciled to leave their junk to her fate, I thought it advisable to despatch a boat to her, and examine if there were any thing valuable which might be saved, and to note the condition of the wreck, as also to obtain any provisions she might have on board.

She was found to be a complete wreck—her masts had been carried away by the deck, her rudder entirely gone, her hull strapped round and round with ropes, to keep her from bursting; in fact, being a perfectly unmanageable wreck. She was about 30 tons burthen, with a part of a cargo of rice, in bags, the greater part of which was wet and spoiled. We found nothing else on board of her, save a few articles belonging to the men. They had about forty gallons of rain water on board; no food except the rice, and a few decayed pieces of fish (shark). We took from her a few bags of the best rice, a few pieces of rope, and seeing nothing else worth saving, recalled the boat, and left the junk to her fate.

The wreck was covered with barnacles, or rather clams, from two to five inches in length. She had lost none of her crew; her appearance indicated having been at least four or five months in that situation. She could not have floated many days longer, as her hull was already bursting from the swelling of the rice and the decay of the wood.

It is worthy of notice, that this wreck had drifted or been blown due east from Japan, 2,400 miles. This fact may lead to many interesting inquiries. The three men, the only ones that had ever been on board of her, were in good health, and we have since learned, from undoubted facts, that they had been 188 days on the wreck, after being dismantled; that they left one of the small islands of Japan to go to a neighbouring one with rice; that she

was dismantled in a furious typhoon, a few hours out of port, and never saw land afterwards. She was but a small coasting junk. They had a compass, but no other guide.

Knowing nothing of navigation, effects of currents or winds, it appears they kept their craft "heading to the north," in hopes of falling in with the land, as it stands in a N. E. and S. W. direction, while the winter gales from the westward, and currents, drifted them faster to the east than they could sail north; so that, while they held their latitudes they were driven due east from their own island about, or fully, 2,400 miles in 188 days. There is no mistake in this, for one of them has kept a journal from his native island to this port, and since he has been with us, it corresponds with our own. He numbers the days by marking every meridian sun thus, O. He also keeps regular Chinese time by the days of the moon, and makes remarks for every day in Chinese characters. I never saw gratitude displayed with greater sincerity than it has been by these poor fellows. They still remain on board the brig, and if I return to the east, I shall take them with me. They have been visited by the governor and many other official characters."—*Balt. Patriot.*

From the New York American.

STEEL ORE.

We have just seen various instruments, knives, shears, plane irons, &c. cast from steel ore, as taken from a bed, in the town of Duane, Franklin county.

In the course of last year, B. S. Roberts, Esq., who was employed as a civil engineer to survey a route for the Ogdensburg and Champlain railroad, and to make a geological and mineralogical examination of portions of Clinton and Franklin, struck upon a vein of magnetic oxide of iron, which, according to the report, is "distinguished from the other minerals of that region by its capacity of yielding directly from a process of smelting a substance possessing all the physical and chemical properties of manufactured steel. The analysis of this ore has been effected by Thomas B. Clemons, an eminent American chemist in Paris, and has been found to be composed as follows:—

Iron and scoria, - - -	15 42
Iron alone, - - -	12 90
The part possessing the properties of steel, - - -	64 50

From this analysis, it appears that the steel properties of the substance resulting from the smelting of this mineral are inherent, and not the result of any new or peculiar process of assay. However little the world may be prepared to give credit to the existence of such a mineral in the state of an oxide, the fact is now too well established to admit even of scepticism, and no one who will examine the edged tools and cutlery of all kinds that have, during the past season, been cast from this mineral, and sent out into most of the cities for samples, can do so great violence to his own senses as to doubt any longer the existence of a "natural steel," from which, by the simple process of moulding and casting razor-blades, pen-knives, shears, plane-irons, gouges, axes of

all sizes and descriptions, and every variety of tools of the machinist and carpenter's shop, are at once produced, having all the properties and best qualities of the purest steel."

The great advantages of this steel are, that it can be shaped to the purpose required by casting, instead of the expensive process of hammering, and that the tool made is wholly of steel, and not, as in ordinary cases, an edge only.

The discovery of this mine appears to us of great importance.

THE FRIEND.

SECOND MONTH, 6, 1841.

The following extract from the late message of Governor Seward to the Legislature of New York, will be read with interest and gratification by our readers. It evinces just views and expansive liberality, much to the credit of that distinguished functionary, and at the same time furnishes fresh evidence that the peaceable principles inculcated in the gospel are becoming better understood and more fully appreciated.

"It is a well settled principle of the Society of Friends, that its members can neither conscientiously bear arms, nor contribute for military purposes. The constitution defers to these scruples, by exempting those who entertain them from the performance of military duty; but it exacts a commutation, the avails of which the law directs shall be applied to the support of the militia system. To this commutation the Friends raise the same conscientious objection, and urge it in a manner sufficiently general and persevering, to show that it is neither temporary nor capricious; while their known liberality proves that the objection does not arise from any unwillingness to bear an equal portion of the burdens of government. Every year produces instances in which the property of Friends is sacrificed, or their persons imprisoned, for conscience sake. In such cases, I have never refused to remit the penalties imposed. But such a practice, if it should become general, would be an exercise of the pardoning power to abrogate a part of the organic law of the state. I am aware that the question has its difficulties. It is supposed that the grievance can only be removed by an amendment of the constitution; and there is not yet any sufficient evidence that the people are prepared to make this concession to the conscience of those who ask it in that inoffensive spirit which marks all their public actions. I assume to speak only my individual sentiments, when I say that I respect the principle out of which the difficulty arises. Believing that war is the chiefest of national calamities, I am quite willing to see the principle of non-resistance obtain all the influence it is likely to acquire in this country, which, above all others, needs peace. For this reason, as well as because I regard concessions to conscience in matters not affecting public morals, as essential to religious liberty, I should cheerfully consent to the amendment of the constitution in this respect."

Correction.—Owing to an error in the manuscript, the second stanza of the lines to

Daniel Wheeler in our number of 9th ult. was printed wrong. The stanza should read thus:—

Thou worst not for these
The "sandal shoon and scallop shell"
The voice that led the shepherd train,
The light that shone on Bethlehem's plain,
Upon thy spirit fell.
The unerring guide, "mid storm and breeze,
Thy polar star on trackless seas.

SELECT SCHOOLS.

We understand that the spring term of these schools will commence on *Second day*, the 8th of *Second month*, about which time it is expected the boys' school will be removed to the commodious building lately erected for its accommodation, in Cherry street, between Eighth and Ninth streets.

It is hoped that the increased advantages which will be afforded by the central location, and convenient arrangements of the new house—the extended course of instruction contemplated—and the reduced price of tuition in this, as well as in the girls' school, will operate as additional inducements to our members to avail themselves of the opportunity thus provided, of giving their children a *liberal*, and at the same time a *guarded* education.

It is very important that new scholars should enter at the *commencement* of the term.

INSTITUTE FOR COLOURED YOUTH.

A suitable person is wanted to take charge of and instruct the pupils at the Institute for Coloured Youth. Friends who intend to apply for the station, will please do so early, to either of the subscribers.

Blakey Sharpless, No. 50 north Fourth street; M. L. Dawson, N. W. corner Twelfth and Filbert streets; Wm. Biddle, N. W. corner Eleventh and Arch streets; Joseph Scattergood, No. 14 Minor street.

Philad. 1st mo. 20th, 1841.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Edward Yamall, southwest corner of Twelfth and George streets, and No. 39 Market street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the Month.—Edward B. Garrigue, No. 153 Market street, up stairs; Lindzey Nicholson, No. 24 South Twelfth street; George R. Smith, No. 487 Arch street.

Superintendents.—John C. and Letitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

The annual meeting of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the evening of Second day, the 8th instant, at half past seven o'clock, in the committee room, Arch street.

The members of both branches are invited to attend.

NATHAN KITE, Secretary.
Philadelphia, 2d month 2d, 1841.

DIED, on the 4th instant, in the 71st year of her age, ELIZABETH REEVE, widow of the late Josiah Reeve, of Upper Evesham, New Jersey. Through submission to the convictions of divine grace in early life, and the sanctifying operations of "the baptism which now saves," she was broken off from the wild olive, and grafted into Christ the true vine, by whom she was made quick of understanding in spiritual things, and a useful member in his church. In the exercise of the duties of an elder, she was qualified with a discriminating spirit, and in her deportment towards ministers was discreet and judicious. Being of a cheerful and affable disposition, she was a pleasant companion, and her well-disciplined mind and religious attainments rendered her society instructive and animating to her friends. She had been in a declining state of health for more than twelve months, previous to the death of her husband; and in taking leave of some of her friends at the time of his funeral, she expressed to several of them her persuasion, which was afterwards realised, that their parting would be final here. In about six weeks she was taken ill, and the symptoms soon became alarming to her family; but she manifested great calmness and composure, imparting to these around her, particularly to her children, much salutary counsel. She said it had ever been her desire for them that they might have a possession in the truth, she thought she might say, a thousand fold before any earthly possession. Nothing would do but the sufferings of the whole herd, devoting themselves to the Lord and to his service, and making no reserve; that it might not be said, what meaneth the lowing of the ox and the bleating of the sheep that I hear in mine ear.

In relation to herself she said, that though she might have kept nearer to the pointings of truth than she had done, yet she believed she would do but the same, had she loved and endeavoured to follow it, degrading the prosperity of Zion more than any thing else, and preferring Jerusalem above her chief joy. She did not know of any wilful disobedience to charge herself with, though she was a poor creature, and all her own righteousness felt to her but as the dust of the balance; it was all of divine mercy that she had accepted of saving. "I feel no conscience, nothing oppresses my mind. I have not followed cunningly-devised fables, and have faith to believe that I shall be received into the everlasting arms." Her sufferings were very great, owing to the nature of her disease; but she expressed she felt that support which she believed would carry her through—that the sting of death was taken away. At another time she remarked that she had thought much of their destiny, and desired that the love of the world might not take the place of better things in the hearts of any—that baptism was needful to qualify for usefulness in the church—that the places left vacant might be filled. The same power which had raised up instruments for the Lord's work, was still able to raise up others; and she believed the cause of truth would not suffer to be forgotten. She continued to express much deeply instructive matter during intervals of ease, and often in her extremities of pain her ejaculation was, "Oh heavenly Father, be pleased to take me to thyself, but thy will be done."

After taking an affectionate leave of her tenderly beloved family and friends surrounding her during the progress of the disease induced a state of delirium. But notwithstanding her mind was thus clouded for about thirty-six hours, its tendency heavenward was evident. On being asked to take something, she replied, "I have taken much medicine, and do not wish to take any more; all I want is the pure water of Shiloh and the wine of the kingdom." A short time previous to the solemn close of her earthly career she submitted, and in great sweetness her purified spirit took its flight to the mansions of eternal bliss, none of whose inhabitants can say I am sick.

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THE FRIEND.

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TWO YEARS' BEFORE THE MAST.

In addition to the extracts last week, headed "Doubling of Cape Horn," we have marked some further portions for insertion from the same entertaining volume, with which we shall now proceed.—

At eight o'clock we altered our course to the northward, bound for Juan Fernandez.

This day we saw the last of the albatrosses, which had been our companions a great part of the time off the Cape. I had been interested in the bird from descriptions which I had read of it, and was not at all disappointed. We caught one or two with a baited hook which we floated astern upon a shingle. Their long, flapping wings, long legs, and large staring eyes, gave them a very peculiar appearance. They look well on the wing; but one of the finest sights which I have ever seen, was an albatross asleep upon the water, during a calm, off Cape Horn, when a heavy sea was running. There being no breeze, the surface of the water was unbroken, but a long heavy swell was rolling, and we saw the fellow, all white, directly ahead of us, asleep upon the waves, with his head under his wing; now rising on the top of a huge billow, and then falling slowly until he was lost in the hollow between. He was undisturbed for some time, until the noise of our bows, gradually approaching, roused him, when, lifting his head, he stared upon us for a moment, and then spread his wide wings and took his flight.

November 19th.—This was a black day in our calendar. At seven o'clock in the morning, it being our watch below, we were aroused from a sound sleep by the cry of "All hands ahoy! a man overboard!" This unwonted cry sent a thrill through the heart of every one, and hurrying on deck, we found the vessel hove flat aback, with all her studding-sails set; for the boy who was at the helm left it to throw something overboard, and the carpenter, who was an old sailor, knowing that the wind was light, put the helm down, and hove her aback. The watch on deck were lowering away the quarter-boat, and I got on deck just in time to leave myself into her as she was leaving the side; but it was not until out upon the wide Pacific, in our little boat, that I knew

whom we had lost. It was George Ballmer, a young English sailor, who was pized by the officers as an active and willing seaman, and by the crew as a lively, hearty fellow, and a good shipmate. He was going aloft to fit a strap round the main-top-mast-head, for ring-tail halyards, and had the strap and block, a coil of halyards, and a marline-spike about his neck. He fell from the starboard futtock shrouds, and not knowing how to swim, and being heavily dressed, with all those things round his neck, he probably sank immediately. We pulled astern, in the direction in which he fell, and though we knew there was no hope of saving him, yet no one wished to speak of returning, and we rowed about for nearly an hour, without the hope of doing any thing, but unwilling to acknowledge to ourselves that we must give him up. At length we turned the boat's head, and made towards the vessel.

Death is at all times solemn, but never so much so as at sea. A man dies on shore; his body remains with his friends, and "the mourners go about the streets;" but when a man falls overboard at sea and is lost, there is a suddenness in the event, and a difficulty in realising it, which give to it an air of awful mystery. A man dies on shore—you follow his body to the grave, and a stone marks the spot. You are often prepared for the event. There is always something which helps you to realise it when it happens, and to recall it when it has passed. But at sea, the man is near you—at your side—you hear his voice, and in an instant he is gone, and nothing but a vacancy shows his loss. Then, too, at sea—to use a homely but expressive phrase—you miss a man so much. A dozen men are shut up together in a little bark, upon the wide, wide sea, and for months and months see no forms, and hear no voices but their own, and one is taken suddenly from among them, and they miss him at every turn. It is like losing a limb. There are no new faces or new scenes to fill up the gap. There is always an empty berth in the fore-castle, and one man wanting when the small night watch is mustered. There is one less to take the wheel, and one less to lay out with you upon the yard. You miss his form, and the sound of his voice, for habit had made them almost necessary to you, and each of your senses feels the loss.

All these things make such a death peculiarly solemn, and the effect of it remains upon the crew for some time. There is more kindness shown by the officers to the crew, and by the crew to one another. There is more quietness and seriousness. The oath and the loud laugh are gone. The officers are more watchful, and the crew go more carefully aloft. The lost man is seldom mentioned, or is dismissed with a sailor's rude eulogy—"Well, poor George is gone! His cruise is up soon! He

knew his work, and did his duty, and was a good shipmate." Then usually follows some allusion to another world, for sailors are almost all believers; but their notions and opinions are unfixed and at loose ends. Our cook, a simple-hearted old African, who had been through a good deal in his day, and was rather seriously inclined, always going to church twice a day when on shore, and reading his Bible on a Sunday in the galley, talked to the crew about spending their Sabbaths badly, and told them that they might go as suddenly as George had, and be as little prepared.

Yet a sailor's life is at best but a mixture of a little good with much evil, and a little pleasure with much pain. The beautiful is linked with the revolting, the sublime with the common-place, and the solemn with the ludicrous.

We had hardly returned on board with our sad report, before an auction was held of the poor man's clothes. The captain had first, however, called all hands aft, and asked them if they were satisfied that every thing had been done to save the man, and if they thought there was any use in remaining there longer. The crew all said that it was in vain, for the man did not know how to swim, and was very heavily dressed. So we then filled away and kept her off to her course.

The laws regulating navigation make the captain answerable for the effects of a sailor who dies during the voyage, and it is either a law or a universal custom, established for convenience, that the captain should immediately hold an auction of his things, in which they are bid off by the sailors, and the sums which they give are deducted from their wages at the end of the voyage. In this way the trouble and risk of keeping his things through the voyage are avoided, and the clothes are usually sold for more than they would be worth on shore. Accordingly, we had no sooner got the ship before the wind, than his chest was brought up upon the fore-castle, and the sale began. The jacket and trowsers in which we had seen him dressed but a few days before, were exposed and hid off while the life was hardly out of his body, and his chest was taken aft and used as a store chest, so that there was nothing left which could be called his. Sailors have an unwillingness to wear a dead man's clothes during the same voyage, and they seldom do so unless they are in absolute want.

As is usual after a death, many stories were told about George. Some had heard him say that he repented never having learned to swim, and that he knew that he should meet his death by drowning. Another said that he never knew any good to come of a voyage made against the will, and the deceased man shipped and spent his advance, and was afterwards

very unwilling to go, but not being able to refund, was obliged to sail with us. A boy, too, who had become quite attached to him, said that George talked to him during most of the watch on the night before, about his mother and family at home, and this was the first time that he had mentioned the subject during the voyage.

We continued sailing along with a fair wind and fine weather until November 25th, when at day-light we saw the island of Juan Fernandez, directly ahead, rising like a deep blue cloud out of the sea. We were then probably nearly seventy miles from it; and so high and so blue did it appear, that I mistook it for a cloud, resting over the island, and looked for the island under it, until it gradually turned to a deeper and greener colour, and I could mark the inequalities upon its surface. At length we could distinguish trees and rocks; and by the afternoon, this beautiful island lay fairly before us, and we directed our course to the only harbour. Arriving at the entrance soon after sun-down, we found a Chilean man-of-war brig, the only vessel coming out. She hailed us, and an officer on board, whom we supposed to be an American, advised us to run in before night, and said they were bound to Valparaiso. We ran immediately for the anchorage, but, owing to the winds which drew about the mountains, and came to us in flaws from every point of the compass, we did not come to an anchor until nearly midnight. We had a boat ahead all the time that we were working in, and those aboard were continually bracing the yards about for every puff that struck us, until about 12 o'clock, when we came to in forty fathoms water, and our anchor struck bottom for the first time since we left Boston—one hundred and three days. We were then divided into three watches, and thus stood out the remainder of the night.

I was called on deck to stand my watch at about three in the morning, and I shall never forget the peculiar sensation which I experienced on finding myself once more surrounded by land, feeling the night breeze coming from off shore, and hearing the frogs and crickets. The mountains seemed almost to hang over us, and apparently from the very heart of them there came out, at regular intervals, a loud echoing sound, which affected me as hardly human. We saw no lights, and could hardly account for the sound, until the mate, who had been there before, told us that it was the "Alerta" of the Spanish soldiers, who were stationed over some convicts confined in caves nearly half way up the mountain. At the expiration of my watch I went below, feeling not a little anxious for the day, that I might see more nearly, and perhaps tread upon, this romantic, I may almost say, classic island.

When all hands were called it was nearly sun-rise, and between that time and breakfast, although quite busy on board in getting up water-casks, &c., I had a good view of the objects about it. The harbour was nearly land-locked, and at the head of it was a landing-place, protected by a small breakwater of stones, upon which two large boats were hauled up, with a sentry standing over them. Near this was a variety of huts or cottages, nearly an

hundred in number, the best of them built of mud and whitewashed, but the greater part only Robinson Crusoe like—of posts and branches of trees. The governor's house, as it is called, was the most conspicuous, being large, with grated windows, plastered walls, and roof of red tiles; yet, like all the rest, only of one story. Near it was a small chapel, distinguished by a cross; and a long, low, brown-looking building, surrounded by something like a palisade, from which an old and dingy-looking Chilean flag was flying. This, of course, was dignified by the title of *Presidio*. A sentinel was stationed at the chapel, another at the governor's house, and a few soldiers armed with bayonets, looking rather ragged, with shoes out at the toes, were strolling about among the houses, or waiting at the landing-place for our boat to come ashore.

The mountains were high, but not so overhanging as they appeared to be by star-light. They seemed to bear off towards the centre of the island, and were green and well wooded, with some large, and, I am told, exceedingly fertile valleys, with mule-tracks leading to different parts of the island.

I cannot here forget how my friend S— and myself got the laugh of the crew upon us by our eagerness to get on shore. The captain having ordered the quarter-boat to be lowered, we both sprang down into the forecabin, filled our jacket pockets with tobacco to barter with the people ashore, and when the officer called for "four hands in the boat," nearly broke our necks in our haste to be first over the side, and had the pleasure of pulling ahead of the brig with a tow-line for a half an hour, and coming on board again to be laughed at by the crew, who had seen our manoeuvre.

After breakfast the second mate was ordered ashore with five hands to fill the water-casks, and to my joy I was among the number. We pulled ashore with the empty casks; and here again fortune favoured me, for the water was too thick and muddy to be put into the casks, and the governor had sent men up to the head of the stream to clear it out for us, which gave us nearly two hours of leisure. This leisure we employed in wandering about among the houses, and eating a little fruit which was offered to us. Ground apples, melons, grapes, strawberries of an enormous size, and cherries abound here. The latter are said to have been planted by Lord Anson. The soldiers were miserably clad, and asked with some interest whether we had shoes to sell on board. I doubt very much if they had the means of buying them. They were very eager to get tobacco, for which they gave shells, fruits, &c. Knives also were in demand, but we were forbidden by the governor to let any one have them, as he told us that all the people there except the soldiers and a few officers, were convicts sent from Valparaiso, and that it was necessary to keep all weapons from their hands. The island, it seems, belongs to Chili, and had been used by the government as a sort of Botany Bay for nearly two years; and the governor—an Englishman, who had entered the Chilean navy—with a priest, half a dozen task-masters, and a body of soldiers, were stationed there to keep them in order. This was no easy task; and only a few months before our arrival, a few

of them had stolen a boat at night, boarded a brig lying in the harbour, sent the captain and crew ashore in their boat, and gone off to sea. We were informed of this, and loaded our arms, and kept strict watch on board through the night, and were careful not to let the convicts get our knives from us when on shore. The worst part of the convicts, I found were locked up under sentry in caves dug into the side of the mountain, nearly half way up, with mule-tracks leading to them, whence they were taken by day and set to work under task-masters upon building an aqueduct, a wharf, and other public works; while the rest lived in the houses which they put up for themselves, had their families with them, and seemed to me to be the laziest people on the face of the earth. They did nothing but take a *paseo* into the woods, a *paseo* among the houses, a *paseo* at the landing-place, looking at us and our vessel, and too lazy to speak fast; while the others were driving, or, rather driven about at a rapid trot, in single file, with burdens on their shoulders, and followed up by their task-masters, with long rods in their hands, and broad-brimmed straw hats upon their heads. Upon what precise grounds this great distinction was made, I do not know, and I could not very well know, for the governor was the only man who spoke English upon the island, and he was out of my walk.

Having filled our casks, we returned on board, and soon after, the governor, dressed in a uniform like that of an American militia officer, the *Padre*, in the dress of the gray friars, with hood and all complete, and the *Capitan*, with big whiskers and dirty regimentals, came on board to dine. While at dinner, a large ship appeared in the offing, and soon afterwards we saw a light whale-boat pulling into the harbour. The ship lay off and on, and a boat came along side of us, and put on board the captain, a plain young Quaker, dressed all in brown. The ship was the Cortes, whaleman, of New Bedford, and had put in to see if there were any vessels from round the Horn, and to hear the latest news from America. They remained aboard a short time, and had a little talk with the crew, when they left us and pulled off to their ship, which having filled away, was soon out of sight.

About an hour before sun-down, having stowed our water-casks, we commenced getting under weigh, and were not a little while about it; for we were in thirty fathoms water, and in one of the gusts which came from off shore, had let go our other bow anchor; and as the southerly wind draws round the mountains and comes off in uncertain flaws, we were continually swinging round, and had thus got a very foul hawse. We hoisted in upon our chain, and after stopping and unshackling it again and again, and hoisting and hauling down sail, we at length tipped our anchor and stood out to sea. It was bright starlight when we were clear of the bay, and the lofty island lay behind us, in its still beauty, and I gave a parting look, and bid farewell to the most romantic spot of earth that my eyes had ever seen. I did then, and have ever since, felt an attachment for that island, altogether peculiar. It was partly, no doubt, from its having been the first land that I had seen since leaving home,

and still more from the associations which every one has connected with it in childhood from reading Robinson Crusoe. To this I may add the height and romantic outline of its mountains, the beauty and freshness of its verdure, and the extreme fertility of its soil, and its solitary position in the midst of the wide expanse of the South Pacific, as all concurring to give it its peculiar charm.

When thoughts of this place have occurred to me at different times, I have endeavoured to recall more particulars with regard to it. It is situated in about 33° 30' S., and is distant a little more than three hundred miles from Valparaiso, on the coast of Chili, which is in the same latitude. It is about fifteen miles in length, and five in breadth. The harbour in which we anchored (called by Lord Anson, Cumberland bay) is the only one in the island; two small *bights* of land on each side of the main bay, (sometimes dignified by the name of bays), being little more than landing-places for boats. The best anchorage is at the western side of the bay, where we lay at about three cables' length from the shore, in a little more than thirty fathoms water. This harbour is open to the N. N. E., and in fact nearly from N. to E., but the only dangerous winds being the southwest, on which side are the highest mountains, it is considered very safe. The most remarkable thing perhaps about it is the fish with which it abounds. Two of our crew, who remained on board, caught in a few minutes enough to last us for several days, and one of the men, who was a Marblehead man, said that he never saw or heard of such an abundance. There were cod, breams, silverfish, and other kinds, whose names they did not know, or which I have forgotten.

There is an abundance of the best of water upon the island, small streams running through every valley, and leaping down from the sides of the hills. One stream of considerable size flows through the centre of the lawn upon which the houses are built, and furnishes an easy and abundant supply to the inhabitants. This, by means of a short wooden aqueduct, was brought quite down to our boats. The convicts had also built something in the way of a breakwater, and were to build a landing-place for boats and goods, after which the Chilian government intended to lay port charges.

Of the wood I can only say, that it appeared to be abundant; the island in the month of November, when we were there, being in all the freshness and beauty of spring, appeared covered with trees. These were chiefly aromatic, and the largest was the myrtle. The soil is very loose and rich, and wherever it is broken up, there spring up immediately radishes, turnips, ground apples, and other garden fruits. Goats, we were told, were not abundant, and we saw none, though it was said we might, if we had gone into the interior. We saw a few bullocks winding about in the narrow tracks upon the sides of the mountains, and the settlement was completely overrun with dogs of every nation, kindred, and degree. Hens and chickens were also abundant, and seemed to be taken good care of by the women. The men appeared to be the laziest people upon the face of the earth; and, indeed, as far as my observation goes, there are no people to

whom the newly-invented Yankee word of "loafer" is more applicable than to the Spanish Americans. These men stood about doing nothing, with their cloaks, little better in texture than an Indian's blanket, but of rich colours, thrown over their shoulders with an air which it is said that a Spanish beggar can always give to his rags; and with great politeness and courtesy in their address, though with holes in their shoes, and without a sou in their pockets. The only interruption to the monotony of their day seemed to be when a gust of wind drew round between the mountains and blew off the boughs which they had placed for refuge to their houses, and gave them a few minutes' occupation in running about after them. One of these gusts occurred while we were ashore, and afforded us no little amusement at seeing the men look round, and if they found that their roofs had stood, conclude that they might stand too, while those who saw theirs blown off, gathered their cloaks over their shoulders and started off after them. However, they were not gone long, but soon returned to their habitual *occupation* of doing nothing.

It is perhaps needless to say that we saw nothing of the interior; but all who have seen it, give very glowing accounts of it. Our captain went with the governor, and a few servants upon mules over the mountains, and upon their return, I heard the governor request him to stop at the island on his passage home, and offer him a handsome sum to bring a few deer with him from California, for he said that there were none upon the island, and he was very desirous of having it stocked.

THE DESERTED CHILDREN.

"I will record in this place," says Flint, in his *Travels of America*, "a narrative that impresses me deeply. It was a fair example of the cases of extreme misery and desolation that are often witnessed on the Mississippi river.

"In the Sabbath School at New Madrid, we received three children, who were introduced to that place under the following circumstances:—A man was descending the river with three children in his pirogue. He and his children had landed on a desert island, on a bitter snowy evening in December. There were but two houses near, and these at a little prairie opposite the island. He wanted more whiskey, although he had been drinking too freely. Against the persuasions of the children, he left them, to cross over to these houses, and renew his supply. The wind blew high, and the river was rough. Nothing could dissuade him from his dangerous attempt. He told them he should return that night. He left them in tears, and exposed to the pitiless peltings of the storm, and started for his carouse. The children saw the boat sink before he had half crossed the passage—the man was drowned.

"These forlorn beings were left without any other covering than their own scanty, ragged dress, for he had taken his blankets with him. They neither had fire nor shelter, and no other food than uncooked pork and corn. It snowed fast, and the night closed over them in this situation. The oldest was a girl of six years,

but remarkably shrewd and acute for her age. The next was a girl of four, and the youngest a boy of two.

"It was affecting to hear the oldest girl describe the desolation of heart as she set herself to examine her resources. She made her brother and sister creep together, and draw their feet under their clothes. She covered them with leaves and branches, and thus they passed the first night. In the morning, the younger child wept bitterly with cold and hunger. The pork she cut into small pieces. She then persuaded them to run about, setting them an example. Then she made them return to chewing corn and pork. It would seem as if Providence had a special eye to these children, for in the course of the day, some Indians landed on the island and found them, and, as they were coming up to New Madrid, took them with them."

CHARACTERISTICS OF IRISH BEGGARS.

The beggars in the various towns have their distinctive characters, and they differ essentially from those who beg in the country. In the town it is usually a "profession;" the same faces are always encountered in the same places; and they are very jealous of interlopers, unless good cause be shown for additions to "the craft." In Dublin, they are exceedingly insolent and repulsive; in Cork, merry and good-humoured, but most provokingly clamorous; in Waterford, their petitions were preferred more by looks than words, and a refusal was at once taken; in Clonmel, we were there during a season of frightful want—they appeared too thoroughly depressed and heart-broken to utter even a sentence of appeal; in Killybegs, they seemed trusting to their utter wretchedness and filth of apparel, as a contrast to the surpassing grace and beauty of nature all around them, to extort charity from the visitors; and in Wicklow, where we encountered far fewer than we expected, (always excepting Glendalough,) they laboured to earn money by tendering something like advice as to the route that should be taken by those who were in search of the picturesque. One had followed a friend of ours, to his great annoyance, for upwards of a mile, and on bidding him good-bye had the modesty to ask for a little sixpence. "For what?" inquired the gentleman; "what have you done for me?" "Ah, then, sure haven't I been keeping your honour in discourse." In the country, where passers-by are not numerous, the aged or bedridden beggar is frequently placed in a sort of hand-barrow, and laid at morning by the roadside, to excite compassion and procure alms: not unfrequently their business is conducted on the backs of donkeys; and often they are drawn about by some neighbour's child.—*Hall's Tour.*

THE MISSOURIUM.

This name has been given to a new species of those ante-diluvian monsters, whose gigantic remains are occasionally discovered in various parts of the world. The skeleton of one has recently been found in Benton county,

Missouri. From a recent conversation with the gentleman who dug it up, the editor of the Louisville Journal has gathered the following particulars respecting its discovery, and the enormous size and singular configuration of the animal:

The skeleton was dug up in the centre of a large spring, on the margin of a creek called *Pomme de Terre*, about four miles from the Osage river. An Indian tradition pointed to the existence of such an animal, as well as designated the exact spot where the bones were found. The Indians related that their fathers had told them that in early times some enormous animals had fought a battle at that spot, and destroyed each other; and that the Great Spirit had buried them under that spring. These animals, they said, destroyed the Indian and buffalo at a fearful rate.

The bones, in a good state of preservation, were found at the depth of from sixteen to twenty feet. The skeleton is thirty-two feet long and sixteen feet high; the depth of the carcass is twelve feet, its breadth about eight feet, and it reaches within three feet of the ground. Its feet, which were webbed, are four feet broad across the toes. The bone of the fore-leg is forty inches in circumference. The upper jaw is furnished with two tusks, one upon each side, projecting horizontally, and at right angles with the jaw at first, and being afterwards turned back towards the sides of the animal. From point to point of these tusks, in a straight line, measures fifteen feet. The head, with the tusks, weighs one thousand one hundred pounds. The upper jaw projects over the lower fifteen inches. The animal is believed to have been amphibious. Arrowheads were dug up in the same spring, and human bones of gigantic size.

The gentleman who dug up the Missouriism intends to exhibit it through the principal cities in the United States, and then proceed with it to Europe. It is now in St. Louis, whence he will take it immediately to New Orleans; and, in March or April, will exhibit it in Louisville and Cincinnati, on his way to Philadelphia.

For "The Friend."

On the Propagation and Culture of the Grape Vine.

As the season for planting and propagating the grape vine is rapidly approaching, and having paid some attention to this useful branch of horticulture, I have thought the results of several years' experience might be acceptable to many of our city friends, as well as some residing in the country, especially when it is shown that there is scarcely a dwelling, having the advantage of a brick wall or board fence, which cannot be made to contribute greatly to the perfection of the fruit of the vine, and with comparatively little expense or trouble. Clement Hoare, a highly esteemed modern author, who has written much on the culture of the vine, says, of all the productions of the vegetable world, which the skill and ingenuity of man have rendered conducive to his comfort and to the enlargement of the sphere of his enjoyments and the increase of his pleasurable gratifications, the vine stands forward as the most

pre-eminently conspicuous. Its quickness of growth—the great age to which it will live—(so great, indeed, as to be unknown)—its almost total exemption from all the adverse contingencies which blight and diminish the produce of other fruit-bearing trees—its astonishing vegetative powers—its wonderful fertility and its delicious fruit, combine to make it one of the greatest blessings bestowed by Providence to promote the comfort and enjoyment of the human race.

From the remotest records of antiquity, the vine has been celebrated, in all ages, as the type of plenty and the symbol of happiness; the pages of scripture abound with allusions to the fertility of the vine as emblematical of prosperity; and it is emphatically declared, in describing the peaceful and flourishing state of the kingdom of Israel during the reign of Solomon, that "Judah and Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan even unto Beersheba."

The cultivation of vines in open walls is free from all objection, and presents an advantageous method of producing grapes which may be embraced by every person who has at his command a few square feet of the surface of a wall. This mode of culture, indeed, offers to the possessors of houses, buildings, and walled gardens, and even to the most humble cottager, ample means of procuring, with the greatest certainty, an abundant supply of this most valuable fruit.

The best method of propagating, is by cuttings; the selection of which requires some judgment. They should be of the preceding summer's growth, and well ripened wood, of moderate size, and short jointed. Cut them into convenient lengths of six or eight buds each, leaving at the ends not less than two inches of blank wood for the protection of the terminal buds. The best time to plant them is about the middle of the third month, but any time from the first of that month to the tenth of the fourth month will do very well.

Choose such a situation for the planting as is well sheltered from the wind, and not too much exposed to the sun. More than six hours' sunshine in one day will be injurious rather than beneficial, and if they are not protected from the injurious effects of the wind, they will scarcely strike root at all, even in the best prepared soil. Previously to planting, the soil must be well prepared by being dugged to the depth of eighteen inches, and the earth made very fine: for every cutting add half a spit of well rotted manure. The extremities of the cuttings must be cut in a sloping manner, and the slant side be opposite the bud. Take the other ends of the cuttings that are to be inserted in the ground, and cut them transversely just below the buds, and the cuttings will be complete. They must then be planted immediately; for which purpose make holes in the ground, about a foot apart each way, with a stick about the size of the cuttings, and insert the latter so that the uppermost bud will be even with the surface of the ground; press the mould close around each cutting, in order to prevent the sun and air from drying up its juices; if the mould should subsequently sink down, and leave the buds above the surface, more must be added to keep them even with it.

After the 1st of fifth month care must be taken to keep the soil round the cuttings continually moist; for this purpose supply each cutting as often as required (according to the state of the weather) with about a pint of soap-suds, and continue so to do until it has formed a communication with the soil, which will soon be rendered apparent by the protrusion of a shoot, and its daily elongation.

If the foregoing should be deemed worthy of a place in "The Friend," I shall be pleased to furnish some further instructions for the management of the plant as it advances in growth.
2d no. 8th, 1841. V.

Selected for "The Friend."

On hearing the clock strike twelve at night, Twelfth mo. 31st.

Knell of departed years,
Thy voice is sweet to me:
It wakes no sad, forboding fears,
Calls forth no sympathetic tears,
Time's restless course to see;
From hallowed ground
I hear the sound,
Diffusing through the air a holy calm around.
Thou art the voice of *Love*,
To chide each doubt away;
And as thy murmur faintly dies,
Visions of past enjoyment rise
In long and bright array;
I hail the sign
That love divine
Will o'er my future path in cloudless mercy shine.

Thou art the voice of *Hope*,
The music of the spheres—
A song of blessing yet to come,
A herald from my future home,
My soul delighted hears;
By sin deceived,
By nature griev'd,
Still am I nearer rest than when I first believed.

Thou art the voice of *Life*,
A sound which seems to say,
"Oh prisoner in this gloomy vale,
Thy flesh shall faint, thy heart shall fail;
Yet fairer scenes thy spirit hail,
That cannot pass away;
Here grief and pain
Thy steps detain,
There in the image of the Lord shalt thou with Jesus reign."

Selected for "The Friend."

The World and the Gospel.

The world with "stones" instead of "bread"
Our hungry souls has often fed;
It promised *health*,—in one short hour
Perished the fair but fragile flower;
It promised *riches*,—in a day
They made them wings and fled away;
It promised *friends*,—all "sought their own,"
And left my widowed heart alone.

Lord, with the barren service spent,
To thee my suppliant knee I bent,
And found in thee a Father's grace,
His hand, his heart, his faithfulness,—
The voice of peace, the smile of love,
The "bread" which feeds thy saints above;
And tasted, in this world of woe,
A joy its children never know.

MARRIED, in Friends' Meeting, at Kingwood, N. J., JOEL WILSON, of Rahway, N. J., to SIDNEY STEVENSON, of the former place.

For "The Friend."

Some lines intended principally for the Youth of the Society of Friends.

Dear Friends—Seeing that there is much afloat in the world, which is not from a pure source, I have often felt desirous that Friends, particularly of the rising generation, might so dwell as to be enabled to distinguish between that which serveth God, and that which serveth him not—between that which proceeds from the wisdom which is from above, and that which proceeds from the wisdom that is from beneath. There is a pure and living fountain from whence all good flows—and there is an impure or corrupt source from whence all evil flows. And hence there is a true light, and there is a false light—there is a true life, and there is a false life—there is a true unity, and there is a false unity—there is an activity arising from a true and living source, and there is an activity from a false or corrupt source; which, by "the natural man," is often mistaken for the true. There is a spirit which is able to discern between these things—and there is a spirit which never can, with all its boasted acquirements, discern aright. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Yes, verily, and his humble dependent ones *know* in whom they trust—they *know* the voice of the true Shepherd from the voice of the stranger; and (if they are obedient) they follow him, and the stranger they will not follow. Here then "we have an anchor to the soul, both sure and steadfast." A "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Let me entreat you above all things, to give diligent heed to this inspeaking word of Christ in the soul—"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." This voice speaketh from heaven, *all may hear that will hear*, and happy are they if they obey. It is nothing short of "the grace of God that bringeth salvation (and it) hath appeared unto all men, teaching (all who will be taught) that denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." It is that *light* which is so much spoken of in the Scriptures, and which makes manifest between good and evil; "for whatsoever doth make manifest is light." Then strive, by the help of your indwelling friend, to press forward for the day of salvation in this life. The day of freedom from sin and unrighteousness, wherein "the children of the Lord shall be taught of the Lord, and great shall be their peace."

As sin and transgression made the separation between man and his Maker in the beginning, and caused him to be driven from the paradise of God; so all unrighteousness, which is sin, must be removed, before we can ever regain

that pure and blissful standing from whence we have fallen—before we can ever be reunited, and partake in full fruition of the enjoyment of that heavenly Jerusalem wherein nothing impure can enter, nothing that "worketh abomination or maketh a lie." Yes, my young Friends, we must be willing to pass under the powerful operation of that flaming sword which turns every way upon the transgressing nature within, before we can be partakers of the fruit of the tree of life, or enter in through the "strait gates" into the city.

But think not to be freed from under the power and bondage of corruption in your *own* time, and by your *own* strength. Strong is that power that has dominion over the unregenerate heart; yet a stronger must be permitted to enter before the temple of the heart can be cleansed—before the "strong man armed" can be cast out, and all his goods spoiled. But if there is a willingness to abide, in humble patience, under the operation of this holy warfare in the heart, with stung desires unto the Lord for victory, there will be an overcoming experienced, and in time the whole heart will be changed and made new, and you will be prepared to exclaim with the apostle, "thanks be to God which giveth us the victory through Jesus Christ our Lord."

It is alone through sanctification of the Spirit—through the washing of regeneration and renewal of the Holy Ghost, that we can become cleansed from the defilements of the flesh, which can never inherit the kingdom of God. And this great work of purifying the soul from sin, and cleansing it from the defilements of the flesh, must be done while in this probationary world: for, said our blessed Lord, "If ye die in your sins, where I go ye cannot come." Then strive to bring into subjection every inordinate desire—yea, every evil thought, arising from the carnal mind, and cease, as much as in you lies, to gratify the fleshly will—"For if ye live after the flesh ye shall die: but if ye, through the Spirit, do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God, they are the sons of God. But if any man have not the Spirit of Christ, he is none of his." How necessary then it is to "walk circumspectly," "redeeming the time because the days are evil."

In proportion as we die unto sin, we live unto righteousness. The same that destroys the one creates the other. The same that leads to the putting off the *old* man with his affections and lusts, will lead to the putting on of the *new* man, which, after God is created in righteousness and true holiness." But let us remember that "no man can serve two masters." Then how essential it is to know whom we are serving—if we yield to the motions of sin, we serve him who is the author of sin, and promote his kingdom here on earth. If we yield to the motions of grace, we serve him who came to destroy sin, and establish righteousness, and of course promote his kingdom, and cease to serve sin, for "we cannot serve God and mammon." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Then "let us lay aside

every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith," who has not only marked out the way before us, "leaving us an example that we should follow his steps;" but has also promised to be with his humble disciples, "always, even unto the end of the world." Let us endeavour, in humility of soul, to close the heart against the spirit of this world—against its riches and grandeur—its pleasures and honours, pomp and noise; and live a meek and self-denying life, looking unto him who is able to keep us from falling, and who has declared that his dwelling shall be "with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

D. H.

Union County, Indiana, 1st mo. 24, 1841.

For "The Friend."

AN UNPREJUDICED WITNESS.

The following selections from a letter of a clergyman in England, written in 1701, will show that candid inquirers into the doctrines of Friends did not regard them as mysticisms, but as clearly founded on Scripture authority. The letter refers to William Penn's writings, who was then living, and to those of George Fox and Robert Barclay, who had been deceased but a few years. While some in the present age are disposed to bring a shade over the principles of the early Friends, it is a satisfaction to meet with the sentiments of one not of the profession, whose discernment and good sense enable him to pronounce a correct judgment upon them.

Reverend Brother—"The long knowledge I have had of your wisdom, temper, and moderation, for which I can truly say, without the least umbrage of flattery, you deserve to be highly valued, hath given me encouragement to communicate to you my free and impartial thoughts, concerning the controversy, between some of our brethren on the one hand, and the Quakers on the other. Though I am a great admirer of solitude and retirement, being seldom seen in the crowds of the talkative and unthinking multitude, but sequestering myself, as much as I possibly can, from public notice, that I might have the more opportunity to improve my mind, and wait upon, and adore my Creator; for when my mind is silent and retired, and my own imaginations and reasonings are shut out, then I can hear his still and small voice, and have an inward sensible perception of his Divine presence with my soul. Yet I am not such an absolute recluse, as to cloister myself wholly up from the things of this world; for I admit of visits from particular friends, read books at seasonable intervals, and hold epistolary correspondence with yourself, and a few more select persons, who know the worth of privacy, by the benefit they enjoy in it. So that, though I am no actor in the public theatre of the times, yet I never have been, nor am, an ignorant and unconcerned spectator of those transactions that have happened in our day.

And of all occurrences, the dissensions about religion, and those often attended with violent heats and reflections, by men of furious and intemperate spirits, have most affected me. All profess themselves to be Christians, to be disciples and followers of Christ; and yet, how few imitate him whom they pretend to be their Master! And it is a sad, but true observation, that they who have the worst cause, and weakest arguments, are very apt to give hard names, and to revile and slander their opponents; that since they cannot refute them by dint of fair ratiocination, they might, if possible, pollute them with the dirt of filthy reflection. You know whose practice this has been in their former quarrels, with other dissenters; and now, in a more particular manner, with the Quakers, especially since Mr. Bugg and Mr. Keith came amongst us: persons who were not so much deserters, as cashiered men, for their immoralities; for they did not come, but were thrust out from amongst the Quakers; at which, taking deep resentment, and cherishing that bad humour in themselves, which caused their expulsion, their whole mass seems to be so corrupted, that their enmity is become implacable against that people.

And as it is natural for malignant humours to spread, especially over those parts which were before infected; so these men, coming full, amongst us, of envy, hatred and malice, have infused their venom into some of our brethren, who have formerly been tainted; and those, having received the infection themselves, how industriously do they endeavour to spread it amongst others!

I am heartily sorry to see it; but what pains do they take? Yea, what artifices do they use, to possess not only private persons with prejudice, but also to stir up persecution in the government against the Quakers, as though they were not fit to live amongst us? The pulpits ring with invectives, and the presses groan with abusive books and pamphlets against them. The common charge is, that they are guilty of blasphemy against God, Christ, and the Holy Scriptures; thus our Norfolk brethren: yea, of blasphemy and heresy; so Mr. Keith. But the Quakers have answered those charges again and again; and cleared themselves in the face of God and the world, as appears by their printed books and papers. To be plain; let any indifferent man compare their books with ours, and he will soon see, to whom the blasphemy and heresy belong.

You may remember, sir, what you gave me in your last, as your opinion about the cause of our brethren's out-cry against the Quakers, rather than other dissenters, viz: Their opposition to tithes, against the other generally pay; and your sense was, that if the Quakers would comply in that one thing, the noise of blasphemy and heresy would be no more heard against them. And I am inclined to believe it, because you know, that tithes are the very pillars of our church: take away them, and the sumptuous fabric quickly falls into a heap of rubbish. We cannot subsist without them, we cannot furnish our libraries, nor maintain our families without them. It is granted, they are not due to us by virtue of the divine law, as

they were to the Levites; but they are settled upon us by the law of the land; and so we claim them, and so we receive them, and upon no other foot of account.

The Quakers have said so much against our old plea of divine right, and made it out so fully and plainly by Scripture, that none but some zealous novices, or supernumerated bigots, will now offer to use it; and, therefore, the wise amongst us have quitted that pretence, and do insist only upon a right issuing from mere human constitution.

I have diligently looked into the controversy, that is between our brethren and the Quakers, not with a partial or captious, but with a single and indifferent eye; and I do not find, that the Quakers are either guilty of those real errors that are laid to their charge; or, that those, which our brethren suppose to be errors in them, are errors at all; but are rather glorious gospel truths. I will give some instances in both.

First.—The Quakers are charged with denying the Man Christ Jesus; which were a great error indeed, were they guilty of it—but they sufficiently acquit themselves of this, by confessing expressly to his Manhood: that he was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, rose again the third day, and ascended into heaven. So that this charge is very untrue, brought against them.—*G. Fox's Journal*, p. 358.

Secondly.—They are charged with denying the resurrection—but this also is another false imputation; for they believe the resurrection according to Scripture; the one from sin, and the other from death and the grave.—*W. Penn's Key*, &c. Perversion 15. Yea, that the dead shall be raised with the same bodies, as far as a natural and spiritual, corruptible and incorruptible, terrestrial and celestial, can be the same.—*Truths Principles*, by J. Crook, printed Anno. 1663.

Thirdly.—They are charged with denying the Trinity—but the contrary is manifest by their writings; for they believe in the Holy Three, or Trinity of Father, Word and Spirit. (1 John. v. 7.) And that these Three are truly and properly One; of one nature, as well as will.—*W. Penn's Key*, &c. Perversion 9. In the unity of the Godhead, saith G. Whitehead, there is the Father, the Son, and the Holy Ghost; and that those Three are One; of one substance, power and eternity.—*Truth and Innocency Indicated*, &c. p. 52. See also *Angus Flagellatus*, by Joseph Wyeth, p. 184.

Fourthly.—Another charge against them is, that they deny the Scriptures; than which, nothing can be more false: for they have always testified, as J. Wyeth declares, to the 2 Tim. iii. 16, "That all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—*Ibid*. p. 150. See also *The Defence of the People called Quakers*, &c., p. 15. The like may be said of several other things, which are real errors, wherever they are met with, as well as those before mentioned; but they are untrue charged upon the Quakers, as it evidently appears by their writings.

Again—there are some other things which

our brethren supposing to be errors in the Quakers, have charged upon them, as such, which yet are found to be glorious gospel truths.

First.—Our brethren suppose that the Quakers are in error about the light within; and thereupon, have bestowed upon it many opprobrious, not to say blasphemous names; as Ignis Fatuus, a diabolical light, &c. So some—and others, a spark from the devil's forge: so our Norfolk brethren (to wit) Doctor Beckham, Mr. Meriton, and Mr. Topcliffe, in their principles of the Quakers, &c., p. 6. A whimsical witness fetched from Tertu Inconita, p. 57. A Counterfeit Phantasm, p. 74. The Phantasm of a Christ within, p. 86. Ibid. Another calls it a monstrous notion; and affirms it to be the ground and foundation of all their other errors and blasphemies: so the author of *The Snake in the Grass*, third edition, p. 8. But I have faithfully examined the Quakers' notion about the light within, and compared it with the Scriptures, and do find, that they speak of it as the Scriptures do, viz: that Christ is the light of the world; and that he doth enlighten every man that cometh into it, with divine saving light. I am sorry our brethren should be so dark as to oppose it.

Secondly.—Our brethren charge immediate revelation upon them, as another great error; which is not an error, but a glorious gospel truth: for if immediate revelation were ceased, as our brethren say, there could be no such thing as the Christian religion in the world: for there is no saving knowledge of the Father and the Son attainable without it. I have the testimony of Christ himself for what I say, and therefore am bold to assert it. "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." (Matt. xi. 27.) Take away immediate revelation, and farewell to the Christian religion; a name and notion of Christianity may be kept up, but the life and power cannot subsist without it. "The Quakers do not plead for any new gospel, faith, or doctrine, different from that which Christ and his holy apostles and prophets taught, and is recorded in the Scriptures of truth; but for the revelation of that which they taught, and is therein recorded."—*Defence of the people called Quakers*, p. 6.

Thirdly.—Our brethren charge it as an error upon the Quakers, for asserting the sufficiency of the light within to salvation, without the Scriptures—but this is no error in the Quakers' sense; for I perceive by their writings, that they do not oppose the light within to the Scriptures, nor do they exclude the Scriptures, where they are afforded unto men; but by the light within, they understanding Christ, who said, "I am the light of the world," John. ix. 5—and is "God blessed for ever," Rom. ix. 5; and therefore able to save to the uttermost, do testify to the sufficiency thereof, to save all those who believe in and obey it; though the Scriptures are withheld from them by the providence of God. For, as those that have the literal knowledge of the Scriptures, are not saved merely by that, without the experimental knowledge of the work of the Spirit in, and upon their hearts; so those that have the experimental knowledge, may be

saved without the literal. And as many are injured by the fall of the first Adam, who know nothing of him, or his eating of the forbidden fruit; so many are made partakers of the great salvation, that comes by Jesus Christ, the second Adam, though ignorant of the history of his sufferings and death. Therefore, unless our brethren will deny the all-sufficiency of Christ, or exclude all those the pale of divine mercy, who know not the Scriptures, (which is both contrary to Scripture, and to the repeated testimony of God's goodness recorded therein.) I cannot see what pretence they can make for impugning this assertion of the Quakers.

Fourthly.—Another truth held by this people, and mis-called error by our brethren, is, sinless perfection on this side the grave—but if such a state is not attainable in this life, to what end are there so many precepts about it, so many exhortations to it, so many prayers for it, and so many examples of it recorded in the Scriptures? Why do we pray, vouchsafe, O Lord, to keep us this day without sin? In morning prayer: grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight! In the litany: from all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation: good Lord deliver us!

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil: good Lord deliver us? Mortify and kill all vices in us? For the circumcision of Christ: grant us the true circumcision of the Spirit, that our hearts, and all our members, being mortified from all worldly and carnal lusts; we may, in all things, obey thy blessed will? Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure? Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions, in righteousness and true holiness? Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth? Nourish us with all goodness, and of thy great mercy keep us in the same! Keep us ever by thy help, from all things hurtful, and lead us to all things profitable to our salvation? Make us continually to be given to all good works? Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the devil: and with pure hearts and minds, to follow thee the only God? Grant that thy Holy Spirit, may, in all things, direct and rule our hearts? Grant, we beseech thee, merciful Lord, to thy faithful people, pardon and peace, that they may be cleansed from all their sins? Why, I say, do we pray thus? And why do we teach our children in the Church Catechism, to pray to be kept from all sin and wickedness, if it be impossible to be obtained?

You know, sir, that sinless perfection in this life, is the doctrine both of the law and the gospel, the doctrine of Moses and the prophets, of Christ and his apostles: Of Justin Martyr—of Origen—of Cyprian—of Chrysost—of Hieron

—of Augustin—of Gregory—of Prosper, and many others. Yea, you know, that the most learned bishops of our church, as Bishop Andrews, Bishop Overal, Bishop White, and Bishop Taylor, were of this opinion. That King James I. saith, upon the Lord's prayer, that it is blasphemy to say, that any of Christ's precepts are impossible; for that were to give him the lie, who told us out of his own mouth, "That his yoke is easy, and his burden is light;" and Christ's intimate disciple saith, I John v. 3, "That his commandments are not grievous." See also what Dr. Thomas Drayton hath written upon this subject, in his proviso, or condition of the promises; and Mr. William Parker, in his re-vindication of the said doctor, wherein he clearly proves these two assertions, to be the orthodox protestant doctrine.

First—that there is a possibility through the grace and help of Christ, of a total mortification of sin in this life.

Secondly—that there is a possibility of perfect obedience, through the grace and help of Christ, to the law of God in this life.

Yea, Mr. Keith himself, though denying sinless perfection, as held by the Quakers, yet asserts it in his own terms, as fully as can be; see the account of an occasional conference between him and Thomas Uphare, p. 15, where he affirms, "That persons, by the help of God's grace and Spirit continually assisting them, may, before death, come to perfection in the true sense of Scripture, so as with sincerity of heart to love God, and walk in all his commandments; and to be free from the condemning and commanding power of sin; and from all, not only scandalous, but deliberate and wilful sin, though liable to sinful imperfections." For, do not the Quakers grant, that there remaineth always, in some part, a possibility of sinning, when the mind doth not most diligently and watchfully attend unto the Lord? See R. Barclay's Apology, Prop. 8. So that Mr. Keith both denies and affirms, sinless perfection in the same paragraph: for a *liableness* to sin, doth no more exclude sinless perfection now, than it did to Adam before his fall; or who, though he was liable to fall, yet was perfect before he fell.

I could add many more testimonies in confirmation of this doctrine, but I fear I should exceed the bounds of an Epistle, and therefore shall draw towards a conclusion; humbly advising my brethren, that are so hot and violent against the Quakers, to cool a little, and to abate of their impetuosity.

We profess to be ministers of Jesus Christ; let us imitate him in his meekness, lowliness, gentleness, and in his loving and peaceable disposition; and not demonstrate to the world, by our contrary practice, that he never sent us. Moderation is a virtue that will commend us, not only to our own people, but to those that dissent from us; but fierceness and animosity, strife and contention, render us contemptible unto all. If it be possible, as much as in us lies, let us live peaceably with all men.

My advice is, to put an end to these paper-skirmishes, with these sober, peaceable people, and make war against our lusts and sins, of all sorts; this will be the noblest cause we can engage in, and the most comfortable and glorious of victories to obtain it. For how doth iniquity

abound among us? Are not all orders and degrees of men and women infected? May we not all truly say, we are miserable offenders, both priests and people, being full of wounds and bruises, and putrefying sores? What atheism and profaneness, what pride and luxury, what lewdness and intemperance, what lying and swearing, what clambering and wantonness, what gaming and sporting, what cozening and cheating, what injustice and oppression, overspread the nation! We cry, the church! the church! as some of old did—the temple of the Lord! the temple of the Lord! are we; whilst Satan hath his seat amongst us, and we have little left of pure and primitive Christianity in our communion. We are so degenerated from that life and power, that appeared in our first reformers, that we are become a reproach to the reformation: And now we make a great ostentation of essentials and fundamentals in words, when we are departed from the foundation in our practices. It was the saying of the primitive Christians, *non magna eloquimur, sed ririmus*: we do not speak great things, but we live. But behold how notoriously the apostasy of this generation contradicts it! So that we may take up our lamentation, and say, *magna eloquimur, sed non ririmus*: Our impure conversations are a shame to our splendid professions. The Quakers, whom some call heretics and blasphemers, but still want proof for these odious epithets, are sound and orthodox lovers; yea, they not only outstrip us in real piety and virtue, but in faith and principle, too; and for my part, I do believe they are the people whom God hath raised up, in this dreggy age of the world, to refine it, and restore fallen Christianity to its primitive state of perfection and innocency.

O let not our church become a slaughter-house, nor her priests instruments to stir up cruelty and persecution against a quiet and truly religious people. But let us all study to promote love, peace, truth and righteousness, both by preaching and living; that God may look down upon us in mercy, and stay his hand, which is stretched out against us, for the sins and transgressions of our priests and people.

A Voice from the Dead, to the Young.

And now, as for you who are the children of God's people, a great concern is upon my spirit for your good, and often are my knees bowed to the God of your fathers for you, that you may come to be partakers of the same divine life and power that has been the glory of this day; that a generation you may be to God, a holy nation, and a peculiar people, zealous of good works when all our heads are laid in the dust. Oh! you young men and women, let it not suffice you that you are the children of the people of the Lord! you must also be born again if you will inherit the kingdom of God. Your fathers are but such after the flesh, and could but begot you into the likeness of the first Adam; but you must be begotten into the likeness of the second Adam by a spiritual generation. And, therefore, look carefully about you, O ye children of the children of God; consider your standing, and see what you are in relation

to this divine kindred, family, and birth! Have you obeyed the light, and received and walked in the spirit, that is the incorruptible seed of the word and kingdom of God, of which you must be born again? God is no respecter of persons; the father cannot save or answer for the child, the child for the father; "but in the sin thou sinnest thou shalt die, and in the righteousness thou doest, through Christ Jesus, thou shalt live," for it is the willing and obedient that shall eat the good of the land.

Be not deceived—God is not mocked—such as all nations and people sow, such shall they reap at the hand of the just God. And then, your many and great privileges above the children of other people, will add weight in the scale against you if you choose not the way of the Lord; for you have had line upon line, and precept upon precept, and not only good doctrine, but good example; and, which is more, you have been turned to and acquainted with a principle in yourselves which others have been ignorant of, and you know that you may be as good as you please without the fear of frowns and blows, or being turned out of doors and forsaken of father and mother for God's sake and his holy religion, as has been the case of some of your fathers in the day that they first entered into this holy path; and if you, after hearing and seeing the wonders that God has wrought in the deliverance and preservation of them, through a sea of troubles, and the manifold temporal as well as spiritual blessings that he has filled them with in the sight of their enemies, should neglect or turn your backs upon so great and so near a salvation, you would not only be most ungrateful children to God and them, but must expect that God will call the children of those that knew him not, to take the crown out of your hands, and that your lot will be a dreadful judgment at the hand of the Lord. But oh! that it may never be so with any of you. The Lord forbid, saith my soul.

Wherefore, O ye young men and women, look to the rock of your fathers; choose the God of your fathers: there is no other God but him, no other light but his, no other grace but his, nor spirit but his, to convince you, quicken and comfort you, to lead, guide, and preserve you to God's everlasting kingdom; so will you be possessors as well as professors of the truth, embracing it not only by education, but by judgment and conviction, from a sense begotten in your souls, through the operation of the eternal spirit and power of God in your hearts, by which you may come to be the seed of Abraham through faith, and the circumcision not made with hands, and so heirs of the promise made to the fathers of an incorruptible crown: that, as I said before, a generation you may be to God, holding up the possession of the blessed truth in the life and power of it. For formality in religion is nauseous to God and good men; and the more so, where any form or appearance has been new and peculiar, and begun and practised upon a principle with an uncommon zeal and strictness. Therefore, I say, for you to fall flat and formal, and continue the profession without that salt and savour by which it has come to obtain a good report among men, is not to answer God's love nor your parents' care, nor the mind of truth in

yourselves, nor in those that are without; who, though they will not obey the truth, have sight and sense enough to see if they do that make profession of it. For where the divine virtue of it is not felt in the soul, and waited for, and lived in, imperfections will quickly break out and show themselves; and detect the unfaithfulness of such persons that their insides are not seasoned with the nature of that holy principle which they profess.

Wherefore, dear children, let me entreat you to shut your eyes at the temptations and allurements of this low and perishing world, and not suffer your affections to be captivated by those lusts and vanities that your fathers, for truth's sake, long since turned their backs upon; but as you believe it to be the truth, receive it into your hearts that you may become the children of God: so that it may never be said of you as the Evangelist writes of the Jews of his time, that Christ, the true light came to his own, but his own received him not, but to as many as received him, to them he gave power to become the "children of God, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—*William Penn.*

THE FRIEND.

SECOND MONTH, 13, 1841.

It will be recollected by our readers that in a late number, we inserted some extracts from a pamphlet by C. M. Clay, a member of the Kentucky legislature, in relation to a bill before that body to repeal the law against the importation of slaves into that from other states. It appears that an animated discussion has been going on in that legislature and in the public journals, in regard to this subject, and the following, which we copy from the New York Mercury, possesses, in our view, no small degree of interest:—

SLAVERY IN KENTUCKY.

The Lexington Observer alluding to the rejection of the bill to repeal a former act, which prohibits the introduction of slaves into that state from other states or territories, says:—

"We are not much surprised at this result. We have for a long time, been of opinion that the leading politicians of Kentucky do not, upon this subject, (the negro law,) reflect popular sentiment. This law will remain upon the statute book until the voice of the slaveholder shall reach the halls of legislation, in notes too clear to be misheard."

[Upon this subject, in the Observer, the Louisville Journal thus comments:—

"We hope that the editor of the Observer does not think to effect the repeal of the negro law by making it a question between the "slaveholder" and the non-slaveholder. Need be told that, in Kentucky, the non-slaveholders out-number the slaveholders six or seven to one."

"We are much gratified at the general tone of approbation which the late vote in the Kentucky house of representatives has called forth in different portions of the state. There can be no question that the people of Kentucky are resolutely opposed to the increase of slavery within their borders. There is every reason why they should be so. No man can abhor with a just abhorrence, than we do the incendiary movements of the northern abolitionists; yet we cannot for a moment doubt that, if the early efforts of Henry Clay and others (at a period when our slaves were few) to secure the adoption of measures for making Kentucky a non-slaveholding state had been successful, their success would have won worth millions and tens of millions to the citizens of the com-

monwealth, and that Kentucky would have been at this moment, in point of population and riches, the second or third state in the Union."

INSTITUTE FOR COLOURED YOUTH.

A suitable person is wanted to take charge of and instruct the pupils at the Institute for Coloured Youth. Friends who intend to apply for the station, will please do so early, to either of the subscribers.

Blakey Sharpless, No. 50 north Fourth street; M. L. Dawson, N. W. corner Tenth and Filbert streets; Wm. Biddle, N. W. corner Eleventh and Arch streets; Joseph Scattergood, No. 14 Minor street.

Philada. 1st mo. 20th, 1841.

DIED, at her residence, Brookville, Henrico county Va., on the 23d of Ninth month last, after a short but painful illness, which she bore with that fortitude and resignation so characteristic of the Christian, Ann Leason, relict of the late Thomas Leason, in the 61st year of her age. She was a member of Richmond Auxiliary and Monthly Meeting. In her Society has lost a loved and valuable member—her children an affectionate and indulgent mother; and the poor, a kind and sympathising friend; and by many of whom will her memory long be cherished; but they, and a large circle of relatives and friends, have the consolation and assurance that she departs in peace, to a fairer and better world. A short time before her departure, she said, "I see nothing in the way," to an inheritance, undefiled, and that "fateh'th not away"—to a home eternal in the heavens.

—, on Third day evening, the 23d of the 13th mo. 1840, at the residence of his father-in-law, Allen Hunt, near Milton, Wayne county, Indiana, Alexander Leason, son of Aaron and Margaret White, in the 24th year of his age, after a painful illness of about seven weeks, which he bore with becoming fortitude, praying that he might be enabled to endure the sufferings that were permitted to come upon him, with patience to the end, which was granted him in a good degree. He often appeared weakly in supplication, and expressed great grief at the prospect of a Lord to him an uncouth creature, desiring forgiveness for his past transgressions, which he said were many, but through the adorable mercy of the never-failing Helper, had felt forgiveness for his sins, and was ready to die. On several occasions, at parting from his friends, he said, a sick bed was a poor place to seek the Lord; observed that he had been endeavouring for years past to know the Lord, and intimated that he had often found him to his great consolation. He appeared in a sweet and tender frame of mind during his confinement, and dropped many endearing and encouraging expressions to his beloved young companion and friends present, who are consoled in a lively hope of his happy immortality, and admittance into the mansions of the blessed Father. He resided, near New Garden, N. C., on the 23d of the 11th month, 1840, ELEAZAR HUNT, in the 79th year of his age. He was a member of New Garden Monthly and Particular Meeting, and had for many years been a useful and exemplary elder. From his youth he was an example of Christian piety and virtue, was regular in his attendance of meetings, and was careful not to suffer any worldly matter or business to hinder him therefrom. He was a man of few words, and diffident of his own abilities, but firm in the maintenance of the principles and doctrines of Christianity as held and maintained by Friends. His disease was dropsy of the chest, attended at times with great suffering, which he bore with much patience, and resignation. When an illness clearly lay upon him, he was exempt of distress to his children and friends around him, he calmly said, "All I desire in this world is to be still!" and earnestly prayed that the Lord would be mercifully pleased to release him; and a little while after spoke with a clear voice, and said, "All is well; all is well;" and according as he had desired, for about two hours before the first of the day he peacefully and apparently easy, until he breathed his last, as one going into a sweet sleep, in the full hope and confidence in the mercies of a crucified Saviour.

THE FRIEND.

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PHILADELPHIA.

For "The Friend."

LAURA BRIDGMAN.

This remarkable child, still an inmate of the Perkins' Institution for the Blind, has been noticed several times in "The Friend." Dr. Howe, in the last annual report of that establishment, has given a more perfect history of her than has heretofore been published.

"She was born in Hanover, New Hampshire, on the 21st of 12th month, 1829. She is described as having been a very sprightly and pretty infant, with bright-blue eyes." She was, however, so puny and feeble, until she was a year and a half old, that her parents hardly hoped to rear her. She was subject to severe fits, which seemed to rack her frame almost beyond its power of endurance, and life was held by the feeblest tenure; but when a year and a half old, she seemed to rally, the dangerous symptoms subsided, and at twenty months old she was perfectly well.

"Then her mental powers, hitherto stunted in their growth, rapidly developed themselves; and during the four months of health which she enjoyed, she appears (making due allowance for a fond mother's account) to have displayed a considerable degree of intelligence.

"But suddenly she sickened again; her disease raged with great violence during five weeks, when her eyes and ears were inflamed, suppurated, and their contents discharged. But though sight and hearing were gone forever, the poor child's sufferings were not ended; the fever raged during seven weeks; for five months she was kept in bed, in a darkened room; it was a year before she could walk unsupported, and two years before she could sit up all day." It was now observed that her sense of smell was almost entirely destroyed, and consequently, that her taste was much blunted.

"It was not until four years of age that the poor child's bodily health seemed restored, and she was able to enter upon her apprenticeship of life and the world.

"But what a situation was her's! The darkness and the silence of the tomb was around her. But the immortal spirit within her could not be maimed nor mutilated; and though most of its avenues of communication with the world were cut off, it began to manifest itself through the others. As soon as she could walk, she

began to explore the room, and then the house; she became familiar with the form, density, weight, and heat, of every article she could lay her hands upon. She followed her mother, and felt her hands and arms, as she was occupied about the house; and her disposition to imitate led her to repeat every thing. She even learned to sew a little, and to knit. Her affections, too, began to expand, and seemed to be lavished upon the members of her family with peculiar force.

"But the means of communication with her were very limited; she could only be told to go to a place by being pushed; or to come to one by a sign of drawing her. Patting her gently on the head signified approbation; on the back, disapprobation. She showed every disposition to learn, and manifestly began to use a natural language of her own; she had a sign to express her idea of each member of the family; as drawing her fingers down each side of her face, to allude to the whiskers of one; twirling her hand around, in imitation of the motion of a spinning wheel, for another; and so on. But although she received all the aid that a kind mother could bestow, she soon began to give proof of the importance of language to the development of human character—caressing and chiding will do for infants and dogs, but not for children; and by the time Laura was seven years old, the moral effects of her privation began to appear. There was nothing to control her will but the absolute power of another, and humanity revolts at this; she had already begun to disregard all but the sterner nature of her father; and it was evident, that as the propensities should increase with her physical growth, so would the difficulty of restraining them increase.

"At this time, I was so fortunate as to hear of the child, and immediately hastened to Hanover to see her. I found her with a well-formed figure; a strongly marked nervous-sanguine temperament; a large and beautifully shaped head, and the whole system in healthy action.

"Here seemed a rare opportunity of benefiting an individual, and of trying a plan, for the education of a deaf and blind person, which I had formed on seeing Julia Brace at Hartford.

"The parents were easily induced to consent to her coming to Boston, and in the autumn of 1837, they brought her to the institution.

"For a while she was much bewildered; and after waiting about two weeks, until she became acquainted with her new locality, and somewhat familiar with the inmates, the attempt was made to give her a knowledge of arbitrary signs, by which she could interchange thoughts with others."

The doctor then proceeds to describe the in-

genious and highly interesting process by which this great object was partially attained, which, having been already given to the readers of "The Friend," in previous notices, I pass by. He says, that at first "the poor child sat in mute amazement, and patiently imitated every thing her teacher did; but at length the truth began to flash upon her—her intellect began to work—she perceived there was a way by which she could herself make up a sign of any thing that was in her own mind, and show it to another mind; and at once her countenance lighted up with a human expression: it was no longer a dog, or parrot—it was an immortal spirit, eagerly seizing upon a new link of union with other spirits! I could almost fix upon the moment when this truth dawned upon her mind, and spread its light to her countenance; I saw that the great obstacle was overcome, and that henceforward nothing but patient and persevering, but plain and straightforward efforts were to be used."

"Six months after she had left home, her mother came to visit her, and the scene of their meeting was an interesting one. The mother stood some time, gazing with overflowing eyes upon her unfortunate child, who, all unconscious of her presence, was playing about the room. Presently Laura ran against her, and at once began feeling her hands, examining her dress, and trying to find out if she knew her; but not succeeding here, she turned away as from a stranger, and the poor woman could not conceal the pang she felt that her beloved child did not know her.

"She then gave Laura a string of beads which she used to wear at home, which were recognised by the child at once, who, with much joy put them around her neck, and sought me eagerly, to say she understood the string was from home.

"The mother now tried to caress her; but poor Laura repelled her, preferring to be with her acquaintances.

"Another article from home was now given her, and she began to look much interested; she examined the stranger much closer, and gave me to understand that she knew she came from Hanover; she even endured her caresses, but would leave her with indifference at the slightest signal. The distress of the mother was now painful to behold; for, although she had feared that she would not be recognised, the painful reality of being treated with cold indifference by a darling child, was too much for woman's nature to bear.

"After a while, on the mother taking hold of her again, a vague idea seemed to flit across Laura's mind, that this could not be a stranger; she therefore felt her hands very eagerly, while her countenance assumed an expression of intense interest. She became very pale, and then suddenly red—hope seemed struggling

with doubt and anxiety, and never were contending emotions more strongly painted upon the human face. At this moment of painful uncertainty, the mother drew her close to her side, and kissed her fondly, when at once the truth flashed upon the child, and all mistrust and anxiety disappeared from her flushed face, as, with an expression of exceeding joy, she eagerly nestled in the bosom of her parent, and yielded herself to her fond embraces.

"After this, the beads were all unheeded; the playthings which were offered to her were utterly disregarded; her playmates, for whom but a moment before she gladly left the stranger, now vainly strove to pull her from her mother; and though she yielded her usual instantaneous obedience to my signal to follow me, it was evidently with painful reluctance. She clung close to me, as if bewildered and fearful; and when, after a moment, I took her to her mother, she sprang to her arms, and clung to her with eager joy.

"I had watched the whole scene with intense interest, being desirous of learning from it all I could of the workings of her mind; but I now left them to indulge, unobserved, those delicious feelings, which those who have known a mother's love may conceive, but which cannot be expressed.

"The subsequent parting between Laura and her mother, showed alike the affection, the intelligence, and the resolution of the child, and was thus noticed at the time:—

"Laura accompanied her mother to the door, clinging close to her all the way, until they arrived at the threshold, where she paused and felt around, to ascertain who was near her. Perceiving the matron, of whom she is very fond, she grasped her with one hand, holding on convulsively to her mother with the other, and thus she stood for a moment—then she dropped her mother's hand—put her handkerchief to her eyes, and turning round, clung sobbing to the matron, while her mother departed, with emotions as deep as those of her child."

"I shall now notice such of the phenomena that I have remarked in her case during the last year, as seem most striking and important. I shall divide these into physical, intellectual, and moral. Her health has been very good. She has not grown much in height, but her frame has filled out. A perceptible change has taken place in the size and shape of her head; and although, unfortunately, the measurement taken two years ago has been lost, every one who has been well acquainted with her, notices a marked increase in the size of the forehead; the upper part of the head is broad and full.

"Nothing has occurred to indicate the slightest perception of light or sound, or any hope of it; and although some of those who are much with her, suppose that her smell is more active than it was, even this seems very doubtful. It is true, that she sometimes applies things to her nose, but often it is merely in imitation of the blind children about her; and it is unaccompanied by that peculiar lighting up of the countenance, which is observable whenever she discovers any new quality in an object. It has been stated that she could perceive very pungent odours, such as that of cologne; but it seemed to be as much by the

irritation they produced upon the nervous membrane upon the *nares*, as by any impression upon the olfactory nerve. It is clear that the sensation cannot be pleasurable, nor even a source of information to her respecting physical qualities; for such is her eagerness to gain this information, that could smell serve her, she would exercise it incessantly. Those who have seen Julia Brace, or any other deaf-blind person, could hardly fail to observe, how quickly they apply every thing which they feel to the nose, and how, by this incessant exercise, the smell becomes almost incredibly acute. Now, with Laura this is not the case, she seldom puts a new thing to her nose; and when she does, it is mechanically, as it were, and without any interest.

"Her sense of touch has evidently improved in acuteness; for she now distinguishes more accurately the different undulations of the air, or the vibrations of the floor, than she did last year. She perceives very readily when a door is opened or shut, though she may be sitting at the opposite side of the room. She perceives also the tread of persons upon the floor.

"Her mental perceptions, resulting from sensation, are much more rapid than they were; for she now perceives, by the slightest touch, qualities and conditions of things, similar to those she had formerly to feel long and carefully for. So with persons, she recognises her acquaintances in an instant, by touching their hands or their dress; and there are probably fifty individuals, if they should stand in a row, and hold each a hand to her, would be recognised by that alone. The memory of these sensations is very vivid, and she will readily recognise a person whom she has once thus touched. Many cases of this kind have been noticed, such as a person shaking hands with her, and making a peculiar pressure with one finger; and repeating this on his second visit, after a lapse of many months, being instantly known by her. She has been known to recognise many persons whom she had simply shaken hands with but once, after a lapse of six months.

"This is not more wonderful indeed, than that one should be able to recall impressions made upon the mind through the organ of sight, as when we recognise a person of whom we had but one glimpse, a year before; but it shows the exhaustless capacity of those organs of sense which the Creator has bestowed, as it were in reserve against accidents, and which we usually allow to lie unused and unvalued."

(To be continued.)

Saving Funds.—A Hint to the Working Classes.—If a man of twenty-one years of age begin to save a dollar a week, and put it to interest every year, he would have at thirty-one years of age, \$650; at forty-one, \$1,860; at fifty-one, \$3,680; at sixty-one, \$6,150; at seventy-one, \$11,500. When we look at these sums, and when we think how much temptation and evil might be avoided in the very act of saving them, and how much good a man in humble circumstances may do for his family by these sums, we can not help wondering that there are not more savers of \$1 a week.

Remarks on the Geological Features of the Island of Owhyhee or Hawaii, the largest of the group called the Sandwich Islands, with an account of the condition of the Volcano of Kirauea, situated in the southern part of the Island near the foot of Mouna Roa. Drawn up from statements made by Captain Chase, of the ship Charles Carroll, and Captain Parker, of the ship Ocean, who visited it in 1838; by EDWARD G. KELLEY, of Nantucket.

The island of Owhyhee, like many of the islands in the Pacific Ocean, is of volcanic origin. Vast streams of lava have flowed over its whole surface, and on every side of its lofty mountains, whose summits are covered with perpetual snow. Some of these streams have rolled on for thirty and forty miles over a great extent of country, and plunged from the precipitous cliffs which skirt the island into the billows of the ocean. A single current which flowed from one of the large craters on the top of Mouna Huararai, in the year 1800, filled up an extensive bay, twenty miles in length, and formed the present coast.

The recent formations of lava present a vitreous and dazzling surface, without a shrub or spot of grass, while those of ancient date have undergone decomposition, until a soil has been formed which is capable of bearing the most useful and beautiful vegetable productions. Where once the fiery torrent rolled, stretches the verdant forest, and the rude islander sows his seed, and plants his roots in soil that once glowed like the burning coal.

The natural scenery of the island of Owhyhee, is sublime and interesting; having for ages been subject to frequent and powerful volcanic eruptions, and rent by the most violent earthquakes. In many places currents of lava have flowed over abrupt precipices, and formed beautiful stalactites, massive columns and striking resemblances to the mountain cascade, whilst in others the whole stream has been torn from its original position by some mighty convulsion, leaving huge blocks of lava standing erect or leaning against others for miles, which present a dreary and desolate appearance. In the early part of 1823, an entire mountain, which attained an elevation of six hundred feet, was thrown into the sea during the shock of an earthquake, and its fragments mixed with the ruins of houses and forest trees were scattered along the coast for half a mile, presenting a scene of frightful desolation.

One impressive feature of this island, is its majestic mountains, some of which rise fifteen or twenty thousand feet above the level of the sea, and are higher than the Peak of Teneriffe, or the summit of Mont Blanc. For several thousand feet they are beautifully decorated with extensive forests and verdant meadows, in which immense herds of cattle roam at large, with droves of swine and other animals, but at greater elevations they present a rugged and barren surface.

Having given in the few remarks above some account of the geological character of the island, we will proceed to describe the great crater of Kirauea, as it appeared on the eighth of May, 1838.

Early in the morning, on the seventh of May, Captains Chase and Parker, in company with several others, left the port at Lord Byron's Bay, for the purpose of visiting the celebrated volcano Kirauca. After travelling a few miles through a delightful country interspersed with hill and valley, and adorned with clusters of trees, hung with the richest foliage, they came to a forest several miles in extent, so entangled with shrubs, and interwoven with creeping vines, that its passage was extremely difficult. On issuing from this, the scenery again wore a pleasing aspect, but was soon changed into a dreary waste. Their route was now in the direct course of a large stream of lava, thirty miles in length, and four or five in breadth. The lava was of recent formation, with a surface in some places so slippery as to endanger falling, and in others, so rugged as to render it toilsome and dangerous to pass. Scattered around, were a few shrubs that had taken root in the volcanic sand and scorie, and on each side of the stream grew a stunted forest. Mouna Roa and Mouna Kea were seen in the distance, and on either side stretched the broad expanse of the ocean, mingling with the far horizon. The party had travelled nearly the whole extent of the current of lava before sunset; they were, however, much fatigued, and gladly took possession of a rude hut erected by the islanders, where they slept soundly through the night.

Early the next morning, ere the sun rose, they resumed their journey, and soon a beautiful landscape broke upon their view, but its delightful scenery detained them only a few moments, for the smoke of the volcano was seen rising gracefully in the distance. Quickening their march, they arrived soon after nine o'clock at a smoking lake of sulphur and scorie, from which they collected some delicate specimens of crystallized sulphur, and proceeded on. The next object which attracted the attention, was a great fissure five or six hundred feet from the crater. It was about thirty feet wide, five or six hundred feet long, and from all parts of it constantly issued immense bodies of steam, so hot that the guides cooked potatoes over it in a few minutes. The steam, on meeting the cold air is condensed, and not far from the fissure on the north, is a beautiful pond formed from it, that furnishes very good water, and is the only place where it occurs for many miles. The pond is surrounded with luxuriant trees, and sporting on its surface were seen large flocks of wild fowls.

It was now ten o'clock, and the whole party, since passing the lake of sulphur, had been walking over a rugged bed of lava, and standing by the side of vast chasms, of fathomless depth. They had now arrived at the great crater of Kirauca, eight miles in circumference, and stood upon the very brink of a precipice, from which they looked down more than a thousand feet into a horrid gulf, where the elements of nature seemed warring against each other. Huge masses of fire were seen rolling and tossing like the billowy ocean. From its volcanic cones, continually burst lava, glowing with the most intense heat. Hissing, rumbling, agonizing sounds came from the very depths of the dread abyss, and dense clouds of smoke and steam rolled from the crater.

Such awful, thrilling sights and sounds were almost enough to make the stoutest heart recoil with horror, and shrink from the purpose of descending to the great seat of action. But men who had been constantly engaged in the most daring enterprise—whose whole lives had been spent on the stormy deep, were not easily deterred from the undertaking.

Each one of the party, with a staff to test the safety of the footing, now commenced a perilous journey down a deep and rugged precipice, sometimes almost perpendicular, and frequently intersected with frightful chasms. In about forty-five minutes they stood upon the floor of the great volcano.

Twenty-six separate volcanic cones were seen, rising from twenty to sixty feet; only eight of them, however, were in operation. Up several of those that were throwing out ashes, cinders, red hot lava, and steam, they ascended, and so near did they approach to the crater of one, that with their canes they dipped out the liquid fire. Into another they threw large masses of scorie, but they were instantly tossed high into the air.

A striking spectacle in the crater at this time was its lakes of melted lava. There were six; but one, the southwest, occupied more space than all the others. Standing by the side of this, they looked down more than three hundred feet upon its surface, glowing with heat, and saw huge billows of fire dash themselves on its rocky shore—whilst columns of molten lava, sixty or seventy feet high, were lurled into the air, rendering it so hot that they were obliged immediately to retreat. After a few minutes the violent struggle ceased, and the whole surface of the lake was changing to a black mass of scorie; but the pause was only to renew its exertions, for while they were gazing at the change, suddenly the entire crust which had been formed commenced cracking, and the burning lava soon rolled across the lake, heaving the coating on its surface, like cakes of ice upon the ocean-surge. Not far from the centre of the lake, there was an island which the lava was never seen to overflow; but it rocked like a ship upon a stormy sea. The whole of these phenomena were witnessed by the party several times, but their repetition was always accompanied with the same effects.

They now crossed the black and rugged floor of the crater, which was frequently divided by huge fissures, and came to a ridge of lava, down which they descended about forty feet, and stood upon a very level plain, occupying one fourth of the great floor of the crater. This position, however, was found very uncomfortable to the feet, for the fire was seen in the numerous cracks that intersected the plain only one inch from the surface. Captain Chase lighted his cigar in one of them, and with their walking-sticks they could in almost any place pierce the crust, and penetrate the liquid fire.

Sulphur abounds every where in and around the volcano; but here the whole side of the precipice, rising more than a thousand feet, was one entire mass of sulphur. They ascended several feet and were detaching some beautiful crystallized specimens, when accidentally a large body of it was thrown down, and that rolled into a broad crack of fire and obliged

them immediately to retreat, for the fumes that rose nearly suffocated them.

They had now been in the crater more than five hours, and would gladly have lingered, but the last rays of the setting sun were gilding the cliffs above, and they commenced their journey upward, which occupied them about one hour and a quarter.

They repaired to their rude hut, and while the shades of evening were gathering, despatched their frugal meal. Curiosity, however, would not allow them to sleep without revisiting the great crater. Groping along, they reached the edge of the precipice, and again looked down into the dread abyss, now lighted up by the glowing lava.

The whole surface of the plain, where they had observed cracks filled with fire, appeared as though huge cables of molten lava had been stretched across it. While examining these splendid exhibitions, the entire plain, more than one fourth of the whole crater, was suddenly changed into a great lake of fire; its crust and volcanic cones melted away and mingled with the rolling mass. They now hurried back, astonished at the sight, and shuddering at the recollection that only a few hours had elapsed since they were standing upon the very spot.

The next morning they returned to the crater for the last time. Every thing was in the same condition: the new lake still glowed with heat, the volcanic cones hurled high in the air red hot stones mixed with ashes and cinders, and accompanied with large volumes of steam, hissing and cracking as it escaped, and the great lake in the southwest was still in an agitated state.

The situation of the volcano Kirauca is very remarkable, differing from every other of which we have an account. It is not a truncated mountain, rising high above the surrounding country, and visible from every quarter, nor is it seen until the traveller, after crossing an elevated plain near the foot of Mouna Roa, suddenly arrives at a precipice from which he looks down into its dread immensity.

The traditions of the natives furnish us with no account of its origin. Centuries on centuries have probably rolled away since, during which vast changes may have taken place. Some suppose it was once a lofty mountain that has been consumed by the devouring element, constantly raging at its base, and emptied by some subterranean channel into the ocean.

NANTUCKET, November 29th, 1840.

P. S.—I wish here to express my thanks to Thomas Macy, Esq., without whose interest in the subject, whatever is novel or valuable in the above account might have been lost.

I have read the preceding account to Captain Chase, who says it is very good and correct, excepting that the language is in some places too mild, falling short of the reality, although it still seems to me that many who read the description, will think it exaggerated.

E. G. K.

Death treads in pleasure's footsteps, when pleasure treads the path that reason shuns.

The Isthmus of Panama.—Operations of the French Engineers, &c.—Early in the spring of the last year an enterprising company in Paris fitted out an expedition to ascertain by a careful survey whether it is practicable to connect the Atlantic and Pacific oceans by a ship canal across the Isthmus of Panama. We learn from a letter received in this city yesterday, from a New Orleans correspondent, that the expedition arrived at the mouth of the *Chagres*, ready to commence operations about the last of August, and that on the first of December, partial surveys of two different routes had left on the minds of the engineers an impression that the long contemplated enterprise was not only practicable, but that a canal of sufficient capacity for the largest ships might be constructed at a cost much below any of the estimates which have hitherto been published. Unless the local governments, therefore, interpose some insurmountable obstacles, we shall look for the prosecution of this great work at an early period.

It is astonishing that the execution of this important project has been so long delayed. The Edinburgh Review, so long ago as 1809, spoke of it as the mightiest event in favour of the peaceful intercourse of nations, which the physical circumstances of the globe presented to the enterprise of man; and from that time until the present, there have been intelligent statesmen and merchants constantly but vainly endeavouring to bring it about. By a glance at a map of America, it will be seen that the narrowest portion of the strip of land connecting the northern and southern portions of the continent is in the republic of New Grenada, by the river *Chagres*, which empties into the Caribbean sea. The distance directly across the Isthmus at this point is less than thirty miles; but by pursuing the course of the river to the town of Cruces, some twenty-five miles from its mouth, ships can go within fifteen miles of the Pacific, and at this town the French expedition commenced operations. To the commerce of this country and Europe with the western coast of South America, the construction of this canal would save the circumnavigation of that continent, the total distance of which is twelve thousand miles, together with all the hardships and perils of going round Cape Horn. Our great Pacific territory, now almost inaccessible to the commerce of the Atlantic sea-board, except by overland conveyance, would be brought within easy access; and the commerce of the world with China and the Indian Archipelago would be facilitated by a saving of about 4000 miles. To the whale fisheries and fur trade similar advantages would be afforded.—*Philad. Standard*.

A writer for the New York American, who dates from Drogheda, November, 1840, thus remarks concerning the great temperance reformation in Ireland. Evidence like this, coming from one who *dissents* from the measures of Father Mathew, is entitled to all the credit which would be given to an "adverse witness," in the courts of law. The signs of improvement in the social and moral condition of the Irish nation are so vivid and striking in their character, that even one who disapproves

of the means, yields an involuntary tribute to their support, and fails, if in any thing, in finding language strong enough to delineate the success of this wonder-working enterprise.—*Olive Leaf*.

But another reform, more radical than this, is shedding its blessings upon Ireland, and drying up one source of its proverbial poverty. The efforts of Father Mathew, "The Apostle of Temperance," are working wonders among the lower classes. In tens of thousands of instances, the pence which daily went to buy whiskey—"Ireland's bane"—are now appropriated to the purchase of wholesome food. In several large communities, economy has taken the place of wastefulness, sober industry has succeeded inebriated indolence, order and morality have displaced rioting and crime, and a delightful change has diffused its benignant transformations throughout society. While I would not sanction all the means used by Father Mathew in urging on this reform, I am persuaded, after diligent inquiry, that it is accomplishing more for the stable improvement of the lower classes in Ireland, than all the ameliorating legislation of the last twenty years. The violations of "the pledge" are much less than the reasonable friends of sobriety could have anticipated. Given, as it is, after a lucid address on the evils of intemperance, and under the most solemn religious injunctions, the vow strikes its deep roots into the reason and superstition of the Irishman. Dissent from the measure though we may, it is an impressive spectacle to see thousands kneeling in the open air, and "taking the pledge at the hands of Father Mathew."

The following facts will show the extent which the temperance movement has already reached. When the official returns are published, they will show the following results. The manufacture of ardent spirits in Ireland was less by 3,500,000 gallons in the year ending the 10th of October last than in the preceding year on the same date; and the consequent loss in the revenue is nearly £500,000 sterling. The better class of *tee-totalers* now drink tea and coffee instead of whiskey. Sugar is required to sweeten the new beverage. As a consequence, the consumption of this article in Ireland within the last six months, as compared with former periods of the same length, has already doubled! Really, one would think Father Mathew and his pledge must be making perplexing havoc with the nice *exchequer-calculations* of Spring Rice, alias Lord Montague, and Francis T. Baring. Yours, &c.

RANBLER.

Invention to obviate the effects of Ships Rolling at Sea.

The Sussex (England) Advertiser has seen a model most ingeniously constructed, which is to prevent the disagreeable effects produced by the rolling of a ship at sea. From the present construction of the "berths" on ship board, every body who has taken a voyage must have experienced the evils of the rolling of a vessel when repose is required; and yet, strange to say, no remedy has been thought of, before the present. It certainly appears to us that this plan will obviate the

difficulties complained of, the berths being so constructed as always to keep their horizontal position, the equilibrium being the same which ever way the vessel may be inclined to move, the motion not being perceptible in the slightest degree. The construction of it is on the most simple scale imaginable, the space required being no more than the present berths now occupy, which is a most essential point. In fact, it is the only invention (as regards ease and comfort on ship board) that has ever been introduced. The inventor of it is Arthur Guinness, a native of Dublin, who was some few years employed by the Prussian government as a machinist.—*Ivum's Merchant's Magazine*.

A Christian Convert.—We met the other day with a very interesting English work, entitled "Narrative of Missionary Enterprises in the South Sea Islands,"—published two or three years since in London. It author was John Williams, one of the missionaries of the London Society. The following sentence, near the conclusion of a kind of biographical sketch of the chief who ruled in one of those islands, particularly arrested our attention, as containing a lesson which many an older professor of Christianity, in our "enlightened" land, might profit by, though coming from the chieftain of a barbarian tribe, and one but just converted, too, from the grossest form of paganism. After speaking of his having destroyed his idols, dismissed all but one of his many wives, and in other respects adopted Christian customs, the Narrative adds,

"But the last, though not the least display of noble-mindedness and Christian principle, was the circumstance of his *emancipating all his slaves*. This he did in consequence of having heard from the missionaries, that slavery was inconsistent with Christianity."—*Penn. Freeman*.

Fumes of Charcoal.—Caution.—J. Bromham, one night last week, before going to bed, threw into a cylinder stove in his room, a small quantity of charcoal, and left the stove door partly open. On waking in the morning, he found himself with scarcely sufficient strength to rise. He, however, got into an adjoining room, and immediately found relief. In his sleeping room were thirty-one Canary birds, and on going to their cages, he found twenty of them dead—which satisfied him that he escaped very narrowly with his life.—*New Haven Palladium*.

Novel Inkstand.—An Englishman named Penny has invented an instand which prevents the ink becoming mouldy or evaporating. He has applied the principle of the air pump in such a way that by turning a screw, the cup of the instand is instantly supplied with pure filtered ink, from a reservoir below, into which reservoir the ink in the cup descends again, when a reverse turn is given to the screw. On its way upward, it passes through a small sieve of silver wire, by which all impurities are excluded. The contrivance is ingenious, and works admirably; giving to the filter instand a manifest superiority over any other.

For "The Friend."

Thomas Chalkley to Friends of Barbadoes.

Having perused the following Epistle of that dedicated servant of the Lord, Thomas Chalkley, to Friends in the Island of Barbadoes, with instruction and profit, I felt desirous that the weighty counsel and warning it contains to parents might be more generally circulated.

N. J. H.

FRANKFORD, 10th mo. 4th, 1724.

Dear Friends—In the tender love of God your Heavenly Father, and of our Saviour Jesus Christ, do I, your brother, at this time greet you, and wish you health and salvation. Understanding by a concerned Friend, that of late several of our friends are taken away from you by death—a concern came on my mind to put you in remembrance of your latter end, and of the cause of Christ; and also, of the prosperity of his blessed light and truth in your (in that respect, poor, though in some others, rich and luxurious) island. The posterity of many that have been taken away there, as well as in divers other places, having gone astray; and that it may not be so with those who are left behind; let a weighty concern come upon you. O, dear Friends! let your practices and expressions manifest to the rising generation, that the welfare of their souls, more than of their bodies, is at heart with you; and do not indulge them in that which you in yourselves were convinced to be of an evil tendency, when your hearts were first reached by the power of truth. How many youths have been lost through the looseness of the example of their elders, and through an undue indulgence of them in vanity, folly, pride and idleness! Woful experience doth but too much declare that they are many. O, they are many indeed, who have been lost by so doing! Wherefore, dear Friends, cleave yourselves of your children; and if they will obstinately go astray, faithfully bear your testimony against them, in life, doctrine, or expressions and conversation, which will witness for you when you are dead and gone, and your heads laid in the silent grave. Thus will your youth, through the blessing of God, and your endeavours come up in your places, or at least you will be clean, and their blood will be upon their own heads. A pure, strict watch is required of you in conversation in all those relations. First—that God may be glorified. Secondly—that your children may be exemplified. Thirdly—that your neighbours may be edified, or built up in pure religion. And fourthly—that you may die in peace with him that created you, and died for you; remembering the blessed doctrine of Christ Jesus—let your light so shine before men, that others seeing your good works may glorify your Father which is in Heaven. And again—you are as a city set on a high hill which cannot be hid. And as you thus train up your children in the way which they should go when they are young, you may have reason to hope they will not depart from it when they are old; for many have been convinced of the truth, as it is in Jesus Christ, through the good conversation of his followers. And how can we expect to die well if we do not live well; or

can we expect the answer of well done, if we are not in the practice of doing well?

And I do desire and earnestly exhort Friends to read the Holy Scriptures, and wait to feel the power from which they spring through the holy writers; and also to teach them to their children. And, dear Friends, let me prevail with you in the love of God and his dear Son, to keep close to your meetings for the worship of Almighty God, and for the well ordering of your Society; and do it in the meek spirit, for that is of great price with the Lord; and when in your meetings, get into a religious exercise and lively concern for God's glory, and your souls' peace and prosperity. I pray the holy Lord of Sabaoth to open your hearts to him in the reading of this little Epistle, as mine is open to you, my beloved Friends, that you and I may be edified (though outwardly separated) as we were when together; and if we should never meet more in this world, that we may meet in the kingdom of God, where we may never part more. Amen, hallelujah, saith my soul!

I desire this may be copied, and read at the close of one of each of your particular meetings, and if it could be readily in every family of Friends; to all whom is my very dear love in Jesus Christ, whose servant I am, and hope to be to the end, and I am an entire lover of souls, and a well wisher of Zion's prosperity.

THOMAS CHALKLEY.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 150.)

The sufferings which Friends at this time were enduring in Plymouth colony, drew the heart of Humphrey Norton towards them in sympathy of feeling. After his return from New Haven in the second month of this year, 1658, he remained in Rhode Island for several weeks. Towards the close of the third month, he says this cry accompanied him for days together, "bonds abide thee; bonds abide thee." During these days Plymouth was frequently brought before him, with a belief that it was required of him to attend the next general court for that colony, which would be held in the fourth month. He prepared to go, in obedience with what he believed to be the will of his Heavenly Father, and his "beloved brother John Rouse" felt bound to bear him company. Humphrey having drawn up in writing an epitome of the wrongs, sufferings, and abuses which Friends in that colony had endured, he sent a copy thereof to Governor Prince and his assistants, previous to his visit, that they might have knowledge of the motives by which he was actuated in coming amongst them. He commences his paper by telling them, that he had been called to bear the testimony of Jesus Christ against all unrighteousness and oppression. He then refers to the entry on the records of the court, that he had been "convicted of divers errors," when he had not, whilst before it, been even charged therewith. Then after stating that he had been informed, that in his absence testimony had

been received which had been placed on record, that he held unsound and untrue doctrines, he requests, as a matter of right, that those who had borne witness against him, may be brought to confront him. After touching on the sufferings of William Drend and John Copeland, he draws the attention of those whom he addresses to the injustice used towards Friends, in that they were deprived of the opportunity of meeting together in peace, to wait upon God for social worship, according to the practice of the saints and holy men of God, as recorded in the Scriptures. After reciting the fines and penalties laid upon Friends, he desires to know the ground of the laws under which they were levied; and asks, whether any one who fears God, and professes Christianity, can be bound to execute them. He then puts the question, whether they will not yet grant that the people, in scorn called Quakers, and all other free-born Englishmen, may among them have the liberty and exercise of a pure conscience, provided that liberty does not in the least measure extend to licentiousness. His next interrogation is, whether it would not be according to equity and justice, that those who desire such a ministry, as cannot stand without tythes, hire, gifts and rewards, should alone be compelled to support it. That thus, those who had come to the free teacher, Christ Jesus, who knew his daily instructions in the secret of the soul, and who believe that under the gospel the work of the ministry is to be as freely offered, as the gift had been freely dispensed, might be excused from violating their consciences, or witnessing the spoil and havoc of their property. After many questions predicated upon particular acts of oppression—after desiring to be informed whether they acknowledged the constitution and government as established in England—he puts it to their consciences, whether the law for banishing Quakers is not contrary to that constitution, and whether the spirit which drove Friends from Plymouth, would not, if it had the power, banish them from all the dominions of England. He beseeches these once banished men, now turned banishers of those who differ from them in matters of conscience, to consider whether these things may not bring the plagues of the Most High upon them—a people raised by Him from the dust—who, having themselves groaned under oppression, have yet become the chief of oppressors. He desires that Friends may have the liberty of peaceably trading amongst them, and thus concludes his address:—"These and what further may be presented to remembrance by the Lord God, are the just grounds whereupon my intent and desire is, to appear before your court and country, and all who may be concerned therein, if God permit."

This information of his coming having been sent, Humphrey and his friend John Rouse proceeded at once from Rhode Island. They entered the town of Plymouth on the first of the fourth month, and being immediately arrested, they were committed to prison, where they remained until the third. When brought before the court, they were asked why they came into that colony. On this Humphrey referred them to the paper he had caused to be delivered to the governor and his assistants,

They would neither acknowledge or deny their ever having received such a paper; and the governor making many equivocations, and giving utterance to false statements and unfounded charges, Humphrey plainly told him, that he said that which was not true. John Rouse refused to acknowledge the legality of their law, and demanded his right as a free-born Englishman in an English colony. Both were recommitted to prison. The records of Plymouth court charge them with having behaved turbulently. Humphrey's turbulence was reproving the governor for his falsehoods. John's was, no doubt, his insisting on his rights.

On Seventh day, the fifth of the seventh month, they were again brought before the court, and were confronted with Christopher Winter, the man who had deposed on oath that Humphrey Norton held many errors in doctrine. The prisoners were not permitted to answer his allegations in public, but were sent back to prison, where the accuser and two or three others came to them, to hear what Humphrey might have to say against the charges. These individuals, who had already condemned the prisoners in their own minds, soon returned, saying in the words of the Plymouth record, there was "a very little difference betwixt what Winter affirmed and the said Norton owned."

When Humphrey was again brought into court, he desired that he might read the paper containing his reasons for coming amongst them. This was refused by the governor, on the pretence that he did not know what was in it. This magistrate appears to have acted in a very unbecoming manner, calling the prisoners "inordinate fellows," "papists," jesuits, and many other opprobrious names. To these angry charges, the Plymouth records state that Norton replied, "Thy clamorous tongue I regard no more than the dust under my feet. Thou art like a scolding woman."

The account entered by their enemies on these records, in extenuation of the cruelty inflicted on them, gives no hint of their being convicted of any false doctrines; it would therefore appear that this charge against them was dropped. There was one snare, however, which the persecuting magistracy knew the prisoners could not avoid—they tendered to them the oath of fidelity to the state. Conscientiously restrained from taking any oath, they of course declined complying, and were sentenced to be whipped. Humphrey Norton was to receive twenty-three stripes with their three corded whip, and John Rouse fifteen. As the prisoners were removed from the court, three of the inhabitants of Sandwich shook hands with them as they passed, and for this act were themselves placed in the stocks. When the prisoners were brought to the place of execution, feeling their hearts touched with the spirit of supplication, they knelt in the midst of the awe-struck multitude, and prayed fervently with heart and lip to their only Refuge. Whilst the people around stood in reverence and astonishment, they arose and saluted each other. The executioner now drawing near to strip them, they begged him to have patience, and he should see that they could give their backs to the smiter. They

accordingly prepared themselves, and the stripes were laid on with such force and severity, as to draw much blood. With great meekness and serenity they bore the infliction—being strengthened by the presence, and comforted in the remembrance of the example and precepts of Him, who was scourged and buffeted, though no fault was found in him, and who they did believe had sent them forth as lambs in the midst of wolves. Yet, although they bore in quietness all that was laid upon them, it was not through weakness or through fear of the power of their persecutors. On being removed from the place of execution, one of the magistrates told them that they were now free, if they would pay the fees. To this they undauntedly answered, that if any thing was due to him of that kind, he might go to the keeper of that purse, which had been filled through the robberies committed by violence on the innocent. William Thomson, the first minister of the town of Braintree, in Massachusetts, who had been himself banished from Virginia for his non-conformity to episcopacy, being present, said, "On my conscience, you are men of noble spirits: I could neither find in my heart to stay in the court to hear and see the proceedings, nor come to the stocks to see your sufferings."

The Plymouth record thus closes its account of the matter:—

"Att the same time the said Humphrey Norton and John Rouse were required seuerally; that as they professed themselves to be subjects to the State of England, that they would take an Oath of fidelitie to bee true to that state, which they Refused to do, saying they would take no oath at all; In fine, the said Humphrey Norton and John Rouse were centanced according to the Law to bee whiped the which the same day accordingly was performed, and vnder Marshall Requiring his fees they Refusing to pay them they were again Returned to bee in durance vntill they would pay the same where they Remained vntill the tenth of June 1658 and so made Composition in som way with the said Marshall, and soe went away."

What they mean by "composition in some way," we cannot learn; but of one thing we may be satisfied, these bold and fearless sufferers would not enter into an arrangement that would in any way compromise their religious principles. Being now released, they passed to their resting place, Rhode Island, a haven to which all our early Friends resorted after their sufferings amongst these different colonies, as a place to rest and refit.

Humphrey Norton having obtained a copy of Christopher Winter's deposition concerning him, proceeded at once to review it. Having done this, he enclosed it in a letter which he addressed to Thomas Prince. This letter which was written about the 16th of the 4th month, deals sharply with the governor. It commences thus:—

"Thomas Prince, thou, who has bent thy heart to work wickedness, and with thy tongue hath set forth deceit. Thou imaginest mischief upon thy bed, and hatchest thy hatred in thy secret chamber. The strength of darkness is over thee, and a malicious mouth has thou opened against God and his anointed, and with

thy tongue and lips has thou uttered perverse things. Thou hast slandered the innocent by railing, lying and false accusations, and with thy barbarous heart hast thou caused their blood to be shed. Thou hast through these things broken and transgressed the laws and ways of God, and equity is not before thy eyes. The curse causeless cannot come upon thee, nor the vengeance of God unjustly bring thee up. Thou makest thyself merry with thy secret malice; and when thou executest it, it is in derision and scorn."

At the same time Humphrey addressed a letter to John Alden, the treasurer of the colony, and a magistrate. John was in himself a moderate man, and opposed to persecution, yet he suffered himself to be led into cruel actions through the influence of others. It is, however, a satisfaction to believe that afterwards came more under the influence of the Spirit of Christ Jesus, and that he died in a good old age, comforted by the hope of the gospel. Humphrey begins this letter thus:—

"John Alden, I have weighed thy ways, and thou art like one fallen from thy first love. A tenderness once I did see in thee, and moderation to act like a sober man; which, through evil counsel and self love, thou art drawn aside from." He then desires him to follow the example of Timothy Hatherly, and withdraw from the bench of magistrates, and lest a moth should enter into his house, and a mildew upon his estate, to cast the purse from him, wherein was held the goods of other men, and to stand in the council of God. He tells him, that in keeping that purse, and in acting under the laws, which were filling it with the property of Friends, he was but as a pack-horse for Thomas Prince. He moreover tells him, that if he should be but faithful to the instruction of the Most High, that the present flattery of his persecuting companions would be turned into enmity and wrath, and that he would see that he was set in the midst of a company like a hedge of vipers, the best of whom were not worthy to hew wood in the house of our God. The letter concludes thus, "Receive my instruction into thy heart as oil, and depart from amongst them; and thou wilt see that it is better to live of thine own, like a poor wise man, at peace with God and his people, than like a self-conceited fool, puffed up with the pride of his heart, because he hath gotten the name of a magistrate. In love this is written to dishearten thee in time, before the evil day overtake thee. Let it be so received from thy Friend, Humphrey Norton."

Rhode Island, this 16th 4th mo. 58.

I have not been able to find a copy of Winter's deposition, or of Humphrey's review of it. N. E.

Let parents read the following paragraph, and mark it well: "Childhood is like a mirror, catching and reflecting images from all around it. Remember that an impious or profane thought, uttered by a parent's lip, may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust which no after scouring can efface."

An Address on the subject of Theatrical Amusements, from the Monthly Meeting of Friends, held in New York, to its Members.

Dear Friends—That the Christian religion calls for self-denial, and exemption from the corrupting customs and fashions of the world, is admitted by all who profess a belief in it: "If any man will come after me," said its divine Author, "let him deny himself, and take up his cross daily, and follow me." And it is as generally conceded, that the grace of God which bringeth salvation, teaches us to "deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly, in this present world." In the practical application of these essential obligations of our holy religion, our Society has from the first, prohibited its members from attending theatrical exhibitions, and all representations of a kindred character. Within a few years, these places of diversion have greatly increased in number, and in several instances, such exhibitions have been appended to museums and public gardens; thereby holding out a lure to many who might not otherwise witness them.

The meeting is at this time introduced into a serious concern, from an apprehension that some of its members, through unwatchfulness, or a misapprehension of the requisitions of the discipline, frequent these places, during the hours devoted to such purposes. Hence, it is thought right to address you, and in an especial manner, to exhort our dear young Friends to avoid places so demoralizing, so detrimental to their temporal interests, and above all, so utterly adverse to that purity of heart, without which, it is declared, no man can see the Lord.

The demoralizing tendency of these amusements, is acknowledged by the serious portion of every community. They are prohibited by law, in at least two of the states of this confederacy; and are only tolerated in others by way of concession to a depraved appetite, and a vicious condition of society, which human legislation cannot entirely control.

Apart from the pernicious influence which they unquestionably exert on the mind of the spectator, the profligate habits of life in which the performers so generally indulge, and which seem almost inseparable from the profession, should of itself, deter every well regulated mind from contributing to their support. It was well remarked by that eminent philanthropist, and member of the British Parliament, William Wilberforce, in his "Practical View," that, "it is an undeniable fact, for the truth of which we may safely appeal to every age and nation, that the situation of the performers, particularly those of the female sex, is remarkably unfavourable to the maintenance and growth of the religious and moral principle, and of course highly dangerous to their eternal interests." Evidence on this head may be multiplied to almost any extent, but its truth will scarcely be called in question.

We have said that attendance at these exhibitions, is prejudicial to your temporal interests. In support of this proposition, we appeal to your own observation and experience. Crowded as the avenues are, by which men seek to procure the means of a comfortable, necessary, and lawful support to these perishable bodies,

is it not the industrious, the frugal, and the men of moral and domestic habits who succeed? Of the portion of time allotted to secular concerns, the social duties, and those innocent recreations which bodily health requires, is there any to spare for purposes not demanded by either? And do not the romance, the false colouring, and the over-wrought pictures of the stage, disqualify the mind for a correct estimate of men, and a judicious discharge of the actual, and every day duties and transactions of life? Or at least, do they not induce a disrelish for that frugality and industry in business, on which even a reasonable degree of success so much depends? Look around you, inquire of those whose experience embraces more time, and a wider field of observation, and you will find that to the few who have succeeded in their temporal concerns, notwithstanding their indulgence in this practice, there are crowds who may refer their miscarriage to this prolific source, and to the bad associations, and habits into which, sooner or later, it introduces its votaries.

If nothing more could be urged against theatrical diversions, than the fact that they collect under the same roof, the most dissolute and abandoned of both sexes, together with the young, the innocent, and the inexperienced, it would of itself be fatal to any claim they might make, to the character of harmless amusements; and should induce every lover of virtue and good order, to avoid and discourage the dangerous contact. It is, moreover, a fact on which you may rely, that even in a business point of view, it is greatly prejudicial to a young man to be seen in these places.

But, dear young Friends, much as we desire your preservation from these things, in consideration of the unfavourable influence they exert on your temporal and social happiness, it is chiefly on account of their utter incompatibility with our high and holy profession, and their inevitable tendency to corrupt the heart, and thereby unfit you for an inheritance which is pure, undefiled, and endureth forever, that we are constrained, tenderly but earnestly to entreat, that you entirely avoid them. How can a proper regard for the obligations of religion, be cherished by those who can enjoy or even endure the levity, the ribaldry, and the profanity of the stage? Are not sacred things constantly subjected to ridicule, and the name of the Most High highly profaned? Is not even the solemn act of supplication to the throne of grace, frequently mimicked by impure lips?

These views of the immoral and irreligious tendency of dramatic representations are not, as some of you may suppose, confined to our religious Society: it is far otherwise. The wise and the virtuous, in every country and age, have denounced them. Plato says, "Plays raise the passions, and pervert the use of them; and of consequence are dangerous to morality." Several other distinguished heathen writers condemn them in strong and unqualified terms. In every period of the Christian era, they have been pronounced pernicious by the pious and considerate. Some of the earliest councils and synods reprobated them in the strongest language. Nearly or quite all the reformed churches, pronounced

them "unsuited to Christians;" and "detrimental to public morals." Archbishop Tillotson, who was contemporary with our early Friends, says, the play-house is "a nursery of licentiousness and vice;" "a recreation which ought not to be allowed among a civilized, much less a Christian people." Bishop Collier says, that "nothing had done more to debauch the age in which he lived, than the stage-poets and the play-house." Chief Justice Hale, of the Court of King's Bench, states, that he found himself so much corrupted by some players, who visited Oxford while he was a student there, that on going to London to reside, he "resolved never to see a play again;" to which he rigidly adhered. Evidence tending to the same point could be furnished in regular succession down to our own day; but it cannot be necessary. One remarkable fact, however, is worthy of special observation. During the progress of the French Revolution, "the theatres in Paris alone, increased from six to twenty-five;" clearly proving, as a living author remarks, that they are either "the parent of vice, or the offspring of it." Objections to theatrical exhibitions have not diminished among the professors of religion. William E. Channing, an eminent writer of the present day, speaking of the theatre, thus expresses himself: "How often is it disgraced by monstrous distortions of human nature, and still more disgraced by profaneness, coarseness, indelicacy, and low wit, such as no woman, worthy of the name, can bear without a blush, and no man can take pleasure in, without self-degradation. Is it possible that a Christian and a refined people can resort to theatres, where the most licentious class in the community throng uncontrolled to tempt and destroy?" President Wayland, of Brown University, R. I., in his Elements of Moral Science, remarks, in describing the pernicious influence of immoral associations: "Hence it is, that a licentious theatre, (and the tendency of all theatres is to licentiousness,) immodest dancing, and all amusements which tend to inflame the passions, are horribly pernicious to the morals of a community."

The more recent theatrical exhibitions have not improved. On the contrary, they are destitute of redeeming qualities, either in sentiment or moral results, and are evidently adapted to the calls of an appetite for mere show, and an indecent exposure of the person. This is eminently the case with the occasional exhibitions, lately introduced at the places of public resort, to which we have alluded. They furnish no mental food. There is nothing in them on which the cultivated mind can dwell with the least satisfaction. They not only address themselves exclusively to our grosser animal senses; but they too often excite and encourage those passions, which our moral and religious duties alike require we should keep in subjection.

Impressed with the force of these considerations, and with a deep sense of the brevity, and uncertainty of this probationary state of existence, and the purity of life to which we are called, in order that we may be enabled, through the mercy of God in a crucified Redeemer, to obtain a place with the just of all

generations; we again entreat you, dear young Friends, entirely to avoid these fountains of corruption. "Resist the beginning," is a wise maxim. You cannot with safety promise to stop at any given point. The encroachments of vice are slow but insidious. "Wherefore," (in the language of the apostle to the Corinthians), "come out from among them, and be ye separate, saith the Lord; touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The works of fiction which so abound, and particularly in the cheap periodical publications of the present day, are not only pernicious in themselves, and calculated to indispose the mind for serious and profitable reading; but they induce and cultivate a taste for dramatic and other objectionable shows. It is therefore doubly important that you do not indulge in perusing them. Indeed, in a mere temporal point of view, they should be avoided. It is an appetite that never can be satisfied: it increases with indulgence. Few, if any of you, are so circumstanced, that you can devote more time to reading than will serve to store your minds with such useful knowledge, as is necessary to enable you to discharge to advantage, and to the satisfaction of your own minds, the social and relative duties of life.

There is one other branch of our Christian testimonies to which, in this connection, we would ask your serious attention. We refer to "plainness of apparel." You are aware that it is not, as some imagine, a superstitious veneration for a particular mode of dress; but that it is the result of an important and well founded testimony, which our predecessors in religious profession were called upon to bear against the frivolous and ever-changing fashions of the world; and that hence, the consistent members of our religious Society having for generations adhered, without material change, to one form of dress, present an appearance which distinguishes them from others. This distinction operates to preserve them from much of the evil that prevails in the world;—for we need not tell you, that it will prevent your participating in many things that have a tendency to divert from "the strait gate and narrow way, which leadeth unto life." We would, therefore, as well on account of its practical benefits, as the sound Christian principle in which it originated, entreat you to adhere with firmness to our distinguishing mode of dress. Be assured, that if accompanied by a corresponding deportment it will not diminish, but rather increase your respectability among men.

We are aware, dear young people, of the snares and temptations by which you are surrounded, and your consequent liability to err, and we would remind you of the consoling assurance, that "help is laid upon one who is mighty," and that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous;" a "High Priest touched with a feeling of our infirmities;" "Who died that we might live," "not unto ourselves, but unto Him who died for us;" and who, if not resisted in his spiritual appearance in the heart, will redeem us from the corrupt customs of

the world, and purify us unto God, a peculiar people, zealous of good works.

We conclude with the advice of an apostle to the primitive believers:—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Signed by direction and on behalf of the meeting aforesaid, held in New York the 2d of 12th month, 1840.

WILLIAM BIRDSALL, }
ELIZABETH U. WILLIS, } Clerks.

For "The Friend."

IMMORTALITY.

[From the German.]

Hark to the sea-waves raging sound!

The awful storm's wild roar we hear:

The vivid lightning darts around;

The lordly tem flies in fear;

For trembling man appears this hour,

The prey of passions evil power;

Whose sin-fled phantoms of affright,

Add terror to the gloom of night.

Let mountains, worn by ages, send

Through all their eaves the howl of dread;

Let shaken earth asunder rend,—

Man calm beside the gulf should tread.

The beam by flight its weakness shows,

But deeply on the life that grows,

So brightly in the human breast

Is immortality impressed.

O man, though f'ree may shake to dust

Thy dwelling place of living clay;

Never through fear forsake thy trust,

Or turn from duty's call away.

The murderer's steel with crimson stain

Marks but the out-er being slain;

And though in ruins that may fall,

The spirit triumphs ever all.

On then with zeal and courage high,

Though death-armed dangers may oppose;

And dare, when duty prompts, to die:

'Twill give life's day a glorious close.

Earth can but kindred earth entomb:

As leaves shook off in summer bloom,

Upon the lap of earth decay,

So melts the outer man away.

Upward towards Truth's eternal sun,—

Up to fair Virtue's home on high:—

To bowers, where perfect Love is known,

The Christian turns the spirit eye.

Virtue, and Truth, and perfect Love,

Gladden the faithful soul above:

Where God his paradise has made,

And neither clouds nor sorrows shade.

Then though by life-streams fiercely driven,—

Though violence thy path attend,—

A voice comes whispering from Heaven,—

"Man thou shalt conquer in the end."

For when thy dust with dust shall lie,

There are the glorious halls on high;

And ever, on eagle wings shall bear,

The ever-living Spirit there.

N.

THE FRIEND.

SECOND MONTH, 20, 1841.

We learn with much gratification that the capacious and commodious building recently erected by the "Committee on Friends' SELECT SCHOOLS," for the accommodation of our BOYS SCHOOL, is now so far completed, as to have determined the committee to remove that seminary from its present location

(Orange street) to the new building situated on Cherry street, south side, a few doors above Eighth street—to take place on Second day, the 22d instant, and to open at the usual hour in the morning.

With the liveliest interest have we watched the progress of this building from its commencement, and marked with satisfaction the indefatigable attention of the "building committee," who appear to have spared no pains to carry out and perfect the well arranged and beautiful plan. At the invitation of one of their number, we availed ourselves a day or two since, of the opportunity more fully to examine the structure, now nearly finished. The effect has been to impress the belief, that as to convenience in arrangement, to warmth, ventilation, to all that regards neatness and cleanliness, so essential to a well ordered seminary and to the formation of character, this establishment decidedly surpasses any thing of the kind which has come under our observation.

The two spacious apartments, the lecture room and the general school room, the different class rooms, four in number, and a room to be appropriated for astronomical and other scientific apparatus, are all heated by flues from three furnaces in the cellar, the fixtures connected with which are of admirable construction for the due regulation of temperature and promotion of a healthy atmosphere; the exterior also, without pretensions to architectural display, is of tasteful and pleasing appearance, and the court-yard in front and contiguous appartments, are planned with judgment in correspondence with the rest. We, therefore, can freely congratulate our fellow members of this city, that they may now have access to an institution in a central, airy and convenient position, which, with the school for girls in James' street, under the same supervision, will be a near approximation to the beautiful system reported to the yearly meeting some sixty years since, by the benevolent Benezet and his worthy coadjutors, and will afford ample means, it is hoped, to secure to our offspring the benefits of a select, guarded, religious education, incomparably of more value to them than the utmost latitude in the "increase of corn, wine, or oil."

The address by Friends of New York to their younger members on the subject of theatrical amusements, was forwarded to us for insertion. Peradventure there are some within our own borders who have need of admonishment on this head, and may benefit by a perusal.

Our readers, no doubt, will concur with us in the expression of thanks to our obliging correspondent for furnishing the later and more extended account of the interesting Laura Bridgman. For the benefit of these who may wish to consult the previous account, we refer to page 209 of our last volume.

DIED, the 7th of 2d mo. 1841, at his father's residence at Cornwall, Orange county, N. Y. JAMES C. the son of Nathaniel Adams, in the twentieth year of his age. This hopeful youth was taken unwell at Haverford School, and returned home in 1838, and after enduring a painful and lingering illness for more than two years, closed in sweet peace, clearly evincing that our great loss is his eternal gain. He was a member of Cernwall Monthly Meeting of Friends.

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For "The Friend."

LAURA BRIDGMAN.

(Continued from page 162.)

"The progress which she has made in intellectual acquirements, can be fully appreciated by those only who have seen her frequently. The improvement, however, is made evident by her greater command of language, and by the conception which she now has of the force of parts of speech which, last year, she did not use in her simple sentences; for instance, of pronouns, which she has begun to use within six months. Last spring, returning fatigued from her journey home, she complained of a pain in her side, and on being asked what caused it, she used these words: '*Laura did go to see mother—ride did make Laura side ache—horse was wrong—did not run softly.*' If she were now to express the same idea, she would say, '*I did go to see mother—ride did make my side ache.*' This will be seen by an extract from her teacher's diary of last month: December 18th. To-day Laura asked me, 'What is voice?' I told her as well as I could, that it was an impression made upon another, when people talk with their mouth. She then said, '*Ido not voice.*' I said, 'Can you talk with your mouth?' Answer. 'No.' 'Why?' 'Because I am very deaf and dumb.' 'Can you see?' 'No, because I am blind. I did not talk with fingers when I came with my mother. Doctor did teach me on fork. What was on fork?' I told her paper was fixed on forks. She then said, '*I did learn to read much with tips.* Doctor did teach me in nursery. Drusilla was very sick all over.'

"The words here given (and indeed in all cases) are precisely as she used them; for great care is taken to note them at the time of utterance. It will be observed that she uses the pronoun, personal and possessive; and so ready is she to perceive the propriety of it, and the impropriety of her former method, that upon my recently saying, 'Doctor will teach Laura,' She eagerly shook my arm to correct me, and told me to say, '*I will teach you.*' She is delighted when she can catch any one in an error like this; and she shows her sense of the ludicrous by laughter, and gratifies her innocent self-esteem by displaying her knowledge.

"It will be observed that all these words are spelled correctly; and, indeed, her accuracy

in this respect is remarkable. She requires to have a word spelled to her only once, or twice at most, and she will seldom fail to spell it right ever afterwards.

"She easily learned the difference between the singular and plural form; but was inclined for some time to apply the rule of adding *s*, universally: as, *box, boxes; lady, ladys.* One of the girls had the mumps; Laura learned the name of the disease, and soon after she had it herself, but she had the swelling only on one side; and some one saying, 'You have got the mumps.' She replied quickly, '*No, no, I have mump.*'

"She was a long time in learning words expressive of comparison; indeed, her teacher quite despaired of making her understand the difference between *good, better, and best*, after having spent many days in the attempt. By perseverance, however, and by giving her an idea of comparative sizes, she was at last enabled to use comparisons pretty well. She seemed to attach to the word *large*, when connected with an object, a substantive meaning, and to consider it a specific name of the particular thing. The same difficulty perhaps occurs with common children, only we do not notice it; children merely observe at first; comparison comes later; and perhaps few girls six years old can be made to have a clear idea of the power and signification of the word *or*; which, insignificant as it seems, has been a stumbling block to Laura up to this day.

"She learned the difference between the present and past tense, last year, but made use of the auxiliaries; during this year she has learned the method of inflecting the verb. In this process too, her perfect simplicity rebukes the clumsy irregularities of our language. She learned, *jump, jumped—walk, walked, &c.*, until she had an idea of the mode of forming the imperfect tense; but when she came to the word *see*, she insisted that it should be *seed* in the imperfect; and after this, upon going down to dinner, she asked if it was *eat—eated*; but being told it was *ate*, she seemed to try to express the idea that this transposition of letters was not only wrong, but ludicrous, for she laughed heartily.

"The eagerness with which she followed up these exercises was very delightful; and the pupil teasing the teacher for more words, is in pleasing contrast with the old method, where all the work was on one side, and where the coaxing, and scolding, and birchen appliances to boot, often failed to force an idea into the mind in the proper shape. But Laura is always ready for a lesson; and generally has prepared, beforehand, a number of questions to put to her teacher; for instance, when she was learning past tenses, she came one morning with fourteen verbs, of which she knew the present form, to ask for the imperfect.

"The most recent exercises have been upon those words which require abstraction of ideas, and attention to one's own mental operations, such as *remember, forget, expect, hope, &c.* Greater difficulties have been experienced in these than in her former lessons; but they have been so far surmounted that she uses many words of this kind, with a correct perception of their meaning. The day after her first lesson on the words *I remember, and I forget*, this memorandum was made of her second lesson on the same words. Question. 'What do you remember you did do last Sunday?' Answer. '*I remember not to go to meeting;*' meaning that she did not go to meeting. Question. 'What do you remember you did do on Monday?' Answer. '*To walk in streets, on snow.*' This was correct. Question. 'What do you remember you did do in vacation?' Answer. '*What is vacation?*' This was a new word to her—she having been accustomed to say, '*When is no school,*' or, '*when girls go home.*' The word being explained, she said, '*I remember to go to Halifax;*' meaning that she did go to Halifax, which was true. 'What do you remember that you did in vacation before?' Answer. '*To play with Olive, Maria and Lydia.*' These were the girls who had been her companions.

"Wishing to make her use the word *forget*, I pushed the questions back to periods which she could not recall. I said, 'What did you do when you was a little baby?' She replied, laughing, '*I did cry;*' and made the sign of tears running down her cheeks. 'What did you say?' [No answer.] 'Did you talk with fingers?' 'No,' [very decidedly.] 'Did you talk with mouth?' [A pause.] 'What did you say with mouth?' '*I forgot.*' I then quickly let her know that this was the proper word, and of the same force as, *I do not remember.* Thinking this to be a good opportunity of testing her recollection of her infancy, many questions were put to her; but all that could be learned satisfactorily was, that she could recollect lying on her back, and in her mother's arms, and having medicines poured down her throat—or, in her own words, '*I remember mother to give me medicines.*'—making the signs of lying down, and of pouring liquids down the throat. It was not till after she had learned a few words of this kind, that it was possible to carry her mind backwards to her infancy; and to the best of my judgment, she has no recollection of any earlier period than that of the long and painful illness in which she lost her senses. She seems to have no recollection of any words of prattle, which she may have learned in the short respite which she enjoyed from bodily suffering.

"Her idea of oral conversation, it seems to me, is that people make signs with the mouth and lips, as she does with her fingers.

"Thus far, her progress in the acquisition of language has been such as one would infer, *a priori*, from philosophical considerations; and the successive steps would have been nearly such as Monboddo supposed were taken by savages in the formation of their language. But it shows clearly how valuable language is, not only for the expression of thought, but for aiding mental development, and exercising the higher intellectual faculties.

"When Laura first began to use words, she evidently had no idea of any other use than to express the individual existence of things, as *book, spoon, &c.* The sense of touch had of course given her an idea of their existence, and of their individual characteristics; but one would suppose that specific differences would have been suggested to her also; that is, that in feeling of many books, spoons, &c., she would have reflected that some were large, some small, some heavy, some light, &c., and been ready to use words expressive of the specific or generic character. But it would seem not to have been so, and her first use of the words *great, small, heavy, &c.*, was to express merely individual peculiarities; *great book* was to her the double name of a particular book; *heavy stone* was one particular stone; she did not consider these terms as expressive of *substantive* specific differences, or any differences of quality; the words *great* and *heavy* were not considered abstractly, as the name of a general quality; but they were blended in her mind with the name of the objects in which they existed. At least, such seemed to me to be the case, and it was not till some time after, that the habit of abstraction enabled her to apply words of generic signification in their proper way. This view is confirmed by the fact, that when she learned that persons had both individual and family names, she supposed that the same rule must apply to inanimate things, and asked earnestly what was the other name for *chair, table, &c.*

"Several of the instances which have been quoted, will show her disposition to form words by rule, and to admit of no exceptions. Having learned to form the plurals by adding *s*, the imperfect by adding *ed, &c.* She would apply this to every new noun or verb; consequently, the difficulty hitherto has been greater, and her progress slower than it will be; for she has mastered the most common words, and these seem to be the ones that have been most broken up by the rough, colloquial usage of unlettered people.

"The moral qualities of her nature have also developed themselves more clearly. She is remarkably correct in her deportment; and few children of her age evince so much sense of propriety in regard to appearance. Never is she seen out of her room with her dress disordered; and if by chance any spot of dirt on her person is pointed out to her, or any little rent in her dress, she discovers a sense of shame, and hastens to remove it. She is never discovered in an attitude or action at which the most fastidious would revolt, but is remarkable for neatness, order, and propriety. There is one fact which is hard to explain in any way; it is the difference of her deportment to persons of different sex. This was observable when she was only seven years old. She is very

solicitous, and when with her friends of her own sex, she is constantly clinging to them, and often kissing and caressing them; and when she meets with strange ladies, she very soon becomes familiar, examines very freely their dress, and readily allows them to caress her. But with those of the other sex, it is entirely different, and she repels every approach to familiarity. She is attached, indeed, to some, and is fond of being with them; but she will not sit upon their knee, for instance, nor allow them to take her round the waist, nor submit to those innocent familiarities which it is common to take with children of her age. This circumstance will be variously explained by those who have formed theories on the subject; and the inference from it, of a natural feeling of delicacy, will be opposed by some with the fact of the want of delicacy in savages. It will be denied, too, by those who have arrived at that extreme of refinement, which seems to approach the primitive state; who choose that dress shall not be covering, even in promiscuous assemblies; and who there shrink not from the dizzying dance, in which

'Round all the confines of the yielded waist,
'The strangest hand may wander, undisplaced.'

But against the evidence unfavourable to the existence of this natural delicacy, which is to be drawn from customs, whether of savage life, or of the *haut-ton*, may be placed that of this unsophisticated child of nature, *valent quantum*.

"She seems to have also a remarkable degree of conscientiousness for one of her age—she respects the rights of others, and will insist upon her own. She is fond of acquiring property, and seems to have an idea of ownership of things which she has long since laid aside, and no longer uses. She has never been known to take any thing belonging to another; and never, but in one or two instances, to tell a falsehood, and then only under strong temptation. Great care, indeed, has been taken not to terrify her by punishment, or to make it so severe, as to tempt her to avoid it by duplicity, as children so often do. When she has done wrong, her teacher lets her know that she is grieved, and the tender nature of the child is shown by the ready tears of contrition, and the earnest assurances of amendment, with which she strives to comfort those whom she has pained. When she has done any thing wrong, and grieved her teacher, she does not strive to conceal it from her little companions, but communicates it to them, tells them '*it is wrong*,' and says, '*doctor cannot love wrong girl*.'

"When she has any thing nice given to her, she is particularly desirous that those who happen to be ill, or afflicted in any way, should share it with her, although they may not be those whom she particularly loves in other circumstances; nay, even if it be one whom she dislikes! She loves to be employed in attending the sick, and is most assiduous in her simple attentions, and tender and endearing in her demeanour."

(To be continued.)

TWO YEARS' BEFORE THE MAST.

[After about a year and a half of trading and adventure along the American coast on the Pacific, the ship commences her voyage home, and our closing extract is from that part of the narrative.]

In our first attempt to double the Cape, when we came up to the latitude of it, we were nearly seventeen hundred miles to the westward, but, in running for the straits of Magellan, we stood so far to the eastward, that we made our second attempt at a distance of not more than four or five hundred miles; and we had great hopes, by this means, to run clear of the ice; thinking that the easterly gales, which had prevailed for a long time, would have driven it to the westward. With the wind about two points free, the yards braced in a little, and two close-reefed top-sails and a reefed fore-sail on the ship, we made great way toward the southward; and, almost every watch, when we came on deck, the air seemed to grow colder, and the sea to run higher. Still, we saw no ice, and had great hopes of going clear of it altogether, when, one afternoon, about three o'clock, while we were taking a *siesta* during our watch below, "all hands!" was called in a loud and fearful voice. "Tumble up here, men!—tumble up!—don't stop for your clothes—before we're upon it!" We sprang out of our berths and hurried upon deck. The loud, sharp voice of the captain was heard giving orders, as though for life or death, and we ran aft to the braces, not waiting to look ahead, for not a moment was to be lost. The helm was hard up, the after yards shaking, and the ship in the act of wearing. Slowly, with the stiff ropes and iced rigging, we swung the yards round, every thing coming hard, and with a creaking and rending sound, like pulling up a plank which has been frozen into the ice. The ship wore round fairly, the yards were steadied, and we stood off on the other tack, leaving behind us, directly under our harbour quarter, a large ice island, peering out of the mist, and reaching high above our tops; while astern, and on either side of the island, large tracts of field-ice were dimly seen, heaving and rolling in the sea. We were now safe, and standing to the northward; but, in a few minutes more, had it not been for the sharp look-out of the watch, we should have been fairly upon the ice, and left our ship's old bones adrift in the Southern ocean. After standing to the northward a few hours, we wore ship, and the wind having hauled, we stood to the southward and eastward. All night long, a bright look-out was kept from every part of the deck; and whenever ice was seen on the one bow or the other, the helm was shifted, and the yards braced, and by quick working of the ship, she was kept clear. The accustomed cry of, "ice ahead!"—"ice on the lee bow!"—"Another island!" in the same tones, and with the same orders following them, seemed to bring us directly back to our old position of the week before. During our watch on deck, which was from twelve to four, the wind came out ahead, with a pelting storm of hail and sleet, and we lay hove-to, under a close-reefed fore-top-sail, the whole watch. During the next watch it fell calm, with a drenching rain, until day-break, when the wind came out to the westward,

and the weather cleared up, and showed us the whole ocean, in the course which we should have steered, had it not been for the head wind and calm, completely blocked up with ice. Here then our progress was stopped, and we wore ship, and once more stood to the northward and eastward; not for the straits of Magellan, but to make another attempt to double the Cape, still farther to the eastward; for the captain was determined to get round if perseverance could do it, and the third time, he said, never failed.

With a fair wind we soon ran clear of the field-ice, and, by noon, had only the stray islands floating far and near upon the ocean. The sun was out bright, the sea of a deep blue, fringed with the white foam of the waves which ran high before a strong southwester; our solitary ship tore on through the water as though glad to be out of her confinement; and the ice-islands lay scattered upon the ocean here and there, of various sizes and shapes, reflecting the bright rays of the sun, and drifting slowly northward before the gale. It was a contrast to much that we had lately seen, and a spectacle not only of beauty, but of life; for it required but little fancy to imagine these islands to be animate masses which had broken loose from the "thrilling regions of thick-ribbed ice," and were working their way, by wind and current, some alone, and some in fleets, to milder climes. No pencil has ever yet given any thing like the true effect of an iceberg. In a picture, they are huge, uncouth masses, stuck in the sea, while their chief beauty and grandeur—their slow, stately motion; the whirling of the snow about their summits, and the fearful groaning and cracking of their parts—the picture cannot give. This is the large iceberg; while the small and distant islands, floating on the smooth sea, in the light of a clear day, look like little floating fairy isles of sapphire.

From a northeast course we gradually hailed to the eastward, and after sailing about two hundred miles, which brought us as near to the western coast of Terra del Fuego as was safe, and having lost sight of the ice altogether—for the third time we put the ship's head to the southward, to try the passage of the Cape. The weather continued clear and cold, with a strong gale from the westward, and we were fast getting up with the latitude of the Cape, with a prospect of soon being round. One fine afternoon, a man who had gone into the fore-top to shift the rolling tackles, sung out, at the top of his voice, and with evident glee—"Sail ho!" Neither land nor sail had we seen since leaving San Diego; and any one who has traversed the length of a whole ocean alone, can imagine what an excitement such an announcement produced on board. "Sail ho!" shouted the cook, jumping out of his galley; "Sail ho!" shouted a man, throwing back the slide of the scuttle, to the watch below; and were soon out of their berths and on deck; and "Sail ho!" shouted the captain down the companion-way to the passenger in the cabin. Beside the pleasure of seeing a ship and human beings in so desolate a place, it was important for us to speak a vessel, to learn whether there was ice to the eastward, and to ascertain the longitude; for we had no chronometer, and had

been drifting about so long that we had nearly lost our reckoning, and opportunities for lunar observations are not frequent or sure in such a place as Cape Horn. For these various reasons, the excitement in our little community was running high, and conjectures were made, and every thing thought of for which the captain would hail, when the man aloft sung out—"Another sail, large on the weather bow!" This was a little odd, but so much the better, and did not shake our faith in their being sails. At length the man in the top hailed, and said he believed it was land, after all. "Land in your eye!" said the mate, who was looking through the telescope; "they are ice-islands, if I can see a hole through a ladder;" and a few moments showed the mate to be right; and all our expectations fled; and instead of what we most wished to see, we had what we most dreaded, and what we hoped we had seen the last of. We soon, however, left these stern, having passed within about two miles of them; and at sundown the horizon was clear in all directions.

Having a fine wind, we were soon up with and passed the latitude of the Cape, and having stood far enough to the southward to give it a wide berth, we began to stand to the eastward, with a good prospect of being round and steering to the northward on the other side, in a very few days. But ill-luck seemed to have lighted upon us. Not four hours had we been standing on in this course, before it fell dead calm; and in half an hour it clouded up, and a few straggling blasts, with spits of snow and sleet, came from the eastward; and in an hour more, we lay hove too under a close-reeced main-top-sail, drifting bodily off to leeward before the fiercest storm that we had yet felt, blowing dead ahead, from the eastward. It seemed as though the genius of the place had been roused at finding that we had nearly slipped through his fingers, and had come down upon us with tenfold fury. The sailors said that every blast, as it shook the shrouds, and whistled through the rigging, said to the old ship, "No, you don't!"—"No, you don't!"

For eight days we lay drifting about in this manner. Sometimes—generally towards noon—it fell calm; once or twice a round copper ball showed itself for a few moments in the place where the sun ought to have been; and a puff or two came from the westward, giving some hope that a fair wind had come at last. During the first two days, we made sail for these puffs, shaking the reefs out of the top-sails, and boarding the tacks of the courses; but finding that it only made work for us when the gale set in again, it was soon given up, and we lay too under our close-reefs. We had less snow and hail than when we were farther to the westward, but we had an abundance of what is worse to a sailor in cold weather—drenching rain. Snow is blinding, and very bad when coming upon a coast, but, for genuine discomfort, give me rain with freezing weather. A snow-storm is exciting, and it does not wet through the clothes (which is important to a sailor); but a constant rain there is no escaping from. It wets to the skin, and makes all protection vain. We had long ago run through all our dry clothes, and as sailors

have no other way of drying them than by the sun, we had nothing to do but to put on those which were the least wet. At the end of each watch, when we came below, we took off our clothes and wrung them out; two taking hold of a pair of trousers—one at each end—and jackets in the same way. Stockings, mittens, and all, were wrung out also, and then hung up to drain and chafe-dry against the bulk-heads. Then, feeling of all our clothes, we picked out those which were the least wet, and put them on, so as to be ready for a call, and turned in, covered ourselves up with blankets, and slept until three knocks on the scuttle, and the dismal sound of "All starboardlines ahoy! Eight bells there below! Do you hear the news?" drawled out from on deck, and the sulky answer of "Aye, aye!" from below, sent us up again.

On deck, all was as dark as a pocket, and either a dead calm, with the rain pouring steadily down, or more generally, a violent gale dead ahead, with rain pelting horizontally, and occasional variations of hail and sleet—decks afloat with water swashing from side to side, and constantly wet feet; for boots could not be wrung out like drawers, and no composition could stand the constant soaking. In fact, wet and cold feet are inevitable in such weather, and are not the least of those little items which go to make up the grand total of the discomforts of a winter passage round the Cape. Few words were spoken between the watches as they shifted, the wheel was relieved, the mate took his place on the quarter-deck, the look-outs in the bows; and each man had his narrow space to walk fore and aft in, or, rather, to swing himself forward and back in, from one belaying-pin to another—for the decks were too slippery with ice and water to allow of much walking. To make a walk, which is absolutely necessary to pass away the time, one of us hit upon the expedient of sanding the deck; and afterwards, whenever the rain was not so violent as to wash it off, the weather-side of the quarter-deck, and a part of the waist and fore-castle were sprinkled with the sand which we had on board for holystoning; and thus we made a good promenade, where we walked fore and aft, two and two, hour after hour, in our long, dull, and comfortless watches. The bells seemed to be an hour or two apart, instead of half an hour, and an age to elapse before the welcome sound of eight bells. The sole object was to make the time pass on. Any change was sought for, which would break the monotony of the time; and even the two hours' trick at the wheel, which came round to each of us, in turn, once in every other watch, was looked upon as a relief. Even the never-failing resource of long yarns, which eke out many a watch, seemed to have failed us now; for we had been so long together that we had heard each other's stories told over and over again, till we had them by heart; each one knew the whole history of each of the others, and we were fairly and literally talked out. Singing and joking, we were in no humour for, and, in fact, any sound of mirth or laughter would have struck strangely upon our ears, and would not have been tolerated, any more than whistling, or a wind instrument. The last resort, that of speculating upon the

future, seemed now to fail us, for our discouraging situation, and the danger we were really in, (as we expected every day to find ourselves drifted back among the ice,) "clapped a stopper" upon all that. From saying—"when we get home"—we began insensibly to alter it to—"if we get home"—and at last the subject was dropped by a tacit consent.

(To be continued.)

Moral Suasion.—We copy the following from the Baltimore Sun—it shows the happy results of moral suasion in the cause of temperance:—

"One of the most extraordinary moral reformations that has ever taken place in this country, has been in progress in our city for the last nine months. Its origin we will briefly state. Six or seven men, who had for years abandoned themselves to the brutalizing effects of intemperance, formed a resolution, while in a tavern, and surrounded by every thing to tempt their morbid appetites, that henceforth they would not again touch, taste, or handle strong drink. Acting upon this resolution at once, they formed a 'Total Abstinence Society,' the members of which, like themselves, should be of those who had been habitual drunkards. This was the first step. The next was to go to their old boon companions, and by argument and persuasion, endeavour to bring them into their association. Their success was beyond expectation. Men who had for years resisted the entreaties of friends, and the prayers and tears of their suffering families, acted upon by some new and strange impulse, laid aside the cup of confusion, and ranged themselves upon the side of temperance. Thus, by steady and rapid accessions, the society grew into strength and importance, and at this time numbers over 200 members."

Dishonesty in Small Matters.

"He that is unjust in the least, is unjust also in much.—*Luke xvi. 10.*

We often find individuals manifesting a great want of principle in regard to the payment of small debts, while they are extremely careful and punctual in the payment of notes in the bank, and in all their commercial transactions.

For instance, there is a man takes a newspaper; the price is only a small sum, and the publisher cannot send a collector to every individual; so this man lets his subscription lie along perhaps for years, and perhaps never pays it. The same individual, if it had been a note at the bank, would have been punctual enough; and no pains would have been spared, rather than let the note run beyond the day. Why? Because if he does not pay his note in the bank, it will be protested, and his credit will be injured; but the little debt of twenty shillings, or five dollars, will not be protested, and he knows it, and so he lets it go by, and the publisher has to be at the trouble and expense of sending for it, or go without his money. How manifest it is that this man does not pay his notes at the bank from honesty of principle, but purely from a regard to his own credit and interest.—*Finney's Lectures.*

A Hint to the Farmer.—We may send to England for Durham cows, and to Spain or Saxony for the choicest sheep, we may search the world over for cattle that please the eye, but unless they receive the best care and liberal feeding, they will most assuredly deteriorate, and eventually become as worthless, and as unworthy of propagation as any of the skeleton breeds that now haunt our rich but neglected pasture lands. We remember an anecdote in point, and will relate it by way of illustration: A farmer having purchased a cow from a county abounding in the richest pasturage, upon taking her to his own inferior pastures, found that she fell much short of the yield which he was informed she had been accustomed to give. He complained to the gentleman of whom he had purchased, that the cow was not the one he bargained for, or in other words, that she was not what she was "cracked up to be." "Why," said the seller, "I sold you my cow, but I did not sell you my pasture too."

If you purchase fine Durhams,
Or merinoes select,
Give food of the richest,
Beware of neglect,
Or LEAN KINE will greet you
(As th' Egyptian of old)
Lean kine in your pasture,
Mean sheep in your fold.

Tennessee Farmer.

Circumstantial Evidence.—A friend of ours, says the Journal of Commerce, had some time ago a cook, whom he suspected of dishonesty. To test the matter a little, he gave her a three dollar bank note in the evening, with which to buy something in the morning. In the morning the note was gone. The cook said she put the bill in a tea-cup on the shelf at evening, and in the morning it was not there. This, however, was not satisfactory to the family, as no person but the cook could possibly have access to the place. She was therefore dismissed, and another employed. A few days afterwards, the new cook, in cleaning out the kitchen, found the three dollar note behind the cup-board, torn in pieces, and made into a mouse nest.

How does the moth of the silk worm get out of the cocoon? This question has been asked, and some have supposed that the miller, as it is sometimes called, eats its way out; but it is utterly without truth, having no other mouth than a slender bill, like that of other butterflies. Naturalists now tells us, that immediately at the mouth of the insect, there is a small sack into which it secretes one drop of very sharp and corrosive acid. At the time for the escape of the little animal, this sack bursts, and the acid destroys the fibre of all the silk which it touches, and thus makes a hole through which the moth creeps into the open air. Is this arrangement the effect of mere chance?—*N. O. Cre.*

Matthew, in one of his recent addresses in the south of Ireland, where he has been since his visit to Dublin, stated that the number of tee-totallers in Ireland has increased to 3,300,000.

THE MERRIDACK.

Part of a poem in the Knickerbocker.

By J. G. WHITTIER.

"The Indians speak of a beautiful river far to the south,
Which they call Merrimack."—*SIEUR DE MONTS: 1604.*

Stream of my fathers! sweetly still
The sunset rays the valley fill;
Poured slantwise down the long defile,
Wave, wood, and spire beneath them smile.
I see the winding Powow fold
The green hill in its belt of gold,
And following down its wavy line,
Its sparkling waters blend with thine.
There's not a tree upon thy side,
Nor rock, which, with its returning tide
As yet hath left abrupt and stark
Above thy evening water-mark;
No calm cove, with its rocky hem,
No isle whose emerald swells begem
Thy broad, smooth current; not a sail
Bowed to the freshening ocean gale:
No small boat with its returning tide
Nor gray wall shrouded to thy shores;
Nor farm-house with its maple shade,
Or rigid poplar colonnade,
But lies distinct and full in sight,
Beneath this gush of sunset light.

Vale of my fathers! I have stood
Where Hudson rolled his lordly flood;
Scent sunrise rest and sunset tide
Along his frowning Palisade;
Looked down the Appalachian peak
On Juniata's silver streak;
Have seen along his valley gleam
The Mohawk's softly winding stream;
Nor setting sun, nor red tide
Quench darkly in Potomac's bed;
And autumn's rainbow-tinted banner
Hang lightly o'er the Susquehanna;
Yet, whereso'er his step might be,
Thy wandering child looked back to thee!
Heard in his dreams thy river's sound
Murmuring on its pebbly bank,
Unforgetting sun and shower,
Of waves on thy familiar shore,
And seen amidst the curtained gloom
And quiet of my lonely room,
Thy sunset scenes before me pass;
As, in Agrippa's magic glass,
The loved and lost arise to view,
Rememored groves in greenness grew;
And while the gazeer loved to trace,
More near, some old, familiar face,
He wept to find the vision flown—
A phantom and a dream alone!

The following obituary notice, written by a distinguished judicial character of Boston, an intimate friend of the deceased, we insert by request.

DIED, on the 5th November, at New Bedford, at the house of her brother, Joseph Davis, while there on a visit, REBECCA WING, of Sandwich, widow of the late John Wing, a member of the Society of Friends.

Attached as she was by principle and conviction, as well as by education and habit, to the principles and usages of her own religious community, of which she was a distinguished ornament, her liberal views, enlarged philanthropy, and truly Christian character, were limited by no regard to sect or party. Truth, purity and goodness she revered and loved, under whatever garb they might appear, or within the pale of whatsoever community they might be found. Her home was a place of religious, liberal and cheerful hospitality, and the resort of all those who stood in need of sympathy or relief. A strong and well cultivated mind, a power of discriminating the motives and characters of others, combined with purity of purpose, sincerity and kindness of heart, commanded the confidence and affection of all who approached her, and especially attracted the regard of the poor, the humble, and the suffering. Her memory will long be cherished by those who knew and appreciated her unobtrusive worth, and the excellencies of her mind and heart; her good deeds will be held in grateful remembrance by many who have enjoyed her bounty, profited by her counsels, partaken of her sympathy, and experienced the blessing of a friend in need.

For "The Friend."

To those who love the truth as it is in Jesus, and desire above all other considerations to follow their Lord and Master in the way which he opens before them, it is peculiarly grateful to trace the footsteps of honest upright pilgrims in the same pathway of holiness and self-denial. In the hope that a little work written by John Jeffreys may encourage others to hold on in the good old way, and that it may also be the means of turning some into it, I send it to the editor for insertion in "The Friend." I apprehend there has been no period within the recollection of any when greater efforts were made to proselyte to sectarian views. There seem to be no speculations too absurd, not to meet with persons who are ready to adopt them. Should the divisions and subdivisions among Christian professors progress as they have within a few years past, many may be brought to see their want of a quiet habitation where they can partake of the bread and water of life, independent of man, and all the ceremonial rites that his ingenuity has been exerted to impose. Is it not therefore important to a people who have been raised up to bear a full and unequivocal testimony to the gospel of life and salvation, seriously to examine whether they are fulfilling their mission both in life and conversation, and in spreading abroad the knowledge with which they have been intrusted in the efficacy and spiritual nature of this last and glorious dispensation of God to the children of men?

A serious Address to the people of the Church of England, in some observations upon their own Catechism. Tenderly recommended to their consideration. By JOHN JEFFREYS. To which is prefixed some passages of his life, written by himself.

Friendely reader—I would have thee, for thy soul's eternal welfare, to consider that the Almighty God did form his creation (part whereof thou art) for a purpose of his own glory, and that we should glorify and serve him in body, soul and spirit, and that too all the days of our pilgrimage here on earth.

Now it hath pleased God in tender mercy to lay me under a consideration of his great goodness, long forbearance, and loving kindness, through the Son of his love to the children of men, I being one concerned, having a soul (as well as the rest of mankind) to take care of, which put me upon a diligent search for the true nurture of the soul, that I might receive substantial food to nourish my soul up unto everlasting life, whereof the great Provider for all that truly hunger hath in measure made me partaker (to his praise be it spoken) the taste and enjoyment of which have so overcome my soul, that I have desired the Lord would be pleased to bring all poor prodigals on the surface of the earth to feed at his own table, and be partakers of his heavenly food among his children and people; and my earnest desire is, that thou and all mankind may come to be led and governed by the spirit of the living God in your own souls, which will bring you into an acquaintance with the communion of saints, the bread of life that comes down from heaven, and the wine of the kingdom of God.

Some passages of the life of John Jeffreys.

I was born of religious parents, whose tender care was to educate me, according to the best of their understanding, in their way, which was of the Church of England.

About the year 1694, I was soul-sick for want of a Saviour, and did expect some balm on the mountains that I frequented, i. e., from our teachers; but to my great grief, I could find no balm in their Gilead, I could find no physician there. This brought me very low, even to the borders of the pit of despair, which is hard to express in words; yet a merciful God did not cease to strive with me, and to pursue me in great love to the wounded, whom he was willing to bind up, and in his own time to heal the breach. While I was in this uneasy condition, a desire was raised in my mind to join myself to a Society of the said people who were wont to meet once a week for the reformation of manners, and edifying each other. I was with them about two years, during which time many were the strivings of truth in my bosom, to draw my poor soul to the foot of the rest, where the lambs of Christ lie down to rest as at noon day. In which time the love of the Father was such, that he gave me to see the barrenness of the pasture whereon I fed, and the muddy, foul water which was in their cisterns, that could minister no comfort to my hungry, thirsty soul.

Now, in our room, we usually read the Scriptures of the New Testament, with notes, called Dr. Hammond's Paraphrase. When a text was read, we had the liberty of having the notes read also, and of discoursing thereon.

It happened once, in reading the last verse of the 5th of Matthew, wherein are these words, Be ye therefore perfect, even as your Father which is in heaven is perfect, that I requested the note to be read, knowing they allowed not perfection in this life through any power received. The doctor's paraphrase, as I thought, did not answer the scope of the text. So, I said, with the doctor's leave, he is beside the text, for our Saviour would not command impossibilities. This occasioned much discourse, for they were all as one man against the truth, and I, alas! but a poor weak contender for it. However, though I was but one to the whole, I was satisfied truth was on my side, and gave no ground till I gained the point.

I told them, that through the Spirit or grace of God, according the tenth of the thirty-nine articles of the church, we may do works pleasant and acceptable to Him, and that he is not pleased with imperfection.

They told me they could not see what I would be at, and said it was the Quaker's tenet. I said it mattered not whose it was, it was a true tenet.

There was much debate pro and con, then there came to my mind a short collect which is in the Common Prayer book, and runs thus:—

"Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily

magnify thy holy name, through Christ our Lord. Amen."

What do you think of this collect, said I?

There was one William Wills among us, who was the first that said any thing in favour of what I contended for; and it was thus:—

Indeed, I must say, Mr. Jeffreys, so we called one another, is in the right; for if we cannot receive what we pray for, what availeth our prayer?

I was well pleased even with that little, which strengthened what I knew was the truth; and so that ended.

It was common with us to bring swearers to punishment, either in person or purse. But in all my time with them, I was preserved from swearing against swearers, being persuaded against it, even before I had joined with the Society. However, notice was taken that I did not busy myself in that affair, and they asked why I was not zealous on that account.

My answer was, that the law of the land was against swearing, and I did not count it safe to transgress to punish a transgressor.

Their reply to me was, theirs is profane, but ours lawful.

Among some, said I, but it oppugns the command of Christ.

Then they urged, that an oath was lawful from Heb. vi. 16. An oath for confirmation is to them an end of all strife.

To them it was, said I, but what then? It was to the Jews under the law, not to Christians under the gospel. I was troubled no more on this point.

At another time there was a very gay man, one Wilks, an actor of the play-house, about getting admittance to be a member of our Society. He was introduced by one Poultny, a priest, who gave him a good word, and said, that he was a constant communicant, and frequenter of the services of the church; upon which all the rest gave their approbation, except me, and were for admitting him.

But I, being burdened in my mind, spoke thus, do you intend to receive this man into our Society?

Yes, said they, Mr. Poultny gives him a very good word, and we may depend upon what he says.

I objected, that he was not qualified for a member of our Society; and said I, Mr. Poultny is but a man; we are to judge of our members rather than Mr. Poultny. There was much said for his admittance by the rest, none but I withstanding; so we broke up, and I went home, heavy laden in spirit, and resolved, if he were admitted, that I would decline going any more among them.

At the next time of meeting I went to the room, and the affair of Wilks came on again, and the rest continuing in the same mind. I said, now as you are for admitting Wilks, I must inform you that I have lost some of my natural rest on his account. I must also let you know, we are to work out our salvation with fear and trembling, and not to play it out. Wilks is an actor in the play-house, and in his actions he must act the part that falls to his lot; it may be of a swearing, drunken, wicked man, and he must imitate him in swearing, lying, or in whatsoever else falls to his part, or else he is no true actor; so I intend you to

consider, whether such an one is qualified for a member in a Christian Society.

Moreover, we read of one who desired that the Lord would be pleased to turn away his eyes from beholding of vanity; but here you are for admitting one among us that is in the practical part, or at least an imitator, of sin and vanity. We want helps, not hurtful members; therefore, if he be admitted, I desire you may excuse me from attending any more. What I said occasioned a pause, and at length the before mentioned Wills spake to this effect:

We had best consider what we are doing; this Mr. Wilks is familiar with such people as we inform against for swearing, and it may be a snare to us to admit him. Those that are informed against know not their accusers, and who knows but his end in desiring to be admitted as a member, is to discover the informers. Upon this we presently became all of one mind, and Wilks was rejected; so I went home easy as to that point.

By this time my understanding was a little more opened, and my senses somewhat awakened. On First days in the morning, I would go to the public worship, and in the afternoon drop into the Quakers' Meeting, where I always found their doctrine driving home to the mark, which gained much upon my understanding, and beget a love in me to go to meeting, but still in the afternoon. It happened once I went to a meeting in Sycamore alley, where James Dickinson, a Friend from the North of England, was delivering his testimony, whom I then knew not, being a stranger. I took great notice both of what he said, and of his countenance and features, and it pleased Providence to show me the bent and tendency of his doctrine. His discourse was concerning Nebuchadnezzar's dream of the image, whose head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. He also spoke of the stone cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer-threshing floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. I went home satisfied in myself that the gold, the silver, the brass, the iron and clay, must all give way to the stone, and the stone be the great mountain to fill the earth, which earth to me appeared to be the hearts of the children of men; and I was thankful to the Lord for this favour through his servant. This was the first testimony that deeply affected me in Friends' Meetings, yet still I remained in the old path, though convinced in my judgment, and had a love to truth and Friends.

Some time after this, it pleased the Lord of the harvest to send his servant Thomas Upsher to visit his seed in this nation, and according to my wonted manner I went to the meeting, where I heard him in his testimony speak so close to my condition, that I consulted no longer, but gave up and went to the public worship no more. But oh! how low was I bowed down in great humility and brokenness

of spirit before the Lord, and also in thankfulness to him for his merciful visitation to me in that meeting! I hope I shall never forget the day of my espousals. Praises be ascribed to him, whose merciful eye seeing me in the open field, polluted, he did cast a skirt of love over me, saying, live; at which time I was representative of our Society, in a place where the representatives of the other Societies, being ten in all, used to meet once a week, whose steward I was, and had my charge to deliver up, which I did when the time of my stewardship was ended, and so took my leave of them.

I had then our own branch, whereof I was a member, to take leave of also; and, seeing I could remain no longer amongst them, I went to the place of our assembling in great love, at the time appointed for meeting; and as it was our way to collect every week, distributing what we thought needful, and to subscribe for the payment of our rent, I took with me my collection and subscription, in order to take my leave, and bid them farewell.

And sitting down, I waited till a competent number came in, then I got up and went to the desk, where we laid down our collections, saying, here is my collection and my subscription also.

Then said one of the members the rent is not yet due. I replied, it will soon; and as I cannot come any more as a member to the room, I shall not be here when it is due.

Why, said they, do you find fault with any of the members?

No, said I, but I shall not frequent the public worship any more.

To which they replied, we are sorry for that. What is your reason?

That will take up more time than you can spare now, said I, but if you are so pleased to send a couple of your members to inquire of me, I will resolve them according to my capacity. So I departed, bidding them farewell.

After some time they sent me two of their members, viz: William Topham and William Hill.

William Topham began to charge me, instead of asking my reasons, saying, you have turned your back on the two main pillars on which your salvation depends.

I hope not, said I.

Yes, said he, for you turn your back on the sacraments, baptism and the communion.

No, said I, of the spiritual part of both I hope to be made a partaker. For in the Catechism, it is said, there are two parts, the outward visible sign, and the inward and spiritual grace, the latter whereof I hope to enjoy.

The water we soon got over, but the bread and wine he struggled hard for.

The water is a shadow, said I, and so is the bread and the wine.

But he said, not.

No, said I; it is then the substance, William?

He said, not.

What, William, neither shadow nor substance, then surely good for nothing, said I? William Hill, I appeal for judgment.

When Topham, in his zeal, had overshot

himself, he grew angry, by which the discourse was marred, and he went away.

(To be continued.)

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 166.)

During the winter of 1657-8, Thomas Harris and William Leddra arrived at Rhode Island from Barbadoes. About the third month, 1658, William Leddra, led by that wind that bloweth where it listeth, entered the colony of Connecticut, and had some service there. He was soon, however, arrested, and being sent out of that colony returned to Rhode Island. Sarah Gibbons and Dorothy Waugh appear to have remained for several weeks within the jurisdiction of the Providence or Rhode Island government, after their release from their sufferings at Boston. In the last of the third month, or the beginning of the fourth, they felt drawn to Connecticut, and leaving their comfortable quarters, and the company of those who could sympathise with them in their religious exercises, they traveled through the country and reached Hartford in safety. What the nature of their services in that town were, they have left us no record; but they were soon taken up and confined in prison. No particular act of severity appears to have been exercised towards them, except, that when after several days imprisonment, they were banished that colony, the change of raiment they had taken with them was sold to pay their prison fees. About the middle of the fourth month, at least nine of those ministers of the gospel, whose sufferings and services I am attempting to narrate, were collected at Rhode Island. Humphrey Norton, John Rouse, Christopher Holder, John Copeland, Thomas Harris, William Brend, William Leddra, Sarah Gibbons and Dorothy Waugh. Beside these strangers, Mary Dyer had recently returned to her own home from her religious labours in the New Haven colony. But it was not the will of Him, who had brought so many ministers from the endearments of domestic life in their own country, to labour for his name and cause in the western world, that they should long enjoy the comfort and consolation of outward communion and fellowship in this peaceful retreat.

On the 15th of the 4th month, Thomas Harris, William Brend and William Leddra passed northward for the Massachusetts colony, and a day or two after, Christopher Holder and John Copeland entered that of Plymouth. On the 17th, Thomas Harris entered the town of Boston, but his two companions passed onward to Salem. It was the fifth day of the week, and Thomas thought it right for him to go and attend the lecture delivered by John Norton. He accordingly went to the meeting house, and stood amongst the gazing multitude in silence, until the labour of the priest was over for that day. He then spoke these words, "The dreadful and terrible day of the Lord God of heaven and earth is coming upon the inhabitants of this town and country." Two

men then seized him, and forcibly pulled him out, and the hand of another was placed upon his mouth, to prevent his speaking to the people as they passed away. The man, however, soon removed his hand, and Thomas addressing the people, warned them to take heed how they joined with oppressors and cruel men. Telling them that the Lord God was risen, and that the coverings of these persecutors would be found too narrow, and that their nakedness would appear unto all them that feared God.

Thomas was committed to prison, where he remained but a short time, before he was brought before the governor and magistrates for an examination. As he passed into the room with his head covered, the pride of Endicot was irritated, and his enmity excited. The following conversation took place:—

Endicot. Do you know before whom you are come?

T. H. Yea.

Endicot. Why do you not put off your hat?

T. H. I do not keep it in in contempt of authority, but in obedience to the Lord.

His hat was then pulled off, and the deputy governor bid the marshal bring a pair of shears and cut off the prisoner's hair.

T. H. It is against my desire if thou dost; but thou mayest do what thou art permitted.

Endicot. From whence did you come?

T. H. From Providence.

Endicot. From whence there?

T. H. From Rhode Island.

Endicot. Who were them that came with you?

T. H. It is like I shall not tell thee.

Endicot. I will make thee tell before thou dost go. The devil hath taught thee a deal of subtilty. You are all devilish blasphemous heretics.

T. H. Take heed what thou speaks, as thou wilt answer it in the dreadful day of the Lord God. It is an easy matter to say that we are blasphemers, and such like in words; but can you prove it, or make it appear?

Endicot. You are all such. I matter not what thou speakest—why didst thou come here?

T. H. In obedience to the Lord.

Endicot. In obedience to the devil! Why didst thou come here to trouble us?

T. H. To declare against pride and oppression, and men that use cruelty.

Endicot. Am I such an one?

T. H. Yea.

Endicot. Wherein do I use cruelty?

T. H. In oppressing the innocent.

Deputy Bellingham. He deserves to be hanged.

The deputy then again pressed Thomas to tell who they were that came with him; saying, "there was murder committed that day, and I do not know but that you were the men that did it."

T. H. Accuse me if thou canst with it.

The assertion of the deputy proved to be a falsehood of his own fabrication, no murder having been committed, or rumour thereof heard, until after this speech of his. Finding the prisoner would not inform against his friends, he was recommitted to prison, without warrant or mitimus. Here he was shut up

in a close room, where no one was permitted to come to him; and the jailer would sell him no food. The next day the jailer proffered him work, saying, that for every shilling he earned, he should have four pence in diet. As Thomas declined working, after a short period of time, he was called down to be whipped. He inquired why he was to suffer, and demanded that the law which he had broken should be read to him. This was refused, and his clothes being forcibly pulled from him, he was taken to the post, where he received ten stripes with the three corded whip. After the execution was over, the jailer told him that as he had now suffered the penalty of the law, he was free, provided he would hire the marshal to convey him out of their jurisdiction. To this Thomas replied, that if the doors were set open, he did not know but that he should pass out of their limits; but to hire a guard he could not. He was then shut up again in the room in which he had previously been confined. The jailer still refused to sell him any food, and although he brought meat to him, it was accompanied with the assurance that he should not partake of it, except he would promise to work. This he would not do—and for five days he took no nourishment at all. On the fifth night, however, a friend conveyed, under cover of the darkness, food to him through the window of his prison.

Bishop says, "starved he had been, in all probability, had not the Lord kept him these five days, and ordered it so after that time, that food was conveyed him by night, in at a window, by some tender people, who, though they came not into *profession of truth* openly, by reason of your cruelty, yet felt it secretly moving in them; and so were made serviceable to keep the servants of the Lord from perishing, who shall not go without a reward."

On the sixth day of his imprisonment, the 23d of the month, the jailer came before the sixth hour in the morning, and having ordered Thomas to go to work, on his declining, took a pitched rope, and gave him twenty-two blows therewith. And this after he had, according to the jailer's own admission, suffered all that their law required.

Leaving Thomas Harris in Boston prison, let us follow William Brend and William Leddra on their journey. When they reached Salem, they were gladly received by Friends there, and had a number of meetings with them. On First day, the 20th, they were at a meeting at the house of Nicholas Phelps, which they say was about five miles from Salem, in the woods. Edmund Batter, one of the commissioners at Salem, hearing of this meeting, came to it, and brought a constable with him. He attempted to break up the assembly, and ordered a number of the Friends present to assist him in securing the two strangers. This they refused to do. After using some violence to William Brend and William Leddra, he renounced the idea of carrying them with him, and departed, to prosecute at the next court the Friends who were at the meeting. From Salem, these two labourers in the gospel proceed to Newburyport. Here they had some service, and a plain simple-hearted inhabitant desiring them to have a public conference with the minister of that

place, they promised to meet him, provided they might have an assurance that no effort should be made to ensnare them, or to prosecute them under the law. At the time appointed the priest came, and brought one of the magistrates with him, whose name was Garish. This Garish, who was a captain, promised them that they should not suffer for that conference. We have no account of the course the discussion took, but at its close, the two Friends were permitted, according to promise, to proceed on their way. But although the magistrate seemed to keep his covenant as to the letter, he determined to break it as to the spirit, and the Friends had scarcely proceeded half a mile before he followed after, and arresting them, carried them to Salem. The court was then sitting there, and being brought before it, they so clearly answered the doctrinal questions propounded to them, and so effectually appealed to the witness for God in the hearts of those who were examining them, that the magistrates confessed that they found nothing that was evil in them. Yet the court said that they had a law against the Quakers, which the prisoners acknowledged themselves to be, and must therefore send them to the House of Correction. This was on Third day, the 29th of Fourth month. Edmund Batter having reported to the court the names of Samuel Shattock, Lawrence Southick, Cassandra his wife, Josiah their son, Samuel Gaskin and Joshua Buffum, as individuals who had attended meetings held by William Brend and William Leddra, and withal had refused to assist him to arrest them, they were all sent for by the court. After having been kept in Salem under confinement for two days, they were on the 30th of Fourth month brought before the court. They were now accused of absenting themselves from the public worship—for meeting by themselves—and for meeting with the Quakers. As some of the court were endeavouring to prove William Brend and William Leddra were Quakers, one of the prisoners demanded, how may we know a Quaker?

Simon Bradstreet. Thou art one, for coming in with thy hat on.

Prisoner. It is a horrible thing to make such cruel laws, to whip, and cut off ears, and burn through the tongue, for not pulling off the hat.

One of the court said—you hold forth blasphemies at your meetings.

Prisoner. Make it appear wherein, if it is so, that we may be convinced. Ye might do well to send some to our meetings, that they might hear, and give account of what is done and spoken; that ye may not conclude of a thing ye know not.

Major General Denison. If ye meet together and say any thing, we may conclude that ye speak blasphemy.

After this outbreak of judicial prejudice, these six were all committed to prison, with their friends, William Brend and William Leddra.

On Fifth month, 1st, a warrant was granted, committing them all to Boston prison. The next day preparation being made to convey them thither, the Friends of Salem had notice thereof, and came to see their departure. They were all on foot, and the solemnity of a religious

meeting appears to have been maintained as they moved along together towards Boston. When the time came for the separation, they were strengthened in prayer and supplication, to commit themselves unto God; and so parting in the love and fellowship of the gospel, the freemen returned to their respective abodes, and the prisoners passed on to Boston, there to witness scenes of yet more intense suffering than they had ever been called on to endure.

N. E.

Extracts from the Report of the Ladies' Branch of the Union Benevolent Association, for the months of October, November, December, 1840.

CITY.—District No. 1.—Two of your visitors had under their care last winter a family residing in Water street, which they found in the most destitute condition. The woman and three little children, one thirteen months old, the other two six hours old, in a room with a few articles of furniture, and every thing in the most filthy condition. They were placed in charge of a nurse from the "Nurse Charity;" when it was found they had nothing to eat, nor the means to procure any thing. The man and his wife were both intemperate. Your visitors furnished them with food for a reasonable time, and endeavoured to impress on their minds the importance of temperance, industry, cleanliness, and an exertion to maintain themselves comfortably; but had little hopes of success. On the 18th of August last, they induced them to take the temperance pledge, and since that period they have rigidly adhered to its conditions. They now reside in Kensington, and have called on your visitors to thank them for rescuing them from such a state of poverty and degradation. Your visitors called to see them a few days since, and found them in a comfortable situation, with two carpeted rooms, a good stove, a cord of wood, and a barrel of flour—the man working at his trade of shoemaking—and his wife spooling yarn.

Districts 2, 3.—The visitors of the fifth section of the second district report, that last winter they found a poor woman on a straw bed on the floor, very ill; her husband out of employment, and intemperate in his habits. Their wants were relieved, and the woman became hopelessly pious. The husband was reclaimed, and one year's correct deportment tests their sincerity. The man has obtained constant employment, and his wife has exerted herself to repay, little by little, the sum of five dollars, which one of the visitors lent from her own purse, bringing fifty cents at one time, thirty-seven and a half at another, always apologizing for such so small a sum.

Districts 5, 9.—Part of a loan of three dollars made to a worthy industrious coloured woman in the summer, to enable her to save her household goods from the hands of the sheriff, has been returned. One of the reports mentions the case of a poor woman, "who, after a series of trials, was glad to accept the offer of a damp cellar from a kind, though poor neighbour. When the visitors called, they found her with an infant a few hours old, without fire, food, or any other attendance than the

neighbours had been able to render. They procured wood for her from the guardians of the poor, sent her a physician and nurse, loaned her a blanket, supplied her with garments from Dorcas of Second Presbyterian Church, and other necessities." Omitted mentioning above a private donation of sixteen garments, three yards flannel, one cloak, four pair stockings, a comfortable bed quilt, and a quantity of infant's clothing. Two families have been supplied with work; employment obtained for a man, whereby he has been enabled to support his family. "A boy has been placed in the country, who was a long time a subject of much concern, neither attending school, nor aiding in procuring his living. The visitors have been informed that he is doing well, although it was supposed the Refuge would soon be his abode."

District 6.—The report of this district for December, says:—"An interesting —, which came under the notice of one of our visitors, deserves to be related for the encouragement of those who are similarly employed, but too often without any apparent success. A man who had long been a dealer in ardent spirits, and was bringing up his family in a loose unprofitable manner, associating with those whom his occupation would necessarily bring around him, was through the repeated and earnest solicitations of the visitor, and her perseverance in supplying him with temperance tracts, prevailed upon to abandon his employment. He promised to have nothing more to do with it. The same visitor interested herself to get his wife decent and profitable employment, and procured his children admission to the Sabbath School. Through this latter means, it is believed, he was induced to attend a place of worship. After a time he became interested; at length serious—and within a few months has become an interesting and hopeful member of the church."

Districts 7–10.—A family found in a barn in the neighbourhood of the city, (on their way to Baltimore to join two sons there) in a starving condition. All sick, their children, four in number, attacked with measles, of which one died, now under care. A lady paid their rent for one month, and in a measure provided for them. The father, during their stay here, (a delicate old man,) is employed in selling china from a basket.

(To be continued.)

THE FRIEND.

SECOND MONTH, 27, 1841.

The Annual Report of the Union Benevolent Society, recently published, is replete with interesting details of its highly useful and laudable operations, portions of which we have marked for insertion. The National Gazette, in reference to the subject, thus appropriately observes:—"This society, we have often had occasion to remark, is probably the most comprehensive charity of the many that the city affords. Its organization does for poverty what party organization does for politics. The city is divided into districts by the society, and each has a visiting committee of ladies. They work with silent devotion and energy; and the

grand total of their labours cannot be estimated in their influence on the well-being of society."

CIRCULAR.

The Corresponding Committee of the Bible Association of Friends in America, again respectfully call the attention of the auxiliaries to the following queries; and request that answers may be forwarded to George W. Taylor, agent, early in the third month.

JOHN PAUL,
THOMAS EVANS,
THOMAS KIBBER, } Committee
of corres-
pondence.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Association, since its establishment, and how many during the past year?
2. What number of Bibles and Testaments have been sold by the Association, since its commencement, and how many within the past year?
3. How many members, male and female, are there belonging to the Association, and what number of families of Friends reside within its limits?
4. Are there any families of Friends within your limits not duly supplied with the Holy Scriptures; and if so, how many?
5. How many members of our Society, capable of reading the Bible, do not own a copy?
6. How many Bibles or Testaments may probably be disposed of by sale or otherwise to Friends within your limits?
7. Is the income of the auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

Friends' Reading Room Association.

The Annual Meeting of Friends' Reading Room Association, will be held at 8 o'clock, on Third day evening, the 9th instant, in the lower room, occupied by the Association, on Appletree alley.

JOSEPH SCATTERGOOD, Sec'y.

3d mo. 1841.

DIED, the second day of the 12th mo. 1840, aged 31 years, DAVID GIBSON, a member of Sequim Monthly Meeting. He was noted for strict moral honesty, yet in the course of his protracted disorder, the pulmonary consumption, not finding himself fully reconciled to his Maker, he endured much conflict of mind as well as of body, being, above all things, desirous to be prepared for death. At one time, being in great distress of body and mind, he paid to his heavenly Father for relief; which was mercifully granted, with an assurance, that should the disorder prove fatal, it would be well with him. He exhorted his cousin, who was the head of a young family, to attend strictly to meeting, laying aside all business for this indispensable duty, and it would add greatly to his peace in the end. He became fully resigned, and taking a solemn leave of his wife and parents, and other connections, with suitable advice to them, he departed in peace.

—, at her residence, South Weare, New Hampshire, SUSANNA HOYDEN, relict of the late John Hoyden, a member of Weare Monthly Meeting, aged upwards of 85 years.

—, at his residence, Henniker, New Hampshire, JOHN L. WYMAN, aged about 60 years, a member of Weare Monthly Meeting, and for more than thirty years clerk of that monthly meeting.

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For "The Friend."

LAURA BRIDGMAN.

(Concluded from page 170.)

"It has been remarked, that she can distinguish different degrees of intellect in others, and that she soon regarded, almost with contempt, a new comer, when, after a few days, she discovered her weakness of mind. This unamiable part of her character has been more strongly developed during the past year. She chooses for her friends and companions, those children who are intelligent, and can talk best with her; and she evidently dislikes to be with those who are deficient in intellect, unless, indeed, she can make them serve her purposes, which she is evidently inclined to do. She takes advantage of them, and makes them wait upon her, in a manner that she knows she could not exact of others; and in various ways she shows her Saxon blood.

"She is fond of having other children noticed and caressed by the teachers, and those whom she respects; but this must not be carried too far, or she becomes jealous. She wants to have her share, which, if not the lion's, is the greater part; and if she does not get it, she says, '*my mother will love me.*'

"Her tendency to imitation is so strong, that it leads her to actions which must be entirely incomprehensible to her, and which can give her no other pleasure than the gratification of an internal faculty. She has been known to sit for a half an hour, holding a book before her sightless eyes, and moving her lips, as she has perceived seeing people do when reading. She one day pretended that her doll was sick, and went through all the motions of tending it, and giving it medicine; she then carefully put it to bed, and placed a bottle of hot water to its feet, laughing all the time most heartily. When I came home, she insisted on my going to see it, and feel its pulse; and when I told her to put a blister to its back, she seemed to enjoy it amazingly, and almost screamed with delight.

"Her social feelings and her affections are very strong; and when she is sitting at work, or at her studies, by the side of one of her little friends, she will break off from her task, every few moments, to hug and kiss them, with an earnestness and warmth that is touching to behold.

"When left alone, she occupies and apparently amuses herself, and seems quite contented; and so strong seems to be the natural tendency of thought to put on the garb of language, that she often soliloquizes in the *finger language*, slow and tedious as it is. But it is only when alone, that she is quiet; for if she becomes sensible of the presence of any one near her, she is restless, until she can sit close by them, hold their hand, and converse with them by signs.

"She does not cry from vexation and disappointment, like other children, but only from grief. If she receives a blow by accident, or hurts herself, she laughs and jumps about, as if trying to drown the pain by muscular action. If the pain is severe, she does not go to her teachers or companions for sympathy, but on the contrary tries to get away by herself, and then seems to give vent to a feeling of spite, by throwing herself about violently, and roughly handling whatever she gets hold of. Twice only have tears been drawn from her by the severity of pain, and then she ran away, as if ashamed of crying for an accidental injury. But the fountain of her tears is by no means dried up, and is seen when her companions are in pain, or her teacher is grieved.

"In her intellectual character, it is pleasing to observe an insatiable thirst for knowledge, and a quick perception of the relations of things. In her moral character, it is beautiful to behold her continual gladness—her keen enjoyment of existence—her expansive love—her unhesitating confidence—her sympathy with suffering—her conscientiousness, truthfulness, and hopefulness.

"No religious feeling, properly so called, has developed itself; nor is it yet time, perhaps, to look for it; but she has shown a disposition to respect those who have power and knowledge; and to love those who have goodness, and when her faculties shall have further ripened, then may her veneration be turned to Him who is almighty, her respect to Him who is omniscient, and her love to Him who is all goodness and love! Until then, I shall not deem it wise, by premature effort, to incur the risk of giving her ideas of God which would be alike unworthy of His character, and fatal to her peace. I should fear that she might personify Him in a way too common with children, who clothe Him with unworthy, and sometimes grotesque attributes, which their subsequently developed reason condemns, but strives in vain to correct."

Dr. Howe's observations upon this child prove, he thinks, that by nature she possessed no moral principles, that is, no *innate* moral principles, in the sense in which Locke, Condillac, and others consider those terms, but that she does possess *moral dispositions*, or a ca-

pacify for the reception of moral truth, when presented to her mind—and which are not derived, as many metaphysicians suppose, from the exercise of intellectual faculties.

"According to Locke's theory, the moral qualities and faculties of this child should be limited in proportion to the limitation of her *senses*;" sensation, being, in his opinion, the exciter of intellect, and intellect the source of moral principle.

"Now the *sensations* of Laura are very limited; acute as is her touch, and constant as is her exercise of it, how vastly does she fall behind others of her age in the amount of sensations which she experiences! How limited is she in the exercise of her intellect! But her moral qualities—her moral sense—are remarkably acute; few children are so affectionate, or so scrupulously conscientious—few are so sensible of their own rights, or regardless of the rights of others."

"Her moral sense, and her conscientiousness seem not at all dependent upon any intellectual perception: they are not perceived, indeed, nor understood—they are *felt*; and she may feel them even more strongly than most adults."

"That pleasing but delusive philosophy which unhappily has taken such deep root in our country—which teaches that the human mind is in itself a fountain of light and truth, and not a receptacle merely, will not find itself supported by the case of Laura Bridgman—a case which affords so rare an opportunity of demonstrating, by outward observation, the natural condition of the mind, and its absolute need of external aid to rescue it from the original darkness and ignorance in which it is involved.

"That external aid is not the aid of man alone, at any rate so far as the moral part is concerned; for as Dr. Howe justly inquires, could such effects as have been exhibited in her, have been produced solely by moral lessons?

Is not this an example of that divine teaching foretold by prophecy—that law, of which the Almighty, through his servant Jeremiah, declared that it should, under the new covenant, be written by Himself, in the hearts of all the sons and daughters of Adam, and which Paul found among the gentiles of his day?

"For," said he, "when the gentiles which have not the law" (that is of Moses) "do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts."

TWO YEARS BEFORE THE MAST.

(Concluded from page 172.)

In this state of things, a new light was struck out, and a new field opened, by a change in the watch. One of our watch was laid up for two or three days by a bad hand, (for in cold weather the least cut or bruise ripens into a sore), and his place was supplied by the carpenter. This was a windfall, and there was quite a contest, who should have the carpenter to walk with him. As "Chips" was a man of some little education, and he and I had had a good deal of intercourse with each other, he fell in with me in my walk. He was a Fin, but spake English very well, and gave me long accounts of his country—the customs, the trade, the towns, what little he knew of the government, (I found he was no friend of Russia), his voyages, his first arrival in America, his marriage and courtship—he had married a countrywoman of his, a dress-maker, whom he met with in Boston. I had very little to tell him of my quiet, sedentary life at home; and in spite of our best efforts, which had protracted these yarns through five or six watches, we fairly talked one another out, and I turned him over to another man in the watch, and put myself upon my own resources.

I commenced a deliberate system of time-killing, which united some profit with a cheering up of the heavy hours. As soon as I came on deck, and took my place and regular walk, I began with repeating over to myself a string of matters which I had in my memory, in regular order. First, the multiplication table, and the tables of weights and measures; then the states of the Union, with their capitals; the counties of England, with their shire towns; the kings of England in their order, and a large part of the peerage, which I committed from an almanac that we had on board; and then the Kanaka numerals. This carried me through my facts, and being repeated deliberately, with long intervals, often eked out the two first bells. Then came the ten commandments; the thirty-ninth chapter of Job, and a few other chapters from Scripture. The next in the order, that I never varied from, came Cowper's Castaway, which was a great favourite with me; the solemn measure and gloomy character of which, as well as the incident that it was founded upon, made it well suited to a lonely watch at sea. Then his lines to Mary, his address to the jackdaw, and a short extract from Table Talk; (I abandoned in Cowper, for I happened to have a volume of his poems in my chest;) "Ille et nefasto" from Horace, and Goethe's Erlking. After I had got through these, I allowed myself a more general range among every thing that I could remember, both in prose and verse. In this way, with an occasional break by relieving the wheel, heaving the log, and going to the scuttle-butt for a drink of water, the longest watch was passed away; and I was so regular in my silent recitations, that if there was no interruption by ship's duty, I could tell very nearly the number of bells by my progress.

Our watches below were no more varied than the watch on deck. All washing, sewing, and reading was given up; and we did nothing but eat, sleep, and stand our watch, leading what might be called a Cape Horn life. The

forecastle was too uncomfortable to sit up in; and whenever we were below, we were in our berths. To prevent the rain and the sea-water which broke over the bows from washing down, we were obliged to keep the scuttle closed, so that the forecabin was nearly air-tight. In this little, wet, leaky hole, we were all quartered, in an atmosphere so bad that our lamp, which swung in the middle from the beams, sometimes actually burned blue, with a large circle of foul air about it. Still, I was never in better health than after three weeks of this life. I gained a great deal of flesh, and we all ate like horses. At every watch, when we came below, before turning-in, the bread-barge and beef-kind were overhauled. Each man drank his quart of hot tea night and morning; and glad enough we were to get it, for no nectar and ambrosia were sweeter to the lazy immortals, than was a pot of hot tea, a hard biscuit, and a slice of cold salt beef, to us after a watch on deck. To be sure, we were mere animals, and had this life lasted a year, instead of a month, we should have been little better than the ropes in the ship. Not a razor, nor a brush, nor a drop of water, except the rain and the spray, had come near us all the time; for we were on an allowance of fresh water; and who would strip and wash himself in salt water on deck, in the snow and ice, with the thermometer at zero.

After about eight days of constant easterly gales, the wind hauled occasionally a little to the southward, and blew hard, which, as we were well to the southward, allowed us to brace in a little, and stand on, under all the sail we could carry. These turns lasted but a short while, and sooner or later it set in again from the old quarter; yet at each time we made something, and were gradually edging along to the eastward. One night, after one of these shifts of the wind, and when all hands had been up a great part of the time, our watch was left on deck, with the main-sail hanging in the buntines, ready to be set if necessary. It came on to blow worse and worse, with ha and snow beating like so many furies upon the ship, it being as dark and thick as night could make it. The main-sail was blowing and slating with a noise like thunder, when the captain came on deck, and ordered it to be furled. The mate was about to call all hands, when the captain stopped him, and said that the men would be beaten out if they were called up so often; that as our watch must stay on deck, it might as well be doing that as any thing else. Accordingly, we went upon the yard, and never shall I forget that piece of work. Our watch had been so reduced by sickness, and by some having been left in California, that, with one man at the wheel, we had only the third mate and three besides myself to go aloft; so that, at most, we could only attempt to furl one yard-arm at a time. We manned the weather yard-arm, and set to work to make a furl of it. Our lower masts being short, and our yards very square, the sail had a head of nearly fifty feet, and a short leach, made still shorter by the deep reef which was in it, which brought the clue away out on the quarters of the yard, and made a bunt nearly as square as the mizen royal-yard. Beside this difficulty, the yard over which we lay was cased with

ice, the gaskets and rope of the foot and leach of the sail as stiff and hard as a piece of suction-hose, and the sail itself about as pliable as though it had been made of sheets of sheathing copper. It blew a perfect hurricane, with alternate blasts of snow, hail, and rain. We had to *flist* the sail with bare hands. No one could trust himself to mitens, for if he slipped, he was a gone man. All the boats were hoisted in on deck, and there was nothing to be lowered for him. We had need of every finger given us. Several times we got the sail upon the yard, but it blew away again before we could secure it. It required men to lie over the yard to pass each turn of the gaskets, and when they were passed, it was almost impossible to knot them so that they would hold. Frequently we were obliged to leave off altogether, and take to beating our hands upon the sail, to keep them from freezing. After some time—which seemed for ever—we got the weather side stowed after a fashion, and went over to leeward for another trial. This was still worse, for the body of the sail had been blown over to leeward, and as the yard was a cock-bill by the lying over of the vessel, we had to light it all up to windward. When the yard-arms were furled, the bunt was all adrift again, which made more work for us. We got all secure at last, but we had been nearly an hour and a half upon the yard, and it seemed an age. It had just struck five bells when we went up, and eight were struck soon after we came down. This may seem slow work; but considering the state of every thing, and that we had only five men to a sail with just half as many square yards of canvass in it as the main-sail of the Independence, sixty-gun ship, which musters seven hundred men at her quarters, it is not wonderful that we were no quicker about it. We were glad enough to get on deck, and still more to go below. The oldest sailor in the watch said, as he went down—"I shall never forget that main-yard—it beats all my going a fishing. Fun is fun, but furling one yard-arm of a course, at a time, off Cape Horn, is no better than man-killing."

During the greater part of the next two days, the wind was pretty steady from the southward. We had evidently made great progress, and had good hope of being soon up with the Cape, if we were not there already. We could put but little confidence in our reckoning, as there had been no opportunities for an observation, and we had drifted too much to allow of our dead reckoning being any where near the mark. If it would clear off enough to give a chance for an observation, or if we could make land, we should know where we were; and upon these, and the chances of falling in with a sail from the eastward, we depended almost entirely.

July 22d.—This day we had a steady gale from the southward, and stood on under close sail, with the yards eased a little by the weather braces, the clouds lifting a little, and showing signs of breaking away. In the afternoon, I was below with H—, the third mate, and two others, filling the bread-locker in the steerage from the casks, when a bright gleam of sunshine broke out and shone down the companion-way, and through the sky-light, lighting up every thing below, and sending a warm

glow through the heart of every one. It was a sight we had not seen for weeks—an omen, a good-omen. Even the roughest and hardest face acknowledged its influence. Just at that moment we heard a loud shout from all parts of the deck, and the mate called out down the companion-way to the captain, who was sitting in the cabin. What he said, we could not distinguish, but the captain kicked over his chair, and was on deck at one jump. We could not tell what it was; and anxious as we were to know, the discipline of the ship would not allow of our leaving our places. Yet, as we were not called, we knew there was no danger. We hurried to get through with our job, when, seeing the steward's black face peering out of the pantry, H—— hailed him, to know what was the matter. "Lan' o, to be sure, sir! No you hear 'em sing out, Lan' o? De cap'n say 'im Cape Horn."

This gave us a new start, and we were soon through our work, and on deck; and there lay the land, fair upon the larboard beam, and slowly edging away upon the quarter. All hands were busy looking at it—the captain and mates from the quarter-deck, the cook from his galley, and the sailors from the fore-castle; and even Mr. N., the passenger, who had kept in his shell for nearly a month, and hardly been seen by anybody, and who we had almost forgotten was on board, came out like a butterfly, and was hopping round as bright as a bird.

The land was the island of Staten Land, just to the eastward of Cape Horn; and a more desolate looking spot I never wish to set eyes upon—bare, broken, and girt with rocks and ice, with here and there, between the rocks and broken hillocks, a little stunted vegetation of shrubs. It was a place well suited to stand at the junction of the two oceans, beyond the reach of human cultivation, and encounter the blasts and snows of perpetual winter. Yet, dismal as it was, it was a pleasant sight to us; not only as being the first land we had seen, but because it told us that we had passed the Cape—were in the Atlantic—and with twenty-four hours of this breeze, might bid defiance to the Southern ocean. It told us, too, our latitude and longitude better than any observation; and the captain now knew where we were, as well as if we were off the end of Long wharf. We left the land gradually astern; and at sundown had the Atlantic ocean clear before us.

Extracts from the Report of the Ladies' Branch of the Union Benevolent Association, for the months of October, November, December, 1840.

(Concluded from page 176.)

From the December report of these districts, we copy the following:—"One visitor says she has seen more distress this winter than in any other since her connection with the Association; the men are either not paid for their labour, or receive orders upon stores which are useless to them." In another section, the peaceful death of a young man, long under care, is mentioned, who was made as comfortable as his circumstances would admit, by

the exertions of the visitor and benevolent individuals.

The public schools in these districts are so full that the children of the poor cannot be admitted under six months' notice. The same visitor says there is a gambling house in this neighbourhood, kept open until two o'clock in the morning, where poultry, alive and dead, is staked; one poor family lost the entire contents of their poultry-yard, near Christmas, when just ready for market; this report also says, the unsifted coal thrown on the commons, supplies many poor families with fuel.

One report says, the cause of temperance is progressing; many catholics sign the catholic pledge, and dram shops complain of want of encouragement. One little girl, and the children of another family, whose parents are interested in the U. B. A. are mentioned as having given the money they received at Christmas to relieve the poor.

District 8.—One child placed in Sunday school; one woman has signed the temperance pledge; she has had it framed and hung up, and when her "would-be-kind friends" approach her bed, and draw from beneath the apron the deadly draught—a cure-all, as they seem to think it—she points to her framed pledge, and there is no further importunity. The secretary of this district says, "Our district was certainly never better visited, or more interest evinced by all connected with it."

District 11.—Extract from report of section second: "We provided for Jane Quinn a basket filled with articles for peddling to the amount of \$2 50, and gave her 2 lbs. sugar, and half pound tea, to help to sustain her for a few weeks, until her arm should be restored, of the use of which she was deprived, in consequence of a blow from her intoxicated husband."

From section 6th.—"We have the present winter a more interesting class under care than has been the case in that neighbourhood for some time past; indeed, the change is very apparent, especially in White Row, where formerly drunkenness prevailed to an alarming extent, but now, instead of the most dreadful imprecations and awful blasphemies, in some places is heard the voice of prayer and thanksgiving, and scenes of drunken broils and turmoils are changed to those of gratitude and praise. A family under care has been rendered nearly independent of further aid from the society, in consequence of our having obtained the father a situation in the gas works. Another family, who were in great want on account of the sickness of its head, thus throwing him out of employment, are at present doing extremely well, having three looms in active operation, and two men engaged as assistants in weaving."

NORTHERN LIBERTIES.—A very interesting case of suffering from consumption in the person of a young woman, who has hitherto comfortably supported her mother and self, is mentioned: "Though destitute of earthly treasure, she has," says the visitor, "laid up treasure in heaven." The same visitor hearing of a young female very sick in a house of no character, in the hope of saving a soul from death, went to visit her. Upon conversing with her, she found that she came to the city

about four years since, unprotected, and unacquainted with the dangers that would surround her. She was decoyed into the abode of misery and death she then occupied. After repeated and faithful visitation, the poor creature was placed, at her own request, in the Asylum provided for such; and the faithful visitor has the satisfaction of knowing that she is a sincere penitent and truly reformed person. Another visitor, speaking of a family under her care who has suffered much from sickness, says, "Notwithstanding they have so many privations, they do not murmur, but receive with deep gratitude all that is done for them. A loan of sixteen dollars made last winter returned with the following remark:—"We have indeed much pleasure in the reflection that the loan of sixteen dollars to C. D., has been the means of doing a truly worthy man much service." He has managed it with judgment and prudence, and is now doing a good business. A visitor, in sending in her resignation, says, "I feel unwilling to close without offering a small tribute to the courtesy and attention of Captain Sherman, who has rendered the office of visitor as agreeable as the nature of its duties would admit."

PENN TOWNSHIP, WEST OF BROAD STREET.—There is an evident moral and religious improvement among our poor. We find a neat school-house erected near the House of Refuge, in which public worship is regularly held, also a Sabbath school; a district or common school is in contemplation within the limits of the Bush-hill section. We also observe a decrease of drunkards since the catholic reformation has commenced. We have a number under care, who, from sickness and other causes, are unable to get along without a little assistance, and some who after visiting, we found entirely unworthy of our notice. Supplied the wants of the widow S. from Texas, but found, as usual, the account of their utter destitution greatly exaggerated. Obtained admission into the hospital for a respectable woman, very ill, who is since entirely recovered. Distributed one and a half dozen papers and pamphlets on moral and religious subjects.

Another report states—we have visited a number of families, and feel encouraged in the belief that a permanent reformation has taken place in our limits; a large number have taken the temperance pledge, and we observe evident marks of improvement in the cleanliness of houses and persons. The men generally have obtained employment, and the women appear to apply their earnings to their mutual benefit.

Another report says—although your visitors feel gratified by observing a good degree of improvement in those under care for the past year, yet truth compels them to say, that there is a spot within their limits containing a dense population crowded in a small confined court, adjacent to a well known tavern, which gives manifest tokens of the prevalence of intemperance. Here, distress and misery of every possible grade, presents a sad picture of poor fallen human nature.

SOUTHWARK.—One visitor mentions the happy death of two persons in her section.

Another says—the poor in my section are very much improved the past year; some of

them are able to get along without aid from the society.

Another mentions the case of a destitute girl who called on her, and on examination, had reason to believe her a truly pious girl, and has obtained a good situation for her in a respectable family, where she still remains. She has also obtained a situation for another girl in the same family. She mentions having a horse and saw, which she loans to poor men, and by this means obtains employment for them, for they would otherwise be idle. One report says, found a woman in Fifth street, in very distressed circumstances, just out of the hospital, with six children, four of whom are provided for, two little girls still under her care, one five years old, the other eight weeks. The husband deranged in Lancaster county. Purchased a bed for her at \$1 62½ cts.

MOYAMENSING.—The amount of labour in this district is immense—and the ladies' board have had an efficient committee engaged for two months past, in endeavouring to procure visitors, but with very little success. We would call upon all who feel for human misery, to ask whether *they* have not some duty to perform in Moyamensing.

The ladies' branch congratulate the society on having the districts, with the exception of Moyamensing, generally well supplied with visitors.

PARIS IN 1839.

The following is an extract from "Letters from the Continent," &c., in one of the late numbers of Little's Select Reviews.

The journey from Boulogne here [Paris] over the wide treeless plains of Picardy, is as uninteresting as can well be conceived. The absence of the green fields and hedge rows to which the eye is accustomed in England, and the want of country seats and farm houses, scattered over the face of the country, give it a bare, uncomfortable appearance. The population here, as indeed generally throughout the continent, live almost entirely concentrated in towns and villages. Not enjoying the same security as in England, whose happy soil no hostile armies ever invade, they have not ventured to spread themselves over the country, and have flocked together for mutual protection. Independently of the other disadvantages which must result from this concentration of the population in particular spots, it must occasion a great loss of time in agricultural labour, the peasants having often as far as three or four miles to go to their work.

The towns and villages through which we pass appear slovenly and unfinished, after the neatness and cleanliness of England; but there are no signs of poverty. On the contrary, things have a thriving, substantial appearance: new houses are building in every direction; and the people seem well fed and comfortably clothed. There is no waste land; the country is all cultivated, and almost all under the plough; the fields are generally large; and unless in the immediate vicinity of some villages, I saw no trace of garden cultivation, or of the excessive sub-division of landed property, which the law of equal succession among the children is said to have brought about.

Paris seems as if it had dropped from the air into the midst of the surrounding country. As you approach it, you see no signs of the vicinity of a large city; no long lines of suburbs, as in London, running far out into the country; no crowd of carriages and carts, no stir of people; up to the very barriers all is as silent and solitary as if it was a hundred miles from any town. All at once, and without any preparation, you find yourself in the midst of a brilliant capital, gay, splendid, and picturesque beyond any thing which can be conceived by those who have formed their ideas of a great city from dull, dingy, smoky London. The stranger on entering Paris hardly knows what to admire most, the magnificence of the public buildings, the architectural beauty of the churches and palaces, the spacious quays, the splendid and stately gardens, or the brilliant shops and cafés, the lively picturesque streets, the gay Boulevards, and the swarm of well-dressed, well-behaved, intelligent population. I was in Paris for a few days about ten years ago; but since that period improvement has been going on so rapidly I should hardly have recognised it as the same place. It is incredible how much has been done since the Revolution of 1830, and the establishment of the Orleans dynasty on the throne. The finest architectural ornaments of the city have been erected or completed; streets widened and new paved; old houses pulled down, and new and splendid ones built in every direction; foot pavements laid down; galleries and museums opened to the public; and, what is of more consequence than all, want and beggary have disappeared; and the entire population, down to the very lowest classes, have an air of comfort and independence. When I was last in Paris, the streets swarmed with beggars; now not a beggar is to be seen. Literally, I have only been asked for charity once since I landed in France, and that was by an old blind man. Nor does this disappearance of mendicancy seem to be the result merely of police regulations, for I see absolutely no signs of want or destitution. Policemen may prevent people from begging, but they cannot prevent them from looking cold and hungry and wretched, if they really are so. Now I see nothing of the sort in the streets of Paris; and yet my researches have not been confined to the Palais Royal, the Garden of the Tuileries, and what may be called the west end. I have dived into the labyrinth of old-fashioned narrow streets in the centre of the city, the seat of every insurrection, and therefore, I presume, the principal abode of the working classes. I have traversed the Faubourg St. Antoine, the strong hold of the Jacobins in the first Revolution; I have walked at all hours along the Boulevards, the great thoroughfare of the city, and the favourite lounge of the idle population; and every where I have been struck by the same fact—the comfortable condition of the people, and the total absence of those wretched objects of vice and misery whom we meet at every step in the streets of London and our large manufacturing towns. It struck me also that the working classes here have not the same anxious, careworn look, nor the same sallow, squalid, unhealthy appearance, which we are

accustomed to see among the artisans and labourers of our large towns. They look as if they had more amusement, more opportunities of enjoying life, and less suffering from overwork, confinement, and anxiety. The respectable citizens also appear to have more time for amusement than with us. The street passengers do not hurry along with an air of resolute, business-like determination, as in London; but stop often to look at book stalls or print shops, to listen to itinerant musicians, or to chat for a few minutes with an acquaintance.

The superior condition of the lower classes is owing, no doubt, in a great degree to the comparative absence of drunkenness. There may be a good deal of merry-making over cheap wine outside the barrier, among the Parisian operatives, on a Sunday or holy-day, but drunkenness, brutal, degrading, and habitual drunkenness, the besetting vice of our lower orders, would appear to be almost unknown. I have not, since I entered France, seen a single person in a state of intoxication.

I begin to understand now why Paris is called the capital of the civilised world, and why 60,000 strangers flock there from all parts of Europe for amusement. I have heard it asserted that a man can live as well on a small income in London as in Paris. Live perhaps he may; but as for enjoying life, that is to say, supposing him a single man in search of pleasure and amusement, there can be no comparison in point of cheapness. For instance, I can dine here sumptuously in the Palais Royal, choosing four dishes at pleasure from a list of one hundred, with a half bottle of good wine, and every thing served in the best style, for the same price I should pay for a steak and pot of porter in a dingy chop-house in Fleet street. I can get a cup of coffee, and see the newspapers and periodical publications of the day, for six sous. For 2d. I can go into a *cabinet de lecture*, and read all day in a library of 500,000 volumes—and, to crown all, I have galleries, museums, public libraries, gardens, and palaces without end, open to me, for nothing at all. Then every thing has a bright, cheerful appearance—the air is not obscured by smoke, the houses not blackened by soot, as in London—the shops are more gay, the streets more lively, the houses more picturesque, and the public buildings more beautiful.

A Friend of Morgan county, Indiana, by letter, informs, that the following communication was prepared and requested to be forwarded for insertion in "The Friend."

For "The Friend."

From a suggested inquiry contained in the last paragraph of "Observations on Historical Reading," by E. L., in the fifteenth number of "The Friend," many Friends, in the limits of our quarterly meeting, who are labouring for a guarded education of the rising generation, have had the subject under serious consideration; and after making inquiry thereon, it is believed, that if impartial historical works were produced, divested of so great a glare of martial fame, and panegyric on anti-Christian conduct, and thereby rendered more analogous to the principles of Friends; they would (considering our local situation) meet with a pretty liberal support, as the want of suitable works of that kind in many of our schools and families is much felt.

White Lick, Indiana, 2d mo. 21st, 1841.

A serious Address to the people of the Church of England, in some observations upon their own Catechism. Tenderly recommended to their consideration. By JOHN JEFFREYS. To which is prefixed some passages of his life, written by himself.

(Continued from page 174.)

After this they sent to me one Sarrels, a priest (or clergyman so called) who was a Hebrew, Greek and Latin scholar, with the before-mentioned Wills, who came in as I was sitting at work, bowed down in spirit, and very low, and spake to me thus:—

Sir, I understand you did belong to a Society of our community, and we are come to know your reason for declining it?

I have, said I, a part belonging to me, which I need not define to you who are a scholar, (not speaking in the plain language, but as I used to do,) which part I find it an incumbent duty to take care of; for it will be in eternal bliss or misery, according as I pass my sojourning here.

And could you not, said he, take care of that part when you were among us?

No, said I, I could not, as appeared to be required of me.

Then he went to the ordinances, and tumbled my Bible leaves backwards and forwards, looking for the text where the Eunuch said to Philip, here is water, but he could not find it.

I knew what he sought for, but said nothing for a while. At length I said, I know what you want, and am thoroughly satisfied as to that point. I have read it often.

He told me he would give me a syllogism for it.

I answered, I did not know what that was, but told him I would ask him a question, which was, from whence he had his commission to preach?

To which he replied, that he had it from him, that had it from him, that had it from him; so running into a genealogy. I said, I suppose you are tracing to Levi?

Yes, said he.

Then, said I, you are not a gospel minister, for Christ is the high priest of the Christian profession, and he commissions his to preach the gospel of peace, and sends them forth. Now Christ sprang, according to the flesh, of the tribe of Judah, so you are of a wrong tribe, therefore no gospel minister.

He then said, you make me angry.

Ah! I don't say so, said I, for Christ was never angry, but had compassion on sinners, and came to seek and to save lost man; and should not his ministers be like him in degree, and not say a poor worm doth make me angry. I uttered these things in such a tender bowed frame of spirit, that Wills said, You speak as if you were in heaven already.

If our conversation, said I, be not in heaven, and our minds set on things that are above, while here, we shall never enter thereinto. Then I took my leave.

I was in hopes from this time to be at quiet with them, for I found that silence and stillness was a safety to me in those infant days. I was frequent in reading the Scriptures, often in retirement, and kept close to meetings, longing for a meeting day. I loved to be alone; and

if I had occasion to go out, was afraid of speaking to any body, lest I should say any thing that might be a trouble to me. Then did the cross appear, and I saw that I must forsake all my old companions and acquaintance, and keep alone rather than disturb my peace; for which reason I staid within as much as my business would permit.

However, the representatives of the Societies sent to me, and desired me to come to them in their room. My answer was, that I would if I found freedom. Then I sat down a little time in silence, and feeling a love to spring in me towards them, I went to them in that love, and they bid me welcome.

The steward then began to ask my reasons for leaving the Society; I made one request to them, which was, that none should ask me any questions save the steward, and if any did, not to take it ill if I made no reply. But if a question shall arise in any one's mind, I desire he may inform the steward, and if I can I will answer him. They said this was reasonable.

Then in answer to their question, I told them, I had several reasons for leaving them; particularly the crookedness in the doctrine of the church, the pride and height of the clergy, were two great reasons. For,

1st. As to the doctrine, I was one morning at the five o'clock communion, where we had prayers, and a short exhortatory sermon before we communicated in Audeon's worship house.

The parson took his text where we read, Joy shall be over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. He enlarged pretty much concerning the sinner, and called him notable, inasmuch as he was gone out so far, that his return was greatly questioned, therefore noted.

Then he said, It is expected that I should say something to those ninety and nine just persons mentioned in my text: we must not say, they were clear from sin; but adds he, our doctors say they were not sinners to that degree that he was who ran out, and there drop it.

Now, said I, I believe some of you were there, and may remember it as well as I. And to prove this doctrine unsound, I ask you, doth not sin need repentance, be it never so small?

No doubt, they replied, the least of sins needs repentance.

But, said I, according to this doctrine, the ninety and nine were not clear from sin, yet the text says they were just persons which need no repentance. Now, judge ye whether it be sound doctrine or not.

Is that all you have to say to the doctrine? said they.

No, I replied, I heard Mr. Poultny, one for whom I have a great esteem, in Bride's worship house, say thus in his sermon, "We are not for infallibility as the papists are, neither are we for immediate revelation as others; but if we earnestly and sincerely pray to the Father, he will give us the gift of his Holy Spirit."

That is good doctrine, they say.

It is crooked, said I, for according to his

discourse, upon sincere prayer the Lord will give us a gift of his Holy Spirit, which is Scripture phrase also. Observe here, that by prayer we may have a gift of the Spirit of God. Now I ask you, whether the Spirit of God knows the mind of God?

No doubt, said they, but it doth.

Then, said I, if by prayer, as above, we get a gift of the Spirit, as far as God is pleased to make known his mind by this gift to us, so far is it immediate revelation: and so far therefore is Poultny's doctrine crooked.

2dly. As to the pride of the clergy, I have been at worship, said I, and have seen a minister preaching with his wig powdered and frizzled; and yet in his sermon exhorted strenuously to humility, saying, if we intend to build a high superstructure, we must lay a sure and low foundation, which I take to be deep humility. And when he had done his discourse, he came down, and took either a wife, a sister, or some such person by the hand, who seemed not well to know whether she flew or walked on the ground, with pride.

Now I, a poor traveller, am endeavouring to walk in this humble path he directed to; but, alas! I cannot find the print of my teacher's foot in it. Therefore, how can I believe such a guide, who directs to peace in a path wherein he himself doth not make one step? These things are great lets to the well-minded.

After this we had some further discourse, and I directed them to the inward spiritual part, adding some expressions out of the 55th chapter of Isaiah, which I spake with fervour and tenderness, in that love which drew me to them, inasmuch that they were greatly affected with it, and said, "We would be glad of more of your company."

Before I left them, I begged of them to be faithful to what they knew; for, said I, when in a journey we come to a hill, we cannot see the other side until we ascend to the top. Then, parting in love, I bade them farewell, and returned home, well satisfied in that visit to them, which was my last.

After this I kept close to meetings, and in a little time it pleased Providence to put in his holy hand as at the key-hole of the lock, and I may say, my bowels were moved in great love to my beloved, who opened a spring of love, baptizing me down into it, and caused the powers of the earth to tremble. I being then in a meeting, a great shaking seized me, inasmuch, that poor I was scarcely able to stand, or go when the meeting brake up. This was the first touch that I met with from the hand of a merciful Creator, that gave me a sensible knowledge of the reason why God's people are called Quakers, and I hope I shall retain the memory of it as long as I have a being on the earth.

My love was then grown very great towards God's people, and to mankind universally, which increased my desire of going to meetings more than before.

Once, while I was preparing to go to the meeting, some people came to the shop and detained me too long. I was not willing to go late into the meeting, but leaving my business, I went into the fields, and sat down alone, where the heavenly dew distilled upon me, melting me down into tears of joy and

thankfulness to him who is worthy to be bowed unto, and worshipped for ever.

Some time after I went into Connaught to see my parents, and on the first day of the week, the place of worship being some miles distant from them, my father staid at home on my account; so he and I sat down together in a room, and the Bible being by me, I took it up, and read therein. In reading I felt a weight descend upon me; then shutting the book, I laid it down, and the Lord's power caused me to tremble and throb, whilst the tears ran down again, in which condition I continued a considerable time. I was glad of that visitation, both on account of my father, and for my own refreshment.

My father looked at me with admiration, and shortly my mother coming in, he said to her, Johnny took the Bible and read a little in it, and then shutting it, laid it down, and fell a weeping and sobbing so, that I never saw the like.

Our meeting then was one more, for my mother sat down with us. And the Lord opened my mouth, and I said, You are my parents, you can remember my birth, you had a tender care in educating me, for which I am in duty bound to be thankful to you. And now I thank the Almighty for laying his hand upon your child this morning, melting me into tears before my father. This is what we read of in the writings of the prophet, in the word of the Lord. Behold, I will work a work in your days, which you will not believe, though it be told you. Hab. i. 5. This is that which raised the Quakers to be a people; this is that which preserves them a people, and unites them together in the bond of love. Were it not for the power of God's melting love in their souls, they could not be able to remain a people; for this bears up their heads in all their sufferings, and comforts them in all their afflictions; with more to like effect. My parents were attentive, and my father said, Johnny, I wish thou wast to stay with us.

The same morning, before that on which my father, mother and I had this meeting together, a popish priest came in and sat down, and after some time he said, You deny baptism (meaning the Quakers).

They do not, said I.
Then said my mother, do they not Johnny? Indeed, mother, said I, they do not.
But said the priest, ye they do.

They allow one baptism necessary to salvation, out of which none can be saved, said I, dost thou allow that one baptism?

Yes, said he, one Lord, one faith, one baptism.

Then, said I, thou dost allow one baptism really necessary to salvation, and no more?

Yes, said he.
Take notice all of you, said I, by and by he will have two baptisms. We read of two baptisms, the one John's, with water; the other Christ's, with the Holy Ghost and with fire: take thy choice.

Ambo, said he.
I told you he would be for two, and so he is, said I, for if I understand that word, it signifies both. My father smiled.

Then said I to the priest, these poor servants take thee to be as a little god; speak in

Irish or English, that they may understand us. Then he said in Latin, except a man be born of water, and of the spirit, &c. There is water, said he.

Is Christ the fountain of living water, or not? said I.

Yes, said he.

There's water, said I, water to wash the filth out of the heart; take that water for the water in the text. He was silenced as to that, but asked me a very impertinent question; saying, which is the father or the son oldest?

That is not pertinent to what we were upon, and I have not freedom to answer thee, said I.

It is, said he, because you cannot.

If thou must have an answer, said I, take it from the Evangelist John, in the first five verses of the first chapter, and if that will not solve thy question, blame the Evangelist. He said no more about it, but grew angry, and getting up, took leave of my father and mother, saying, I will not bid the Quaker good-bye, and so away he went.

My father used at meals to say grace, as they call it, both before and after meat. Once before meat, whilst my father was craving a blessing, as usual, I sat still and retired in mind. When he had done, Johnny, said he, don't your people say grace when they go to meat.

Now this question arose from my sitting still with my hat on.

When we go to meals, we sit still awhile, under a sense of God's mercies, before we eat, said I, and he who knows the heart and mind, accepts the sincerity of such more than the repetition of any form of words made ready to our hand.

If it be so, said he, I am very well satisfied, for God knows the heart.

ON THEATRICAL AMUSEMENTS.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—Matt. vii. 18.

Wherefore by their fruits ye shall know them.—Matt. vii. 20.

It is very evident that a large proportion of our fellow-beings do not properly appreciate the diversified means of enjoyment with which a beneficent Creator has surrounded them. Even among professors of Christianity there are too many who, instead of deriving their recreation from innocent and profitable sources, look for it in scenes and places where such enjoyments as a Christian can relish never can be found. If such as are in the habit of frequenting theatres and other similar places of amusement would seriously consider the subject, they would soon discover that by so doing they not only misspend that precious time, the employment of which they must give an account of in a future state, but openly countenance, and thereby encourage, the most degrading immoralities. The following observations on the nature and tendency of theatrical exhibitions will, we think, make this obvious. They are compiled from several authors, and are recommended to the serious attention of all who are in the habit of attending theatres.

It is the nature of theatrical amusements to

create a desire for repetition: the thrilling excitement which they produce and sustain causes a disrelish for more sober recreation, and hence, when one has become accustomed to such amusements, he is dissatisfied with an evening spent out of the theatre. The variety of entertainment provided, and the puffs of the press which meet the eye at every corner and in almost every newspaper tend to fix the habit of constant attendance. We are by these means invited and urged to occupy four hours of each day—one fourth part of our waking time—in mere amusement. We speak not now of the lessons of immorality which are learned, or the baleful associations which are formed. It is enough to condemn these amusements that they rob us, without compensation, of that time which constitutes our day of probation. Four hours of the day devoted to laughing at comic buffoonery, or in allowing the feelings and passions to be excited by mock tragedy!

Employ this time in useful reading, and it accumulates a treasure of knowledge to be the cheerer of solitude, the means of respectability and usefulness. Occupy these wasted hours in the family circle in cheerful converse and in united efforts to promote social felicity, and they would render home a spot verdant and beautiful in the desert of the world. Occupy these hours in seeking out and relieving the sorrows of the poor, the sick, the homeless stranger, and in binding up the heart crushed under life's woes, and you light up many a gloomy dwelling with renewed hope and peace;—you rekindle warmth on the cold hearth of the orphan, make the heart of the widow, sitting desolate and solitary, to sing for joy. Use these hours for retirement in the closet of your own hearts, the social meeting, or in rightly-directed efforts to promote in others religion and virtue, and, with the divine blessing, you may be made partakers of that peace which passeth all understanding, and which the world neither can give nor take away. With the possibility, the privilege, nay, the solemn duty, of using time for some of these noble purposes, who can afford to waste his hours amid the mockery of theatrical amusements? Remember it was the *unprofitable* servant who was cast into outer darkness.

To those who live in affluence, and know no other use for money but to pamper their appetites and riot in pleasure, it may seem a frail objection that these amusements occasion a waste of money;—but let it be remembered that those who have riches are stewards, and will be required to render an account of the use of their wealth. It is not unfrequently happens, that children in poverty and starvation would be greatly benefited by the money which their parents have squandered in fashionable folly. But admit that your means are so abundant that your own family, in your estimation, is placed almost beyond the possibility of want, just open your eyes to the condition of the suffering poor around you; view the afflictions of the widow and orphan, go and gaze upon the mother who attempts to save her children from the winter's blast by drawing them to her own chilled bosom; and then, in view of your final account, ask if you can squander your money upon the theatre without guilt.

Many young men rashly waste in amusements the money which, rightly appropriated, would be the germ of future competence for age. And how often have many of them been tempted to rob their employers to obtain the necessary means to attend the theatre! The keeper of the house for juvenile offenders, in Boston, testified, that of twenty young men, confined for crime, seventeen confessed that they were first tempted to steal by a desire to visit the theatre. Is it a small crime thus to poison society by corrupting the hearts of the young men in the germ of their manhood?—should amusements be patronised, so ensnaring, so useless, so expensive? Some estimate of the immense sums of money annually expended in theatrical amusements may be formed from a knowledge of the fact, that a single actress is said to have brought to the theatres where she has been employed, 60,000 dollars in fifteen weeks!—While many intelligent, amiable, and most worthy females, sunk from affluence to poverty, have plied the needle with aching heads and hearts until the midnight hour, for a pittance that barely procured daily bread for their children; 60,000 dollars, a sum sufficient to have gladdened the hearts of thousands such as these, have been lavished for the entertainment afforded by a strolling dancer! But waste of time and waste of money, important and weighty reasons as they are against theatrical amusements, are by no means the only ones: the moral tendency of theatres in all ages, and among all nations, has been eminently pernicious. The writings of ancient and modern moralists bear ample testimony to this.

Theatres furnish facilities for intemperance, and are therefore liable to all the objections, and give rise to all the evil consequences which result from grogshops: those dark earnings on which have been sacrificed the hard earnings of so many honest men, and the peace of so many families. Indeed, it would appear from the testimony of Justice Simmons, of the Police Court, Boston, that the grogshop of theatres is surrounded by circumstances which sink it in the scale of moral pollution below almost any other. He says "that males and abandoned females have been in the habit of applauding at the bar, until the excitement of the liquor resulted in quarrels, broils, and fightings. Indecent and profane language has characterised the assembly." The same officer testifies, "that between the acts, and during the after-piece, there has usually been an accession to the third row (filled with abandoned females) of from fifty to a hundred who go from the boxes, and can return at pleasure—some of them men, but most of them boys or youngsters, such as merchants' and traders' clerks, gentlemen's sons, who have no stated employment, students, &c." The intercourse of these is characterised by the grossest obscenity and vulgarity, and gives rise to scenes of riot and disorder, disgraced in the highest degree. From this it appears that provision is openly made for the presence and entertainment of the most abandoned of the human race. Indeed, we are credibly informed that, without their admission, it has been found that theatres in this country cannot be supported. But this is not all: in entering, in leaving, in

looking over the audience, those who attend are furnished with examples which no pure mind can contemplate without a crimsoned cheek. From the testimony of those who are friends to the theatre, this is admitted to be universal in all the theatres. What virtuous mind will not declare them to be as pernicious to public morality as they are abominable in the sight of God!

Some may say, these scenes show to our children the world as it is—but is it safe to associate youth daily with corruption to show them the world?

"Vice is a monster of so frightful mien,
That to be hated needs but to be seen;
But seen too oft—familiar with her face,
We first endure, then pity, then embrace."

The theatre is immoral in its tendency, because of the false standard of character which it sets up and applauds. Our youth in public journals find constant commendations of theatre actors, and in the theatre they see these favourite performers welcomed with shouts of applause.

The love of praise is so universal, that where applause is lavishly poured out upon persons of loose moral principle, and of licentious lives—upon those who have conferred upon the community no substantial benefits, and whose lauded gifts terminate, perhaps, in the power of memory and mimicry, it becomes a premium for corruption. The inexperience of youth is fascinated by this specious allurements, and, being induced to imitate that which is so highly applauded, they are too often led on, by little and little, until virtue and morality, in their estimation, are of small value.

And what is generally ridiculed in modern comedy?—not intemperance, unkindness, libertinism, idleness, profligacy, fraud, and impiety. Simplicity is ridiculed under the imputation of ignorance of the world—honest labour is made contemptible by its association with blundering stupidity—religion is reviled under the caricature of cant or hypocrisy—gentleness and forbearance are made odious by association with a spirit mean and cowardly. The applauded hero of the modern drama is the rich, proud, chivalrous, revengeful, buckish dandy; the heroine is the idle, romantic, and passionate belle. Whoever saw the character of the skilful and laborious mechanic, of the upright merchant, of the faithful teacher of our youth, of the honest labourer, represented with éclat on the stage? A writer, a hundred and fifty years ago, truly said, "that plays are almost always a representation of vicious passions; so that the greater part of the Christian virtues are incapable of being represented upon the stage. Silence, patience, moderation, temperance, wisdom, and contrition for guilt, are no virtues, the exhibition of which will divert the spectators."

Hence, the stage, by establishing a false standard of character—by its inability to encourage men in the sober duties of life—by its indirect ridicule of these duties, and by commendation of passions at once violent and pernicious, has always been and always will be most immoral in its tendencies and results. Parents, would you lead your children, would you sanction their going where they would see a character constantly applauded, the opposite

of that which you wish them to exhibit in life?

The tendency of dramatic tragedy to harden the heart against sympathy with real suffering, is another great objection to such amusements. In real life, human sufferings are contemplated at periods relatively unfrequent, so that the heart has time to recover itself from one shock before it feels another. Great and sudden changes are rarely met with, hence, few individuals are daily wrought up to that excessive excitement in view of suffering which, in its action, finally benumbs the heart and chills the sympathies. In dramatic tragedy all this is reversed; the characters selected occupy just that lofty station in life which makes a fall most appalling; one scene of suffering is made to follow another in rapid succession; the changes of an entire life in the history of kings and princes are condensed into a few hours. By this process the passions are wrought up to excessive and thrilling excitement; this excitement, though coveted, is unnatural, and the heart striving against the sympathetic pain of its presence, and seeking natural repose, becomes more and more indurated, so that, finally, the tragedy, which once convulsed with sobs and tears, can be witnessed without emotion! Habit makes suffering familiar, and strips it of power to excite sympathy: thus, by the common law of England, a butcher was not allowed to pronounce, as a juror, on the guilt of a man tried for life. This, while it acknowledged our principle, pushed it to a ridiculous extreme. Now, if the heart finally becomes hardened by habit, so that it can view the astounding catastrophe of dramatic tragedy with little or no emotion, what must be its effect in steeling the sympathies against the ordinary miseries of life?

There may be a starving family in a neighbouring court, a sick and dying domestic in your own garret, or a poor relation reduced from affluence to beggary; but what are these to persons who are accustomed every night to see kings dethroned, imprisoned and murdered, princes wandering in beggary and starvation, nobles outlawed and put to death, mothers butchered in the presence of their children, and maidens betrayed, and seeking revenge with a dagger or with poison? What are the little ills of life to one who lives amid scenes like these? And what are the ordinary conjugal, parental, and filial endearments of life to one who daily witnesses love represented as justly the master-passion of the race, burning, uncontrollable, and rushing over religion and law to secure its object? What to such an one are the sincere, tranquil, and endearing affections of home and kindred?

Contemplate the impurity of most of the plays acted in the theatre: Dr. Witherspoon says, "where can plays be found that are free from impurity, either directly or by allusion and double meaning? It is amazing to think that women who pretend to decency or reputation, whose brightest ornament ought to be modesty, should continue to abet, by their presence, so much unchastity as is to be found in the theatre. How few plays are acted which a modest woman can see consistently with decency! No woman of reputation, much less of piety, who has been ten times in a play-house,

dare repeat in company all she has heard there. With what consistency they return to the same school of lewdness, they themselves best know." In short, profane, infidel, and licentious sentiments are introduced under almost every form which would diminish disgust, and are recommended on the stage by the most captivating characters and actions.

(Conclusion next week.)

THE LABOURER.

BY WILLIAM D. GALLAGHER.

Stand up—erec! Then hast the form
And likeness of thy God!—who more?
A soul as dauntless 'mid the storm
Of daily life, a heart as warm
And pure, as breast e'er wore.
What then?—Thou art as true a MAN
As moves the human mass along,
As much a part of the great plan
That with Creation's dawn began,
As any of the throng.
Who is thine enemy?—the high
In station, or in wealth the chief?
The great, who coldly pass thee by,
With proud step and averted eye?
Nay! nurse not such belief.
If true unto thyself thou wast,
What were the proud one's scorn to thee?
A feather, which thou mightest cast
Aside, as idly as the blast
The light leaf from the tree.
No!—uncurb'd passions—low desires—
Absence of noble self-respect—
Death, in the breast's consuming fires,
To that high nature which aspires
Forever, till dust checked.
These are thine enemies—thy worst;
They chain thee to thy lonely lot—
Thy labour and thy life accurst.
Oh, stand erect! and from them burst!
And longer suffer not!
Thou art thyself thine enemy!
The great!—what better they than thou?
As theirs, is not thy will as free?
Has God with equal favours thee
Neglected to endow?
True, wealth thou hast not: 'tis but dust!
Nor place: uncertain as the wind!
But that thou hast, which, with thy trust
And may, may despise the lust
Of both—a noble mind.
With this, and passions under ban,
True faith, and holy trust in God,
Thou art the peer of any man.
Look up, then—that thy little span
Of life may be well trod!

THE FRIEND.

THIRD MONTH, 6, 1841.

We are gratified to perceive by the Annual Report of the Board of Directors of the Pennsylvania Institution for the Deaf and Dumb for 1840, that this noble charity continues to give proof of its successful and beneficent operation. We subjoin a part of the report:—

There were on the 31st day of December, 1839, 118 pupils in the institution, viz:—72 boys and 46 girls, and since that period 23 have been admitted, viz:—10 boys and 13 girls—and 29 discharged—19 boys and 10 girls—2 died—and there remained on the 31st ult., 63 boys and 47 girls—total 110.

Of the whole number of pupils
65 are supported by the state of Pennsylvania.
16 " " Maryland.
8 " " New Jersey.
21 " " } By their friends
" " " or by the institution.

No change has been made in the management of the establishment.

Shoemaking is the only trade carried on in the asylum. Others will be introduced as circumstances require.

Full opportunity is afforded to all the pupils for exercise and suitable recreation.

It is most delightful to witness our happy family enjoying the rich blessings of education, and to know that they are receiving those lessons of pure morality and religion which are calculated to fit them for a life of respectability and usefulness, and prepare them for their final change.

The introduction of gas, alluded to in the last report, was accomplished in the early part of the past year. This measure has been attended with great advantage.

It was deemed expedient to procure a place of internment, which should be under the control of the board. A suitable one has been purchased in the La Fayette Cemetery, situated at a convenient distance from the asylum.

The ability and assiduity with which the principal and his assistants have discharged their duties, justly entitle them to the approbation of the directors and contributors.

It is a source of sincere gratification, that the Pennsylvania Institution for the deaf and dumb enjoys a high degree of prosperity, and fully realises all the just expectations of its most sanguine friends. That its prosperity may continue, its usefulness increase, and that the bountiful Giver of all good may bless and protect it, is the humble and ardent prayer of the directors.

Annexed to the report is a touching account of Charles Leech, "from the pen of the excellent principal." This we have inserted, persuaded that it will be read with lively interest.

The stated annual meeting of the contributors to "The Asylum for the Relief of Persons deprived of the Use of their Reason," will be held on Fourth day, 'Third month, 17th, at 3 o'clock, p. m. in the Committee room, Mulberry street meeting house.

SAMUEL MASON, Jr., Clerk.

3d mo. 2d, 1841.

Wanted, by a Friend in Chester county, a young man, without family, to take the general superintendence of a farm, and to attend market. Apply at this office.

Friends' Reading Room Association.

The Annual Meeting of Friends' Reading Room Association, will be held at 8 o'clock, on Third day evening, the 9th instant, in the lower room, occupied by the Association, on Appletree alley.

JOSEPH SCATTERGOOD, Sec'y.

3d mo. 1841.

MARRIED, on Fourth day, the 3d instant, at Friends' Meeting House, Birmingham, MOSES SHEPARD, of Greene Co., Cumberland county, New Jersey, to ANN CROFT, of East Bradford, Chester county, Pa.
—, at Friends' Meeting, Mansfield, Burlington county, New Jersey, on Fifth day, 11th ult. JACOB W. FAY, of Philadelphia, to REBECCA, daughter of the late William Wright, of the former place.

DIED, at the Deaf and Dumb Institution, Broad street, July 2d, 1840, CHARLES LEECH, of an aneurism, aged 25 years, after twelve days confinement to bed. This young man had been in the institution eighteen years, having been placed in it when a child, as was supposed, between six and seven years of age.

A mother and grandmother were the only relatives known to us, and these dying a few years after his admission, he was left on the care and protection of the institution. His physical structure was peculiar. He was short and thick set, with a remarkably large and flat head. This structure probably influenced his moral character, which was no less singular than the conformation of his body. He was very obstinate from a child, and subject to violent fits of passion, these latterly increased in frequency and violence, and were brought on by the slightest causes, often producing considerable inconvenience in the family. Nothing but his destitute and dependent situation, and a belief that his infirmity was the result of physical disorganization, could have warranted the forbearance exercised towards him.

He was a pupil for several years, and then employed in the shoeshop, and in mending fires, and in other humble but useful offices. He was a very slow workman, and could not earn wages.

His mind was weak, and his acquisitions in language very inconsiderable. He was reserved, unsocial, and misanthropic in his disposition and habits, and apparently without a being in the world towards whom he entertained the least feeling of sympathy or friendship.

This dark picture, however, is relieved by some bright and interesting traits of character.

He was strictly honest. Never having been known to have wronged an individual or the institution of the smallest trifle.

He was remarkably faithful to every trust committed to his charge. He wasted nothing himself—on the contrary, was saving of every thing belonging to the institution to an extreme. He has spent hours in separating cinders from the ashes.

Bread, accidentally rendered unfit for use, in the opinion of others, he would eat himself, and often reprove others for wasting, reminding them of our Saviour, who ordered the fragments to be gathered after he had fed the multitude. Nothing produced an ebullition of passion in him so surely, as to witness in the boys any waste or injury to the property of the institution.

It is not recollected that he ever refused compliance with any request from an officer of the institution, except in a solitary instance.

In all his moral habits he was, as far as known, strictly correct.

His attendance on the religious services of the institution was constant, and always respectful.

His evenings were generally spent in reading, and for several years his Bible was his daily study.

He has several times been accidentally interrupted while engaged in private devotion in retired places; and it is believed that his practice was habitual with him. For a long time it was thought that his case was one in which the institution had failed entirely in the results of its labours, and that its efforts had been expended in vain; but it has become evident that its patient, persevering, forbearing benevolence, (even in this extreme case of physical and mental depression) had triumphed nobly. It has smothered his rebellious will, and given instruction, useful occupation, and a home to one on whom the hand of affliction had pressed heavily for years. Above all, it had taught an immortal spirit to commune with its Maker, and to seek for help and consolation from on high. And when clouds and darkness were around, it had poured in the light and comfort of the Christian's hope, and cheered that weary spirit with anticipations of the Christian's joy.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Report on the practicability and necessity of a House of Refuge for Coloured Juvenile Delinquents in Philadelphia.

The Committee to whom was referred the subject of providing accommodations for such Coloured Children as may be considered proper subjects of the care of the House of Refuge, submit the following report:

At the time our institution was established it was regarded by many very much in the light of an experiment. Prejudices were to be overcome. Necessity or propriety suggested modifications, from time to time, of our rules of admission, government, and discipline. Difficulties in providing proper trades, and combining instruction with manual labour were anticipated and have often occurred. In these circumstances, it would have been unwise to attempt too much at once. Many things that might be practicable with enlarged means, and under a more extended plan of operations, were therefore left for future consideration.

The law establishing the House of Refuge contemplates no difference of colour as distinguishing the classes which shall be admitted. It offers a shelter and a friendly guiding hand to *all* who are the proper subjects of its guardianship. It is not singular in this respect. There are other public institutions provided for the neglected and destitute, as well as for those who are suspected of convicted of crime, let their colour be what it may.

Sometimes the courts of the country have sent coloured children to our care, but having no suitable separate accommodations for them, we have improved the earliest opportunity to provide for them elsewhere; and the knowledge of the community, that we were not prepared to receive them, has doubtless prevented applications. In the New York House of Refuge coloured children have always been received, and have constituted about one fifth of their admissions.

It seems unnecessary to produce evidence or use arguments to show that some provision should be made for the vicious and neglected children of coloured families. Their opportunities for improvement in morals or useful learning of any kind, we know to be extremely limited. Many of the motives, which are relied upon to stimulate other classes of children to industry and exertion, are unknown

to them. They have all the depraved dispositions which characterise our fallen nature, and these dispositions are nourished and strengthened by many circumstances peculiar to their situation. It would not be difficult to show (were this the time and place, and were apologies for sin ever admissible) that there are many apologies for parental neglect and filial disobedience, and general corruption and recklessness among the coloured class of our population, which other classes of the poor cannot plead. There is an abjectness in the poverty they suffer—there is a wretchedness in their homeless, hapless destitution—and in the habits and associations of the lowest grades there is an assimilation to the irrational animals—which, if seen among whites, would excite universal commiseration.

These circumstances do not at all weaken our obligation, or abate the necessity which lies upon us to provide for their improvement—*for* bettering their moral condition—for correcting the evils to which we are exposed by reason of their ignorance and vicious habits; and for protecting ourselves, as a community, against their criminal acts, examples and influences. Every argument that can be urged for the seasonable check of a white child's vicious career, will apply with increased force to the case of a coloured child; inasmuch as the latter, from the peculiarity of his circumstances, is exposed to more temptations with fewer restraints. It costs as much to support a coloured pauper as a white one; a coloured thief, or robber, or burglar, is as malevolent and unwelcome as a white one, and it is as expensive to arrest, convict and punish the former, as the latter.

The coloured population of Philadelphia city is 10,366, and of the county 13,183, making a total of 23,549. Of these, 3,337 are supposed to be between five and fifteen years of age, and of this number a large portion are neither at schools nor trades.

It is to be presumed that among so great a number of poor, idle, ignorant children there are many who need the care and discipline, and reforming influence of such an institution as the House of Refuge.

The coloured population of New York, by the last census, is 50,261, and that of Pennsylvania, 50,571, being a difference of only 310.

We find that of 185 children received into the New York House of Refuge in a year, 45 were coloured, viz: 24 boys and 21 girls, and that of these 45, 5 only were from the country. The average number of coloured inmates for the last four years, (1836-1840) is 39. The present year it is only 37. By a comparison of the juvenile population of the two cities, (supposing the laws and the efficiency of the committing authority to be the same,) we may form some opinion of the provision

we need to make, at least with sufficient accuracy for practical purposes.

The whole number of coloured children in the city of New York, between five and fifteen, is 2,480, the whole number in Philadelphia is 3,337. If then the juvenile coloured population of New York furnishes 39 inmates per annum, or one in 62, that of Philadelphia may be expected to furnish an equal ratio, which would be 53.

The unnecessary multiplicity of institutions of this character is to be avoided. The expense of buildings, furniture, supervision, &c., should be divided upon the largest number practicable. Improvements in discipline, instruction and general management are likely to be sought for much more eagerly when the good to be done is extensive and the means limited, than when little is to be done with abundant means—for necessity is the mother of invention.

We have been asked by some of our fellow-citizens if we cannot make provision for the wants of coloured children either by appropriating some part of the premises now in use to that purpose, or by the erection of a suitable building within or near the present enclosure, of the advantages of which they may thus partake without interfering with the existing regulations of the institution.

This is not the first time the attention of the board has been called to the subject. As early as the autumn of 1829, (the year after our Refuge was opened,) it was proposed to erect buildings with suitable dormitories and workshops, &c., for the accommodation of coloured children. But the proposition was not sustained, though lost by a majority of only two out of fourteen votes. Various considerations weighed with the Board at that time which would not now be urged, and reasons for adopting such a measure have gained strength, and many new arguments for it, connected with the increase of crime and ignorance, are at hand. A few of them only need be stated.

The criminal statistics of Pennsylvania show a very large and fearfully increasing proportion of coloured convicts, and it is said to be the most extensive and hopeless class we have to sustain.

The number of prisoners in Moyamensing prison, tried and untried, a few days since, was 411. Of the convicts, 79 were white, and 99 were coloured—of the untried, 79 are white males, 70 coloured males; 42 are white females, and 42 coloured females. Of the whole number, 200 are white, and 211 coloured.

The whole number in the Eastern Penitentiary on the 1st of January last was 376, of whom 160 were coloured.

The whole number in the Eastern Penitentiary on the 1st of January, 1831, was 54, of whom 16 were coloured, showing that of every

nine convicts in 1831, four were coloured, and that of every nine convicts in 1841, seven were coloured! If the proportion of city population were maintained, there would be but one coloured convict to every ten white convicts.*

The whole number of convicts received at the Eastern Penitentiary since it was opened, (October 25, 1829), is 1,354. The proportion of coloured of both sexes, is as five coloured to eight whites, but the coloured female convicts are double the number of white female convicts.

It is somewhat singular that so much more favourable results should be derived from the statistics of pauperism than from the statistics of crime. But so it is. On the 30th of December, 1830, the Philadelphia Alms-house contained 1,237 inmates, of whom 132 were blacks, showing a proportion of a little more than one coloured person to seven whites—and the proportion was within a fraction the same on the 23d of January, 1841. It seems to confirm the opinion often expressed, that the criminal law is administered much more rigidly upon one class than the other, and hence a powerful argument for some, suitable and efficient preventive system applicable to coloured juvenile delinquents.

No one can fail to see that causes of no ordinary power must have produced a disproportion so unfavourable to the coloured people—and it is a question of some interest how far the House of Refuge may have contributed to make the striking difference between the respective classes. It is perfectly obvious, that of the hundreds who pass through our hands, a very large proportion may be considered as arrested in a career of wretchedness and crime, and introduced to habits and duties which may prepare them for honest and useful lives; and many of those in whom we fail to see this happy change, are so far enlightened and warned that they never run into that excess of crime into which their previous habits and associations were hurrying them. How few appreciate the advantages of the Refuge to the state in thus cutting down and rooting out the young shoots of licentiousness and crime, we need not say. The simple alternative presented to the government is, whether it will countenance and aid a measure which promises, by reasonable interposition, to remove the coloured delinquent from the haunts of iniquity, and from the influence of temptation and evil example, and put him under restraint and discipline; or whether his criminal propensities and habits shall grow with his growth, and strengthen with his strength, till he becomes a confirmed offender, the common enemy of society, and the almost hopeless subject of expensive prison discipline. Every principle of economy, humanity, and self-protection, must urge us to the preventive process.†

* To show the same disproportion in a still more striking light: if we had in the Eastern Penitentiary as many white convicts in proportion to the white population of the state as we have of coloured convicts in proportion to the coloured population of the state, the number of the former would be increased from 216 to 5375, and the same rule would swell the white inmates of Moyamensing from 300 to 7089!

† The frequent reference in this subject made by courts and juries would of itself furnish some evidence

Under these circumstances the question is submitted to us, whether we can afford the desired accommodations, and in what form, and to what extent they shall be furnished. In determining this question, we are to guard against any measure that shall prejudice the character, abridge the usefulness, or put in jeopardy the objects for which the House of Refuge was founded. If by an attempt to extend the benefits of the institution to a distinct class of children we hazard its existing usefulness, we shall all agree to abandon it.

Your committee are of opinion that the premises now occupied by the institution will afford sufficient accommodation for as many as will probably be committed to our care; and it is believed that this may be done without any essential change in the government, or discipline of the house, or in the general administration of its affairs, and that the most perfect and unconditional separation may be preserved between the inmates of the different departments; and our report is founded on the assumption, that this total and invariable separation is practicable and will be fully secured.

To accomplish the end, it is proposed to erect a new building, which shall extend from a line nearly coincident with the west wall of the chapel to the eastern wall of the yard, and to be three stories in height. The third story to be occupied by coloured girls, and to be accessible at the east end of the house only—and to be lighted by sky-lights, or by openings upon the north side looking into the girls' yard—the south side of the third story to be a blank wall, and the floor of this story to extend over the whole width of the building.

The second and first stories will be occupied by coloured boys—will be accessible from the west end, and will be lighted upon the south side—the north wall of these stories being blank—the school-room, work-shops, and other apartments for the accommodation of this class of children, and the proposed provision for their separation are seen upon the plan (and description thereto annexed) on the table of the board. The main building is designed to contain 25 dormitories in each story—so as to accommodate 25 girls and 30 boys.

The expense of these buildings, with the necessary fixtures, furniture and conveniences, according to the best estimate we have been able to obtain, will not exceed \$11,000, and it is hoped that the friends of the neglected and unhappy children, whose interests are involved, will readily furnish this amount to provide for them a permanent place of useful instruction and wholesome discipline.

It is obvious that such an increase of inmates will add materially to the annual expenses of the house, perhaps from \$3,000 to 4,000. As our expenses with our present number nearly absorb, and have sometimes exceeded our means, it must be highly imprudent to increase them, unless our resources are enlarged in a corresponding ratio. For this supply, reliance must be placed on the liberality of the legislature which the institution has already experienced, and it is hardly to be

of the importance of the proposed measure and its bearings upon the interests of the community.

doubted that they will regard with favour so valuable an extension of the benefits of the Refuge as the contemplated department promises.

It certainly will be an important gain to the commonwealth, should the means of rescuing from ignorance and vice scores of the neglected and degraded children of our coloured population, be provided by private bounty; and the allowance of a few thousand dollars a year for the current expenses of their support must be considered as a small return for so great a boon conferred, or rather for so great evils prevented. The question is supposed to lie between the proposition in substance now suggested to the board, and no provision at all for coloured delinquents. It is highly improbable that sufficient funds can be raised to purchase a suitable site, and erect buildings, and make provision for a separate coloured Refuge—and if, in this alternative, we can, at a comparatively insignificant expense, avail ourselves of a site already possessed, and so enlarge the arrangements of police, instruction and guardianship already established, as to extend their beneficial influence to the most wretched and abandoned of our juvenile population, and all this without any compromise of the interests of the house as it stands, who will not cordially approve and efficiently aid in the enterprise?

The board have directed the committee to inquire and report as to the comparative cost of the proposed enlargement, and an entirely new site and buildings; but we can only say—that we know not why a new site and new buildings would not cost nearly as much as the present House of Refuge, if built of similar materials, of like size, and on equally valuable land. What might be saved in either of these respects must, of course, depend on circumstances not within our knowledge.

With these views the committee submit the following resolutions to the consideration of the board:—

1. That the unoccupied grounds, now appertenant to the House of Refuge, afford sufficient room for building, and yards to accommodate from sixty to eighty coloured children, and that such buildings can, in their opinion, be so located, arranged and superintended as to secure a perfect separation of the occupants from the other inmates of the house.
2. That whenever the board shall be furnished with the means of erecting and furnishing such buildings they will erect and furnish the same, and will then receive coloured children under their care and guardianship—provided the legislature will enlarge their annual appropriation in proportion to the increase which the new department will occasion in our annual expenses.
3. That the proposed measure be commended to the consideration and liberality of our fellow-citizens as highly conducive to the peace, order and general welfare of the community.

FREDERICK A. PACKARD,
ELIJAH DALLEY,
PHILIP GARRETT,
HENRY TROTCH,
THOMAS EARP,
STEPHEN COLWELL,
ISAAC COLLINS.

Philadelphia, March 1, 1841.

For "The Friend."

BOSTON SCHOOLS.

According to the Boston Almanac for 1840, the whole number of schools in, and supported at the expense of that city, is one hundred and seven. Of these, ninety-one are primary schools, fourteen are English grammar and writing schools, one an English high school, and one a Latin school.

The primary schools are for children of both sexes, between four and seven years of age, and are under the care of a committee, consisting of ninety-three gentlemen, each of whom (excepting two) has the particular supervision of one school. The schools are arranged in ten districts besides two at East Boston, and one on the Western Avenue. The schools in each district are under the special care of the committee of that district. They were established in the year 1818, by a vote of the town, which appropriated five thousand dollars for the expenses of the first year. Since that time, the number has increased to ninety-one, and the annual expenses are about twenty-eight thousand dollars, exclusive of the cost of school houses, of which the greater number are owned by the city, having been erected specially for these schools, at an average cost of about three thousand dollars for each building, accommodating two schools.

The primary schools are visited and examined once a month, by their committees, and semi-annually by the standing committee of the whole board. At the semi-annual examination, in the eleventh month, 1839, there were present 4483 pupils, and absent, 919, making the whole number belonging, 5402, averaging 59½ to each school. *During the preceding six months, they had been examined by the committee 375 times, and visited 528 times;* being an average of more than four examinations, and about six visits to each school for the six months.

The primary schools are taught by females, who receive an annual salary of \$250. They maintain a very high rank, and children are taught in them to read fluently and spell correctly, and have imparted to them a knowledge of the elementary principles of arithmetic, and other things with which children of their age ought to be made acquainted.

It having been found that there were many children in the city too old for the primary schools, and not qualified for the English grammar schools, the city council, in 1838, authorised the primary school committee to receive such children into one school in each district, and, by the semi-annual report of the examination, in the eleventh month, 1839, it appears that there were then in the schools, 1091 children over seven years of age, many of whom were of this latter description.

At seven years of age, if able to read fluently and spell correctly, the pupils receive from the primary school committee a certificate of admission to the English grammar schools, twice in the year. Other children, from seven to fourteen years of age, able to read easy prose, may be admitted every month, having been first examined by the grammar master. In these schools they are allowed to remain till the next annual exhibition after the boys have

arrived at the age of fourteen, and the girls at the age of sixteen.

In these schools are taught the common branches of an English education. In the several buildings, where the arrangement is complete, there are two large halls, occupied by two departments, one of which is a grammar school, and the other a writing school. The scholars are organised in two divisions. While one division attends the grammar school, the other attends the writing school; thus the two masters exchange scholars half daily. In the grammar department the pupils are taught chiefly spelling, reading, English grammar, and geography; in the writing department they are taught writing, arithmetic, and book keeping. The Johnson and Winthrop schools are each under the charge of one master, who is responsible for the state of his school in all its departments.

There are two schools for pupils who pursue more advanced studies than are attended to in the English grammar schools. The English high school was instituted, in 1821, for the purpose of furnishing young men, who are not intended for a collegiate course of study, and who have enjoyed the usual advantages of the other public schools, with the means of completing a good English education. Pupils are admitted at twelve years of age, and may remain three years.

In this school instruction is given in the elements of mathematics and natural philosophy, with their application to the sciences and the arts, in grammar, rhetoric, and belles lettres, in moral philosophy, in history, natural and civil, and in the French language. This institution is furnished with a valuable mathematical and philosophical apparatus, for the purpose of experiment and illustration.

The Latin school was commenced in 1635. Pupils are received into it at ten years of age, and may continue five years. They are here taught the rudiments of the Latin and Greek languages, and fully qualified for the most respectable colleges. Instruction is also given in the higher branches of the mathematics, and in geography, history, declamation, and English composition.

The English grammar, high, and Latin schools are under the care of a committee, consisting of the mayor, president of the common council, and two gentlemen, elected in each ward, making twenty-six in all. They are divided into sub-committees of three, for each of the grammar schools, and five each for the Latin and English high schools. At the annual exhibition, in the eighth month, silver medals are awarded to the six best scholars in each school. Those for the boys are called Franklin medals, being given from a fund left for that purpose by Dr. Franklin. The boys to whom they are awarded are invited to partake of the annual school dinner in Faneuil Hall.

The sixteen school houses, for the English grammar, Latin, and high schools, were erected by the city, for their accommodation, and are estimated to be worth, on an average, twenty thousand dollars each, being an aggregate of \$350,000, equal to about one fourth of the city debt. The annual expenses of these schools are about \$76,000, making the sum annually expended by the city, for education

solely, about \$116,000, one fourth of the annual taxes of the city. The whole amount expended for education in the public and private schools is not less than \$224,000 annually.

Thus are the means provided, at the public expense, for the gratuitous instruction of every child in the city, from the first rudiments of education to the highest branches necessary to be known by those who do not desire a collegiate course of instruction. Indeed, the standard of education in these schools is equal to that of many colleges in the country. There is no feature of their institutions of which the citizens of Boston are so justly proud; none the expenses of which are so cheerfully borne.

In addition to the public schools there are in the city one hundred and thirteen private seminaries, containing one thousand two hundred and eighty-seven boys, and two thousand and eighty-two girls, in all, three thousand three hundred and sixty-nine pupils, instructed at an aggregate annual expense of one hundred and ten thousand dollars.

For "The Friend."

On the Propagation and Culture of the Grape Vine.

My last communication furnished instructions for its treatment up to the very interesting period of the unfolding of the bud, and the appearance of a shoot. But as the time has now arrived when the operation of pruning should be performed, the present communication will be confined chiefly to that object.

The best time for pruning is at the fall of the leaf, say from the middle of the 10th, to the 1st of the 11th month; but should that period have passed without its having been performed, it must not be postponed later than the first week in the third month.

The object in pruning is to get rid of the super-abundant wood, which, if suffered to accumulate beyond a certain extent, will rather retard than accelerate the fruit-bearing powers of the vine.

The bearing wood, which is the shoots of the preceding summer's growth, should not be crowded, but should be allowed from one to two feet surface of wall or railing. The space, however, must depend upon the kind of vine, whether it produces large or small leaves, and be regulated accordingly.

If the vines are in a weak state, they will require to be pruned to two or three eyes each, and if in extreme vigour, they will produce better fruit by being left from seven to ten feet long.

The pruning knife should be very sharp, and each shoot cut with a clean stroke, in an upward and sloping direction, leaving an inch of blank wood beyond a terminal bud—let the cut be made very smooth, and on the opposite side of the bud. Care should be taken to make as few wounds as possible, and if there should be an old branch which would seem to have lost its vitality, it will be advisable to separate it from its parent stem. In doing so, cut it as close to the stem as possible, in order that the wound may heal quickly; and if the wound thus inflicted should cause the vine to bleed much, it will be necessary to seal it with a hot iron, after which cover it with sealing wax,

and a piece of bladder tightly drawn across the stump. This will effectually stop the bleeding, unless the wound should have been made too late in the spring, in which case it will be difficult to stop it, and perhaps endanger the life of the vine. Remarkable as it may appear, instances have occurred when vines have been known to lose so great a quantity of sap by unreasonable pruning, as to outweigh the vine from whence it proceeded. Considering, therefore, the danger attending this operation on the longer branches of the vine, I would advise its being deferred until the fall of the leaf, when it may be done with safety.

After the pruning has been performed, it will be necessary to deprive the vine of all its rough and ragged bark, which is not only very unsightly in its appearance, but retains more moisture than is conducive to the health of the vine, and affords a harbour for insects, whose depredations will seriously affect both the vine and its fruit.

The next thing necessary in facilitating the growth and vigour of the vine, is a judicious system of training; and in order to effect this object, it will be necessary to form two arms from the stem, which should be from five to seven feet long; train them horizontally from right to left; each of these arms will throw out shoots, which must be trained perpendicularly; and in such a manner as to make two or three curves in each shoot. The object in doing this, is to prevent the too rapid ascent of the sap, and if not attended to, the lower part of the vine will be deprived of that nourishment which it requires, and consequently the extremities of the vine will be the most vigorous, and the fruit produced will be rendered difficult to obtain, so great a distance from the ground. 3d mo. 4th, 1841. V.

NOTE.—The above communication came to hand on the day of its date, which, however, was not in time for insertion last week. This we regret—but yet, according to our own experience, it will not, even now, be too late to perform the pruning, provided it be attended to forthwith.—Ed.

For "The Friend."

IMPORTANT DISCOVERY.

From "Proceedings of the American Philosophical Society," November and December, 1840.

The committee, consisting of Mr. Nuttall, Mr. Lee, and Dr. Coates, to whom was referred a communication by Miss Margaretta H. Morris, on the *Cecidomyia Destructor*, or Hessian Fly, reported in favour of publication, which was ordered accordingly.

The committee express the opinion, that should the observations of Miss Morris be ultimately proved correct, they will eventuate in considerable benefit to the agricultural community, and through it to the public. Miss Morris believes she has established, that the ovum of this destructive insect is deposited by the parent in the seed of the *wheat*, and not, as previously supposed, in the *stalk*, or *culm*. She has watched the progress of the animal since June, 1836, and has satisfied herself that she has frequently seen the larva in the seed. She has also detected the larva at various

stages of its progress, from the seed to between the body of the stalk and the sheath of the leaves. In the latter situation it passes into the pupa or "flax-seed state."

According to the observations of Miss Morris, the recently hatched larva penetrates to the centre of the straw, where it may be found of a pale greenish-white, semi-transparent appearance, in form, somewhat resembling a silkworm. From one to six of these have been found at various heights from the seed to the third joint: they would seem to enter the pupa state about the beginning of June. This fly was not observed by Miss Morris to inhabit any other plant than wheat. To prevent the ravages of this destroyer of the grain, it will be proper to obtain fresh seed from localities in which the fly has not made its appearance. By this means the crop of the following year will be uninjured; but in order to avoid the introduction of straggling insects of the kind from adjacent fields, it is requisite that a whole neighbourhood should persevere in this precaution for two or more years in succession.

This result was obtained in part, in the course of trials made by Mr. Kirk, of Bucks county, Pennsylvania, with some seed-wheat from the Mediterranean, in and since the year 1837. His first crop was free from the fly; but it was gradually introduced from adjacent fields; and in the present year the mischief has been considerable. As Miss Morris states, that the fly has never made its appearance in Susquehanna or Bradford counties, seed-wheat, free from the fly, might be obtained from these, and probably from other localities.

The committee recommend that the conclusion of Miss Morris "may be subjected to the only efficient test—repeated observations and effective trials of the precaution she advises."

NOTE BY THE EDITOR.—An apology is due for the delay in giving place to the above interesting communication, which was accidental, and by no means intentional.

A BOOK.

For the Friend.

It is difficult to estimate the good or evil that may be done by a book. When a book is printed and put in circulation, not only the present generation but posterity may partake of its influence. The purchaser reads it, and his children, his brothers, his sisters, his neighbours, and then, perhaps, a distant friend and his family. After it has thus gone round, the book is deposited in the library, and there may remain until children's children become possessed of it, and take the same lessons which their fathers have drawn from it. If it inculcates the pure principles of the gospel and enforces their excellency by the lives of the just, whose path is a shining light, it may implant deeply a love of true religion, which, through the blessing of the Lord, may so convert a soul into the way which leads to eternal life that it will never more depart from it. To a young person meeting with such a book fifty or a hundred years after it was printed, and deriving from it those virtuous impressions, the book would be invaluable. It might be the means of laying the foundation for his becoming a man of eminence in the church of Christ,

and in his turn, displaying the heavenly character of a disciple and servant of the Lord Jesus, qualified to gather others into the true sheep-fold.

When we are about to expend a small sum for a book, it is well to recollect that it is not for ourselves only. We know not into whose hands it may fall, or what encouragement we are giving to the dissemination of good or evil by the purchase. Printers will not print long unless their books are purchased and paid for by somebody. While we should scrupulously guard against encouraging the multiplication of "pernicious books," it may be well to reflect upon the good that it may do by applying a proper portion of our means to increase the production and spread of useful works, especially such as speak well of the Redeemer's Kingdom. P.

For "The Friend."

L. S. Rosegarten, the Professor of History in the University at Meckenburg, died in the year 1818. A reviewer says of his poetical writings, that they "all bear the stamp of a mind deeply imbued with a sublime sense of morality and religion." Having met with a copy of his poem, entitled "Via Crucis, Via Lucis," I was pleased with it, and undertook to give it an English dress. The translation is not in all points very literal, a few sentiments being somewhat modified.

VIA CRUCIS, VIA LUCIS.

Through Night comes the Morning! if darkness entomb

With the veil of its horror creation from sight,
Never mind! never mind! after midnight's deep gloom.

Comes the glory of sunrise in love and in light.

Through Storm comes the Calm! when o'er earth, and through heaven,

The hurricane's thunder-wheel echoing goes,
Never mind! never mind! after storm sounds are given,

Comes the stillness, the calmness, the peace of repose.

Through Frost comes the Spring! when the north-wind sweeps past.

Bemusing the sap in the woodland and bowers,
Never mind! never mind! after winter's fierce blast,
Comes spring whispering softly of leaves and of flowers.

Through Strife comes the Conquest! when trials attend,
And dangers and conflicts around thee increase,
Never mind! never mind! when the struggle shall end,
Comes the voice of rejoicing, the sweet tones of peace.

Through Toil comes Repose! if at midsummer noon,
The heat has o'erpowered thee and labour oppress,
Never mind! never mind! for the cool evening soon,
In the sweetness of slumber shall soothe thee to rest.

Through the Cross comes the Crown! when the cares of this life,

Like giants in strength, may to crush thee combine;
Never mind! never mind! after sorrow's sad strife,
Shall the peace and the crown of salvation be thine.

Through Wo comes Delight! if at evening thou sigh,
And thy soul still at midnight in sorrow appears;
Never mind! never mind! for the morning is nigh,
Whose sun-beam of gladness shall dry up thy tears.

Through Death comes our Life! to the portal of pain,
Through time's thistle-fields are our weary steps driven;

Never mind! never mind! through this passage we gain,
The mansions of Life, and the gardens of Heaven. N.

The writer of the following address appears to have brought forward the doctrines of the Episcopal church in which he was educated, to prove that upon their own exhibit, Friends are perfectly orthodox in contending for the one baptism, which is inward and spiritual, and for a participation of the body and blood of Christ which alone giveth life to the immortal soul. The substance in which the dispensation of the gospel consists being attained to, the ceremony, which is but a shadow, is evidently unnecessary, and may settle the professor of religion in itself, instead of bringing him to the enjoyment of the eternal substance.

A serious Address to the people of the Church of England, &c.

(Continued from page 142.)

The charge and common argument which most if not all other societies bring against the people in derision called Quakers, is, that they deny the principal means by which salvation is attained, viz: baptism and the communion of saints.

Now I shall speak my own experience in this matter, though but a poor weak worm, yet through meety a partaker in measure of both these ordinances; and I dare venture to say in behalf of those honest people, that they believe both these are necessary to salvation.

We read of two baptisms in the Holy Scriptures, viz: John's and Christ's; the one to continue for a time, the other to remain a standing ordinance in the church of Christ.

I have charity for you who are pleading for water baptism to be a standing ordinance in the church of Christ for ever, knowing many of you to be well-meaning people, according to your knowledge. The day hath been when I was upon that barren mountain as well as you, confessing daily my miserable state and condition, erring and straying from the way of the Lord like a lost sheep among others, following the devices and desires of our own wicked hearts, doing those things we ought not to do, and leaving undone the things we ought to have done. But inasmuch as it hath pleased Almighty God since that time to manifest his gift, grace or spirit in my heart, to the destroying of sin gradually in my mortal body through his power, you have been often pressed closely to my view.

Now, my friendly neighbours, who are living in the belief of this or the other shadow, and are catechizing and training up your children therein, let me entreat you seriously to weigh the vows made at the time of sprinkling, for there is more in those vows than many seem to be aware of. I would have all to lay these things to heart, and consider that there is no less at stake than their precious souls.

Oh! see if those vows be performed or not. If performing, I heartily wish the growth and prosperity thereof in all; but if not performing, it is high time to enter upon repentance without mispending more time. And let me tell you, the great God will not be mocked by any of us; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. See then that you "forsake the devil and all his works, the pomps and

vanities of this wicked world, with all the sinful lusts of the flesh." This is one of the three things vowed or promised in the name of the person sprinkled or baptized.

Now the generality of professors are ready to reflect on the Quakers for saying, that through the assistance of the Holy Spirit—a measure or manifestation whereof is given unto every man to profit withal—they can live a perfect and upright life, holy in the sight of God. To such I answer, that I know of none that plead for a pitch of perfection attainable beyond what is included in the things here promised.

The second thing promised is, "to believe all the articles of the Christian faith."

As to this vow, I would have all that enter upon making this or any other vow whatsoever, to come first to the "true faith, that works by love, that purifies the heart, and justifies the faithful, which is also a shield, gives victory over sin, and quenches all the fiery darts of the wicked;" and when come hither, they can determine what is necessary concerning the articles of the Christian faith, and keep all the vows they make unviolated, by this pure faith that was once delivered to the saints. And the earnest breathing and desires of the faithful to the Lord are, that all the inhabitants of the earth may come to witness him whom God hath sent to sit as a purifier in their souls, to purge them, and present them to himself as a pure virgin, without spot or wrinkle, or any such thing.

The third thing vowed is, "to keep God's holy will and commandments, and walk in the same all the days of thy life;" which for holiness in the sight of God is nothing short of the first.

Now Friends, let me prevail with you to observe one word mentioned in these vows, that is the word *all*; this leaves no reserve for the flesh to fulfil the lusts thereof. For observe, "*all* the devil's works, *all* pomps and vanities of this wicked world, *all* sinful desires of the flesh, to keep God's holy will and commandments, and walk in the same *all* the days of your lives." Those promises, I say, leave no room for such fleshly liberty or recreations so called, at which I have been troubled whilst of your society, and also admired that such as made those vows, would take the liberty to spend their precious time in—as gaming and drinking to excess; not to mention the wicked and filthy actions that such things lead into. Yet at times the Lord doth plead with them by his Spirit of judgment, in the secret of their souls, and beget sorrow for sin in them; but they not joining with the reproofs of instruction, which is the way of life, the enemy and their vain companions, Satan's instruments, lead them captive at his will and pleasure into the same excess of riot again.

Whoever thou art that knowest thyself under this obligation to the great God, for my part, I know none of the whole mass of mankind but what are obliged to pay and perform all their vows unto the Lord, my desire is, that thou would'st consider thy ways and be wise, and let the stress of thy vows come in thy view; for it bars against all gaming and lightness, with all fleshly recreations, and sin and iniquity of what kind soever. And when the Lord is

pleased to touch thy heart with the finger of his love, and beget sorrow in thy inward parts for acting contrary to his righteous law. Oh! I say, when he thus touches, this is God's gift, the light of Christ, join with it, and follow it. And as thou art given up to the leadings of it, thou wilt know a victory thereby, first over one sin, and then over another, until thou witness a death unto sin, and a new birth unto righteousness, which is the inward and spiritual grace, whereof the baptism with water is but the outward and visible sign. So I would have all, since the substance of all shadows, to wit: Christ is come to forsake the shadows, signs and figures, and to embrace the substance which was shadowed out by them; for holy praises be to the Lord for ever, the day is risen, the substance come, and the shadows of the night are fled away, in a great measure. And there is a remnant that can sit down, every one in their heavenly places in Christ, witnessing Jacob's fire, and Joseph's flame, burning and destroying Esau's mountain of sin in their hearts. And then they can say to their deliverer, with holy praises in their mouths, that the strong man armed which kept the house, and had been at peace, is now, by the stronger man, bound, cast out, and all his goods spoiled, and cast out with him. They can also set their seals to the fulfilling of Christ Jesus's promise, which is, I will not leave you comfortless, but I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the Spirit of truth, which the world cannot receive; when he comes he will guide us into all truth; and consequently out of all that is contrary to truth. This is a peaceable habitation, and sure dwelling-place, to be thus baptized into Christ, the fountain of living waters, and well-spring of consolation, the head of all his that are thus baptized. And these are true members of Christ, children of God, and heirs of the kingdom of heaven in reality, not in name only; and can with joy draw water out of the well of salvation, viz: Christ, wherein they have been baptized.

The question following is:

"Dost thou not think that thou art bound to believe, and to do as they (meaning the sureties) have promised for thee?"

"Answer.—Yes, verily, and by God's help so I will, and I heartily thank our Heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour, and I pray God for to give me his grace, that I may continue in the same unto my life's end."

Here thou confrontest the engagements, promising by God's help, that thou wilt perform the vows made in thy name, and here thou prayest to God to give thee his grace, by which thou dost acknowledge thou canst believe and perform what thy sureties have promised for thee. Now the Quakers are ridiculed for saying, though not without sufficient proof of Scripture, that through the help of God's holy Spirit assisting them, they may do that which will find acceptance in his sight. And this a remnant evidently know and witness, which causes their souls to yearn towards their fellow-mortals, that they should come to join with the grace, gift or Spirit of the Lord,

in the secret of their hearts, for there it is that the Lord doth plead with the children of men, and there they must answer him, or else quench his Holy Spirit, which, if obeyed, would seal them to the day of redemption. Oh, man! this is the light or witness of God that he hath placed in thy heart to lead thee out of all transgression, and enable thee to perform thy vows. Be sure to make this thy Friend, and be at peace with this pure witness, or else it will be more than ten thousand witnesses against thee one day; then poor man, we will be thy portion, and that for ever.

After the rehearsal of thy belief, the next question is, "What dost thou chiefly learn in these articles of thy belief?"

"Answer. First, I learn to believe in God, the Father, who made me and all the world.

"Secondly. In God, the Son, who hath redeemed me and all mankind.

"Thirdly. In God, the Holy Ghost, who sanctifieth me and all the elect people of God."

Observe weightily what is here said, that thou learnest these three particulars. The lesson is good, learn it daily, and show it forth in thy life and conversation. First. "To believe in God, the Father, who made thee and all the world." It is true, the omnipotent God did make thee and all the world; but mark! He made man for a purpose of his own glory, not to live to serve himself, but his Maker, and to obey him in all things.

"Secondly. To believe in God, the Son, who hath redeemed thee and all mankind." Thou sayest he hath redeemed thee. Oh! Friend, I wish it were so in deed and in truth; it would be cause of great joy to all God's faithful people, if all those who confess and allow these sentences in their church catechism could say, I know that my Redeemer liveth, for he hath redeemed me from my vain conversation. This would be an heavenly state. O, press after it, I entreat you all.

"Thirdly. In God, the Holy Ghost, who sanctifieth me, and all the elect people of God." Here thou dost confess and declare, that thou dost believe the Holy Ghost is the sanctifier of thee and all God's people.

It is certainly true, there is none can be sanctified but by God's Holy Spirit. And let me earnestly entreat all that are thus confessing, to turn in to the holy gift or sanctifying Spirit of God, in the inward of their souls, that they may witness the word of God to sanctify them, according to our Saviour's prayer to his Father for his followers, saying, Sanctify them through thy truth: thy word is truth. Here is the sanctifier of all God's people, and they that are sanctified by him, are all of one with him. And let me tell all, both catechiser and catechised, that without this sanctifying power, all your ceremonies, sprinklings, and dippings in outward water, with all their singing, praying, eating of bread and drinking of wine, will profit them nothing at all; but if they come to witness his Holy Spirit to sanctify and cleanse their souls, I hope there are none but will allow, that this is sufficient without the assistance of any transitory and perishing element, type or shadow, Christ the antitype being now come.

(To be continued.)

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 176.)

Before we proceed with our narration of the sufferings which William Brend, William Leddra, and their fellow-prisoners endured in Boston, let us record some events which befel two others of these faithful labourers in the gospel at a prior period of time. We left Christopher Holder and John Copeland about the middle of the 4th month, this year, 1658, on their way to the Plymouth colony. On Fourth day, the 23d of that month, they were at a meeting with the Friends at Sandwich, and the marshal, Barloe, coming thither with a constable, arrested them. They desiring to see the warrant under which he was acting, he produced a general order authorizing him to search all suspected places for strangers, commonly called Quakers, and having arrested such to expel them from the township. The order further provided, that if any, after having been so banished should return, that then, the select-men, appointed by the court, should see them whipped. Barloe ordered them to depart from the township immediately—they desiring to know what the will of their Divine Master was, would not promise, yet professed their willingness to go as soon as they should feel his sanction. On this Barloe, without even pretending to fulfil the provisions of the law under which he professed to act, notified the select-men to have them whipped. This that body refused to do, having probably imbibed some tincture of that dislike to persecution which was so prevalent in Sandwich. Barloe then took the two Friends and confined them in his house, where he kept them until the 29th. Finding Thomas Hinckley, a magistrate at Barnstable, ready to second his ill intentions, Barloe went with the prisoners to him. More than twenty of the Friends of Sandwich accompanied their suffering brethren to Barnstable, and were eye and ear witnesses of the cruelties inflicted upon them. After a frivolous examination, Hinckley told Barloe that he knew what to do with them.

He had them taken and tied to the post of an old house, where, with a whip of his own construction, with three lashes, and every lash terminating in a knot, he gave them thirty-three strokes with all the force he was capable of using. On beholding this, the bystanders cried out against his cruelty—and one woman with great bitterness lamented, that after she had left father and mother, and all her dear relatives in old England to come to New England, she should there witness such scenes.

The day after the execution, the prisoners were returned to Sandwich; from which they were carried out towards Rhode Island, and being set at liberty, they proceeded to the latter place.

We may now return to W. Brend and his friends, who, as we before noted, were taken to Boston on Sixth day, the 2d of the 5th month. When put in the prison there, they were separated, and placed in several different rooms. The two Williams were, however, still continued together, and were confined in a room which the jailer said he had prepared

on purpose to make them bow to the law. The window was stopt, so as almost entirely to prevent the passage of air, none of their friends were suffered to come at them, neither were they permitted to purchase food. The keeper sometimes brought a little pottage, and a piece of bread; but as he would not take their money, and said that they should not have it without work, they did not touch it. They took no nourishment after their arrival at Boston for several days. On Second day, the 5th, the magistrates directed that Lawrence Southwick and his son Josiah should be reserved to lose their ears, and that the rest of the prisoners should be whipped. In pursuance of this order they suffered; even Cassandra Southwick receiving her portion of the blood drawing scourge. The whipping over—they were told that if they would pay their fees, and hire the marshal to convey them away, they might depart. This they could not in conscience do. The next day, the 6th, the jailer put William Brend into irons for not working. He placed a fetter on each leg, and one round his neck, and then drawing them with force together, he locked them so. The aged Friend was left to suffer the torture which this position occasioned him for sixteen hours, according to the confession of the jailer himself. The next morning the jailer released William from his chains, and taking him down stairs, ordered him to work. This he was not easy to do, and so declined obeying. On this the jailer took a piece of inch rope, and beat the prisoner with all his strength. After striking about twenty times, the rope began to untwist, and the man ceased beating. Dreadfully mangled and bruised, William was taken back to his close room. On the same day he was again brought down, and being commanded to labour, declined as before. The jailer now produced a much stronger rope, of about the same size, with which he commenced the work of torture, and like one deranged with passion, continued beating William therewith until his own strength was so spent that he stooped from exhaustion. He had given ninety-one blows. On departing, he said that he should return the next day, and give the poor sufferer as many more, and his companion William Leddra also.

William Brend, beside that his back was beaten until it seemed almost like a jelly, had now been five days without food. The weakness produced by these circumstances was augmented by the want of air, so that shortly after the barbarous keeper had withdrawn, he sunk rapidly, and seemed to be dying. When information of his condition was given, the jailer became much alarmed, and so did the whole body of the rulers. Every means were used to resuscitate him that they could devise. Endicott sent his son and physician to attend him, to save his life if possible. This the physician, after examining the body, believed to be impracticable, saying, that the flesh was in such a condition it would rot from the bones. The populace, hearing of the transaction, began to be excited at the idea of murder thus perpetrated by a public functionary, and the magistrates were fearful lest they should be involved in the responsibility. The governor put forth a hand-bill, which he had placed on their meeting-house door, and in various other public

situations in Boston, which threw the blame on the jailer, and declared that he should be called to answer for his conduct at the next court. John Norton, the priest, it is true, justified the jailer, but he appears to have been almost alone in his estimate of the transaction. This professed minister of the gospel of peace and salvation, openly declared, that as William Brend had endeavoured to beat the gospel ordinances black and blue, it was but just to beat him black and blue. He moreover added, that if the jailer was called in question for this act, he would appear on his behalf.

Leaving the rulers of Boston in this state of anxiety and fears, let us now return to Humphrey Norton and John Rouse, who, after their banishment from Plymouth colony, in the 4th month, remained for a few weeks at Rhode Island. About the 1st of the 5th month a heavy exercise came upon Humphrey, in which he was baptised into a feeling of suffering and death, in sympathy with the seed at Boston. The weight of the concern was upon him for six or seven days, and to use his own words: "the sense of the strength of the enmity against the righteous seed, with the weight of the burden then upon him, took from him the nourishment and comfort there is in the creatures; and also the refreshment that ariseth from sleep and rest. Laying his load (having freedom so to do) before his beloved brother, John Rouse, an heir with him of the same promise, and a sufferer with him for the same seed, he willingly took it upon him to draw with me in the same yoke; he being sensible of the necessity of our repairing thither, to bear our parts with the prisoners of hope, which at that time stood bound for the testimony of Jesus, the word of God. After traveling day and night to accomplish it, we came to Boston the very day following that on which William Brend had been laid as one dead with blows. The first relation we had was concerning him, and how they were labouring to save his life. An inhabitant of the town seeing us, being a sober man and not addicted to blood, understanding who we were, told Humphrey Norton he had been expected certain months, and wished him, if he loved his life, to depart, or otherwise he was a dead man. But such was the necessity, that if all that town had been his, and he would have given it to me to depart thence, we could not; for the people lay upon us, the seed lay upon us, and the suffering for which we were appointed with the souls of the people. Such was our load, that beside him who laid it upon us, no flesh nor place could ease us. He, according to his own will, and in the manner following, led us into it and through it. It was the Lecture-day, so called, and also the market for the country. After the time of their meeting, thither we repaired, hearing the woful sacrifice of the dead, where the earth spake, and the grave uttered her voice;—and death fed death through the painted sepulchre, John Norton; and the seed in sorrow mourned and suffered under it. After the conclusion of this, Humphrey Norton stood up and said, "Verily, this is the sacrifice which the Lord God accepts not, for whilst with the same spirit that you sin, you preach and pray, and sing, that sacrifice is an abomination." Before half the words were uttered he was hauled

down, yet uttered were they all before they got him forth."

This was the 8th of 5th month; and now the whole town was in commotion, and it was evident that the whole intent of the rulers in making their sanguinary laws was likely to be defeated. For they had to do with men, whom the fear of suffering could not deter from the performance of their duty. Beside this, a dissatisfaction was evidently awakened in many minds, with the cruelties that had been inflicted.

N. E.

ON THEATRICAL AMUSEMENTS.

(Concluded from page 184.)

We do not hesitate therefore to conclude that these passionate and fascinating exhibitions should be discouraged and avoided, because they occupy so much of our precious time as to prevent us from attending to necessary and important concerns, and also superinduce habits of indolence and dissipation. They injure the delicacy of our best feelings, and gradually weaken our abhorrence of criminal indulgences. The senses and imagination are so charmed with the elegance of the scenery, the richness of the dresses, the power of the music, the address of the performers, the gaiety and splendour of the whole surrounding scene, as to deprive the mind of sober reflection, and agitate it too much for receiving benefit from moral and rational instruction. They frequently break down the ramparts of our virtue, and lay us open to the inroads and government of vice and folly. They chiefly address the inferior powers of our nature, our senses, imaginations, and passions; and regale them with such high-seasoned enjoyments as too often vitiate our moral sense, and not only indispose, but give us a disgust to every composition that is not so artificially wrought up; and especially to the Holy Scriptures, and those sober and religious studies and engagements, which form the great duties of life, and promote our happiness here and hereafter. Those who attend these places of diversion, do neither look for or receive any serious impressions from them, but on the contrary, often find their minds enervated and accompanied with a vain and romantic spirit. They abound with flattering pictures of the world, and captivating views of human life and happiness which are never realised; and hence, besides an evasion or indifference to the ordinary duties and affairs of mankind, they not unfrequently produce deep anxiety, disappointment, and discontent through time. If these are the usual consequences of dramatic entertainments, can we hesitate to acknowledge that they are of the highest moment, and that it is incumbent upon us not to expose our principles and virtue to the influence of temptations which are the more dangerous as they are highly pleasing, little suspected, and so long opposed?

No sober and unprejudiced mind will hesitate to acknowledge that it is of the utmost consequence to preserve the principles and manners of the rising generation pure and untainted, to prevent them from being governed by their imagination and passions, and to encourage in them, modesty, humility, moderation, and a reverence for piety and virtue. But true reli-

gion can be only supported by constant care and watchfulness; and our preservation from evil depends on our avoiding temptation, and seeking daily for ability to pray for divine assistance against it.

Christianity teaches us to consider ourselves as strangers and pilgrims travelling towards a better country, and admonishes us not to love the world, nor to be conformed to its vain fashions, but to be transformed by the renewing of our minds, and to maintain a steady self-denial against the lust of the eye, and the pride of life.

What advantage, we seriously inquire, can such amusements yield us that will compensate for the loss or hazard of interests so important? All the pleasures, and all the refinements, which their warmest votaries have ever found in them, are indeed a poor recompense for the corruption, extravagance, and misery, which they have too frequently sown the seeds of, and produced in human life.

It becomes us then as rational beings, as Christians who are called to renounce the vanities of this transient, precarious state, and who have a permanent and better world in view, to assert the dignity of our nature, and to act conformably to the importance of our destination. A few fleeting years will bring us all to the verge of an awful scene, where the vain diversions and pastimes which are now so highly prized, will appear in their true light: a most lamentable abuse of that precious time and talent with which we have been entrusted for the great purpose of working out our souls' salvation. At that solemn period, the great business of religion, a pious and virtuous life dedicated to the love and service of God, will appear of inestimable value, and in the highest degree worthy of the concern and pursuit of reasonable beings. Happy will it be for us if we become wise in time, take up the cross to all ensnaring pleasures for the few remaining days of our lives, and steadily persevere, under the Divine aid, in fulfilling the various duties assigned us, and in making suitable returns to the Author of all good, for the unmerited blessings which he hath bountifully bestowed upon us. In these exalted employments we shall experience the noblest pleasures, and feel no want of empty and injurious entertainments to occupy our minds or to fill up our time. In the scenes and productions of nature, and in the useful works of art, in the faithful narratives of human life, and the descriptions of interesting objects; in the endearments of social and domestic intercourse; in acts of charity and benevolence, and in the pleasing reflections of an upright and self-approving mind, we shall perceive also abundant sources of innocent refreshment and true cheerfulness, as well as the means of enlarging our understandings and improving our hearts.

May those persons, therefore, who have doubts respecting the propriety of indulging themselves in theatrical amusements, and indeed may all who read these lines seriously consider the hazard of such indulgences, and give the subject that attention which its importance demands. May those especially who are convinced of their dangerous nature and tendency, reject with abhorrence the solicitations of appetite and pleasure, and the

fallacious reasonings which are often adduced in their support. May we never be imposed on by the common but delusive sentiments that moral and religious improvement is to be acquired from such impure mixtures, and that the literary merit and knowledge of the human heart, which are displayed in some dramatic works, will atone for the fatal wounds which innocence, delicacy, and religion, too frequently suffer from those performances. But, being convinced that depraved nature will ever select what is most congenial to itself; and that the pleasures derived from refined composition and the exhibitions of taste and elegance, may be purchased at too dear a rate, let us resolutely and uniformly oppose what we believe to be evil, however it may be arrayed; and do our utmost to discourage, by our example and influence, those powerful and destructive engines of dissipation, profaneness, and corruption. In the language of the apostle, "Let us have no fellowship with the unfruitful works of darkness, but rather reprove them."

DOROTHY OWEN.

At the request of an esteemed friend, the following brief but instructive memoir is inserted.

A testimony from our Yearly Meeting for Wales, held at New Town, in Montgomeryshire, from the 23d to the 25th of the 4th mo. inclusive, 1794, concerning Dorothy Owen, of Dewisbren, near Dolgelly, in Merionethshire, who died the 12th, and was buried in Friends' burying ground at Tythum y Gareg, the 17th of the 7th mo. 1795.

This, our beloved friend, was the daughter of Rowland and Lowry Owen, of Dewisbren aforesaid, and educated by them in the profession of the truth as held by us, which, however, prevented not her discovering in her youth a disposition to accompany other young people in vain and unprofitable amusements; but about the sixteenth year of her age, being favoured with a visitation of divine love, she became sensible of the error of such ways, and, by a strict attention to the reproofs of instruction, and entire submission to the operation of truth, she experienced redemption from the love and spirit of the world, and about the twenty-third year of her age, she received a dispensation of the gospel to preach unto others, to which, being faithful, her ministry was lively and edifying, and her conduct being consistent therewith, she was made instrumental to the conviction and gathering of divers to the principles and profession of the truth in the neighbourhood where she resided, and where, from removals and defection, the members of our Society were nearly extinct. We hope we shall long retain in our remembrance the sweet savour of the zealous, humble, meek example—her dedication of time, faculties, and property to the glory of God and the good of her fellow creatures, consistent with the doctrines she inculcated, particularly in the attendance of meetings for worship and discipline, from which neither distance or weather prevented her while of ability of body—having frequently gone near forty miles on foot in this mountainous country, to attend her monthly meetings, even when the inclemency of the

season increased the difficulty and danger. She contented herself with the least expensive manner of living and dress in order to have the more to distribute to the necessities of others, tenderly sympathising with the poor inhabitants around her; and so bright was her example as to obtain from one not in profession with us, to another with whom she had been at a meeting, and who regretted our deceased friend's silence therein, the following testimony: "her conduct preaches daily to me." Thus may each of us become preachers of righteousness in our generation.

Her last illness was lingering and painful, which she bore with exemplary patience, and was eminently favoured with divine peace, so as sensibly to affect and gather the minds of those who visited her into a participation of the same blessed influence.

Her prospect of future happiness was unclouded, and she experienced, during the whole time of her confinement, the work of righteousness to be peace, and the effect of righteousness, quietness and assurance forever; saying, very near her conclusion, the arms of divine mercy were wide open to receive her.

Signed, in and on behalf of this meeting, by
 RICHARD REYNOLDS,
 SARAH DARBY, Clerks.

From the same hand that furnished the foregoing, is derived the annexed pious fragment.

When we consider to what end we came into this world, why do we employ our thoughts so much in thinking of this piece of poor distempered clay, which comes forth like a tender flower, is in full bloom for a day, and then withers and is soon forgot. So we, from a child, improve little by little, until we arrive at the full bloom of youth; it lasts not long, we soon fade, at last die away, and are soon forgot. But oh! what a comfort it is to them that have passed their days in sobriety and serving of God; what delightful transports it must afford them when they have come to the end of their pilgrimage, to look back with pleasure on their past life, and think they have lost no time in serving their great Creator. What shall deter me from following and serving my God? nothing shall; but I will devote the early part of my life to him; my glass is running, my time is spending, and I know not when I may be called; let me, then, so live as to be always prepared to die. Look down upon me, most merciful Father, and give me a sufficiency of thy grace to keep me from going after the transitory vanities of this world; teach me that best of human knowledge, to know myself. Let me know my own heart, that I may thereby, and by the help of thy grace, erase from it all my faults, and cleave only to thee, my Saviour and my God.—*From S. Logan Fisher's papers.*

Those orators who give us much noise and many words, but little argument and less wit, and who are most loud when they are the least lucid, should take a lesson from the great volume of nature; she often gives us the lightning, even without the thunder, but never the thunder without the lightning.

No improvement that takes place in either

of the sexes can possibly be confined to itself; each is an universal mirror to each; and the respective refinement of the one will always be in reciprocal proportion to the polish of the other.

So idle are dull readers, and so industrious are dull authors, that puffed nonsense bids fair to blow unpuffed sense wholly out of the field.—*Laconics.*

THE FRIEND.

THIRD MONTH, 13, 1841.

From the deep interest which we felt in the subject, and its importance, in our apprehension, to this community, we have been induced to insert, at length, the Report on the practicability and necessity of a House of Refuge for coloured juvenile delinquents in Philadelphia. The reasons advanced in the report, in favour of the project, are so fully and ably set forth, that any thing we could say in addition is rendered needless, and we shall therefore restrict ourselves to the expression of a hope that, whether on the score of benevolence, or as an indispensable measure of police, the subject may obtain its due weight and consideration in the minds of the citizens at large.

We ought to have stated at the time, that the article inserted two or three weeks ago, respecting the Island of Owhyhee and its volcano of Kiraua, was transmitted to us by the author, Edward G. Kelley, of Nantucket, in the shape of a slip from the last number of Silliman's Journal, in which the article first appeared, accompanied with a lithographic representation of the crater. This is now mentioned rather, as we understand, some incredulity has been expressed as to the truth of the relation; of course it was proper to show that it rests on authority that cannot reasonably be questioned.

It is proper to mention, that the article on Theatrical Amusements, the conclusion of which is given to-day, constitutes tract No. 66, recently issued, of the Philadelphia (Friends') Tract Association. We commend it to the attention of the junior portion of our readers in particular. Its serious perusal may prevent some from yielding to the allurements of temptation, and strengthen others in the path of self-denial.

The stated annual meeting of the contributors to "The Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth day, Third month, 17th, at 3 o'clock, P. M. in the Committee room, Mulberry street meeting house.

SAMUEL MASON, Jr., Clerk.
 3d mo. 2d, 1841.

DIED, on the 24th ultimo, at the residence of her mother in Haddonfield, N. J., after a lingering illness, SARAH KNIGHT, aged 54 years—daughter of William Knight, deceased, formerly of Newton, N. J.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XIV.

SEVENTH DAY, THIRD MONTH, 29, 1841.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the British and Foreign Anti-Slavery Reporter.

Anti-Slavery Proceedings in Spain.

BARCELONA, 1st mo. (Jan'y.) 6th, 1841.

After leaving Madrid on the twenty-third of last month, we visited the city of Valencia, where we were introduced to the acquaintance of a gentleman who entered warmly into our object, and offered all the aid which he could give towards its promotion. We arrived at Barcelona on the third instant, and have seen the authorities of the place, and a number of individuals, several of whom enter, with more or less earnestness, into our cause. It was suggested by one of these, that it would be useful to state briefly in writing, our views, and the information which we desired to procure. The following address was in consequence written, which a printer of this city offered voluntarily to translate and print immediately, at his own expense; which generous proposal was accepted. We expect to have this evening the company of the three to whom we have referred, and others, at our hotel, for the purpose of explaining more largely the views of the friends of the cause in England, and of receiving their opinions respecting the best means of promoting the object in view in this country. I remain respectfully,

BENJAMIN B. WIFFEN.

Observations on the Slave-Trade and Slavery, addressed to the Friends of Humanity in Spain.

It is well known that the subjects of the slave-trade and slavery have long and deeply occupied the attention of the people of England. It is also well known that the former of these evils has been abolished by law, and to a great extent, (in fact, so far as British subjects are concerned,) for a period of many years past; while, more recently, between seven and eight hundred thousand slaves in the British colonial possessions have been emancipated. It may deserve remark, that any grace which may attach to the performance of an act imperatively required by the principles of humanity and justice, in the abolition of slavery in the British West Indies, has been by some improperly and falsely attributed to political considerations on the part of the British govern-

ment. It is unnecessary to answer such a statement, when addressed to those who are acquainted with the history of abolition; but, for the sake of those who may be less intimately acquainted with this subject, it may be proper to state, that emancipation in the British colonies was much less the act of statesmen, than that of the great mass of the most intelligent and virtuous part of the people of England, who supported for the termination of the crime of slavery, with an earnestness and perseverance which compelled the act of justice on the part of the government.

In the course of the long struggle to which allusion has been made, the nature and consequences of the slave-trade and slavery became intimately known to the English people. This circumstance, while it increased the earnestness of the friends of the negro in England for the abolition of slavery in their own colonies, does not allow them to rest without respectfully and earnestly imploring the inhabitants of other countries, where these evils still exist, to inform themselves of their extent and character, and to use every other suitable means for promoting their early and entire removal. It is conceived that one of the first steps needful to the removal of great evils, like those to which we are now referring, is a knowledge of their circumstances; a second, the diffusion of this knowledge; and the third, a constitutional appeal on the part of the community at large for their abolition. These are the means which have proved to so great extent, effectual in England, for the abolition of the slave-trade and slavery; and they will, it is presumed, meet with similar success, in a period more or less limited, in every country in which they shall be adopted. It appears especially needful, in regard to the existence of an evil at a great distance from the mother country, to obtain and circulate information; because, otherwise, enormities, however great, may continue for an unlimited period, owing to their not coming under the notice or consideration of those who are most likely to take an interest in their removal—those whose judgments are not biased by pecuniary considerations, or steered by the constant sight of human sufferings. The information to be sought may be comprised under the following heads:—as respects the slave-trade, the number of slaves annually carried into Cuba and Puerto Rico at the present time; their sufferings and mortality during the passage, and in their seasoning; the persons implicated in the violation of the law respecting the slave-trade, whether official or others; bribery, or other considerations, which induce this contempt of the laws; the number of slaves in Cuba and Puerto Rico who have been illegally introduced, and who are consequently entitled to their freedom at the present moment, by the

laws of Spain. In reference to slavery, the number of slaves in Cuba and Puerto Rico; their diet, clothing, lodging, punishment, and hours of labour, distinguishing carefully the situation of the town slaves as compared with those in the country, and particularly on the sugar estates; what literary, moral, or religious instruction; to what extent marriage exists, and how far the conjugal relation is recognised and protected by the law; the proportion of the sexes; the mortality among the slaves, distinguishing those during infancy, and at a later period; and the number of births and deaths which occur annually. It may be noticed, that the slave population of Cuba and Puerto Rico is probably about 500,000; that from one third to one half of this number may have been illegally introduced; and that it is believed, that the reply to the questions given will generally be found, if correct, to present the most melancholy results. It is also desirable to inquire what is the general state of morals, especially in Cuba, where the principal slave population exists; and, in this inquiry, particular attention should be paid to ascertain the general character, as regards morals and humanity, of the overseers of slaves or plantations, to whom the happiness and welfare of the bondsmen is to a great extent committed, and whose character, unless we are greatly misinformed, is corrupt and flagitious in the highest degree. Should a result be obtained from the answers to these questions, that the law respecting the slave-trade is openly violated to a great extent, and that this has been winked at or sanctioned by the highest persons in authority in Cuba, it will afford a strong presumptive proof that other laws intended for the benefit of the negro are also extensively disregarded. If the state of slavery should be proved to be in Cuba, as it is generally known to have been, and still to be, in the West Indies, a system opposed to human improvement, happiness, and life, it is surely right to adopt measures for removing this crime from the nation and government of Spain. It will be the duty of the friends of the negro in England to furnish the friends of humanity in Spain with statistical, official, and other documents, proving the immense advantages which have followed emancipation in the British colonies—the peace, prosperity, moral and religious advancement, and the vast addition to the happiness of nearly three quarters of a million of human beings, entitled to the same rights with ourselves, and now in their peaceable enjoyment.

If it should be said that the pecuniary rights of the colonial proprietors should be respected, or that this consideration opposes an insurmountable obstacle to emancipation by the government of Spain; we reply, that if on the one hand, the pecuniary rights of a

comparatively few proprietors should be respected, it cannot be less a duty on the part of the government and people of Spain to regard the happiness and lives of half a million of her subjects, who have no less a claim upon her justice and protection. If the gold of the Cuban proprietor is to be weighed against his just happiness and the life of their degraded bondsmen, we think that no person of right feelings, who understands the question, can for a moment hesitate in determining that the rights of the latter are the more sacred, and cannot be abandoned without a serious dereliction of duty and national dishonour. If in times of comparative ignorance of the nature and circumstances of the slave-trade and slavery, European nations have allowed these crimes to be committed, this cannot be considered as an excuse for continuing to do so when their wickedness is generally known and acknowledged.

It may, however, be shown that in the present instance as in others, the homely proverb is true, that honesty is the best policy; in proof of which, we appeal to the results of emancipation in the British colonies, so far as they are hitherto known. In a vast number of instances, estates are now worth as much (or more) without the slaves, as they were previous to emancipation with the slaves upon them; voluntary labour being no less profitable to the owners of estates, and in many instances much more so, than toil extorted by the lash from ill-fed, grief-worn, and dispirited slaves. Adam Smith, one of the greatest political economists of the last century, stated, before the question of slavery had so extensively occupied public attention as at present, that slave-labour is less productive than that of free men, a sentiment which we have no doubt will be confirmed by every instance in which emancipation shall be fairly tried—where it shall take place, not as the result of domestic or external convulsions, but as the deliberate act of a great and reflecting people, and accompanied by those other measures which are calculated to raise the character of the unfranchised slave—education, moral example and precept, and the inculcation of the benign doctrines of Christianity. These are means which are not now untried, and which have been attended with those results to which we have alluded. Finally, we would say, Follow the example of other countries, in which societies have been formed for the abolition of slavery: among which may be named, in addition to England, the United States, France, Holland, and Sweden. Encourage and help each other in this good work; and adopt measures to have it brought forward and supported in the approaching Cortes. The sympathies of every right-minded Spaniard will be with you, and those of the civilized world. Your efforts will, we humbly trust, be blessed by Him who hath made of one blood all men to dwell upon the face of the earth, and who wills the happiness of all his creatures.

GEORGE W. ALEXANDER,
BENJAMIN B. WIFFEN.

To this we are enabled to add some further gratifying intelligence, from a letter of Mr.

Alexander to Mr. Scoble, dated Valencia, December 29, 1840.

"I have received some interesting and important information during the time that I have been in Spain, showing the enormous wickedness and cruelty, incident to slavery in Cuba. The information was communicated by a person who was for a considerable number of years resident at Cuba, and had many opportunities of visiting plantations. On our return home, however, we shall be able to present a more complete picture of Spanish slavery than we can do at present. We have had intercourse with many influential persons, and were favoured with an interview with the Duke de la Victoria, on the day preceding our departure from Madrid. We may, I think, indulge the hope, that our visit to Spain has already had the effect of procuring, in the capital, a larger amount of attention to the subject of slavery than it has heretofore received. On the eve of our leaving Madrid, an allusion to the object of our journey, and to the circumstance of two members of the Society of Friends having visited the city, was thus made in the *Corresponsal*, one of the daily papers, in an article of which I send you a translation."

[The following is the article referred to.]

To the Editors of the *Corresponsal*.

"Sirs—Observing that you have alluded, in your number of yesterday, to the fears of the inhabitants of Cuba, that a treaty may be entered into between England and Spain for the abolition of slavery in our possessions, I do not think it superfluous to state to you, that this news is not a novel circumstance, independent and unexpected, but a natural consequence of the march that has taken place, with respect to the slave-trade and its abolition, by every government. Spain has agreed to this abolition of the slave-trade since the year 1817, and has received of England, as an indemnity, the sum of twenty-five million dollars, or five hundred million reals. Notwithstanding the solemnity of this treaty, the slave-trade has continued to be carried on in the island of Cuba, in contempt of all the remonstrances of the English government. On the other hand, the suppression of the trade should have been considered as the preliminary of emancipation, for which the supreme government, and the authorities and inhabitants of the island, ought to have taken all the preparatory steps which might prevent angry feelings and troubles, when the period of emancipation shall arrive. Thus have England and France acted, but Spain has done nothing, except continuing to authorize a scandalous traffic prohibited by the laws. There have been presented to the British parliament every year, documents proving the continuation of the slave-trade in the island of Cuba, the protection lent to this traffic by its authorities, and the tacit approbation of the Spanish government; and, connected with these statements, have been presented those of the expenses incurred by England in repressing and checking this trade, conformably to the express terms of the treaty. There exists then an open account against Spain, on account of the trade which has continued to be carried on in the island of Cuba; and which

we, or our children, will undoubtedly have to pay.

"With respect to emancipation, the inhabitants of Cuba may continue the discussion in the peculiar manner which suits their particular interests; but emancipation is at present a resolved problem, and will only be modified as regards the greater or less distance of time when it will take place. All the threatenings, all the pictures of disasters and calamities, which the Cubans are pleased to make, can have no weight in the opinion of Europe, which undoubtedly will become general in Spain, as it is in France, against the interested voice of some colonial proprietors.

"In order to procure more precise data concerning the state of slavery in the Spanish possessions, there have arrived here within the last few days two English Quakers, individuals of the Society of Friends, which has contributed so much by its ardent and Christian zeal, to accelerate the emancipation of the slaves in the English possessions. The ministry of Spain can hear from the mouth of these two individuals, confirmed by official documents, a faithful relation of the present state of the question, of the progress that it has recently made, and of the advantageous results which may be confidently expected from following the movement, in the point of view of colonial production by free labour. In this respect, as in many other questions of local interest, the illusion is melancholy which exists among the inhabitants of Cuba. As in Spain, we are not surrounded by an atmosphere which so monstrously disguises the form of objects, it is to be hoped that the government may understand well and clearly the state of the negro question, when the negotiations commence, which are announced, and which the Cubans so much dread.

"Be pleased to give a place in your esteemed periodical to these observations, which may be useful even to those who at present regard them as dangerous, because they are blindly prejudiced, and compromise their own interests in seeking to maintain them contrary to the principles of reason, and the justice of existing treaties.

"AN IMPARTIAL SPANIARD.

"Madrid, December 30, 1840."

For "The Friend."

EMPLOYMENT OF TIME.

Time is a sort of intangible evanescent existence which will do nothing of itself; yet it is impossible to do any thing without it. Even the luminous ray, occupies time in its passage from the sun to the earth. Its speed can neither be accelerated nor retarded by any power in nature. It is continually changing, yet seems to be always the same. Man appears to be the only creature that can appreciate its progress or value: and there are few points in which the difference between the savage and the civilized man, is more strongly marked, than in their estimate of the value of time. The savage, when not impelled by some immediate want, suffers the day and night to slide away, almost without notice. When not engaged in pursuit of his prey, or in efforts to elude or overcome an enemy, he gives himself up to

listless inactivity. Even among those who are civilized, the man, whose mind has not been improved by religion, literature, or science, often permits the time which is not employed in labour, to pass unaccounted and almost unobserved. It is the educated mind that places a proper estimate upon the value of time. But by an educated mind, I do not mean one that is filled with a knowledge of books; for, I believe, there are many persons who have devoted their time to the study of books, and have acquired an extensive acquaintance with the literature of their day, and are still very imperfectly educated. The understanding and memory may be replenished with arguments and facts, and the not-test faculties of the mind remain without their proper development. George Fox, though brought up with very little knowledge of science or literature, was unquestionably an educated man. He appears to have learned, even in childhood, some of the great lessons of life. A close attention to what was passing in his own mind, and an accurate discrimination between things that were right, and those that were wrong, evidently marked his childhood and youth. The clearness and force with which, when quite a young man, he pointed out the errors, in practice and opinion, which prevailed among the wise and learned of his day, prove conclusively that his mind had been trained to deep reflection, as well as to close observation. The divine illumination with which he was favoured, was unquestionably the primary cause of his superiority over his contemporaries, but even this illumination, when it falls on the inattentive mind, like the seed sown by the way side, is unproductive. Now what does this show, but the proper employment of time. In his verbal and written addresses, the proper employment of time was one of his topics. In his own practice he illustrated his precepts; for his labours in travelling, in writing, and preaching show his indefatigable industry. William Penn observes of him, that he was remarkably temperate in eating, drinking, and sleeping. It is said of Edward Burrough, that being indefatigable in the employment of excellent abilities, and continually engaged in doing good, he allowed himself but few hours of repose. Though this extraordinary young man died in his 28th year, his labours in the cause of vital Christianity would have made no despicable appearance if they had been spread over the longest life. When we read the apology of Robert Barclay, and observe the amount of information drawn from various sources, which is there brought to bear upon his subject, we must be convinced that a writer, who, at the age of twenty-seven, could give such a volume to the world, must have known the value of time. Certainly a very small part of those twenty-seven years could have passed unemployed. It will indeed appear that every man who has been conspicuous for great attainments, or for the production of a large amount of good, has been remarkable for the industrious application of time. The great Alfred is said, notwithstanding the numerous objects which required his attention, to have acquired more knowledge, and even to have produced more books than most speculative men have done, although their lives were devoted to study. Yet all that

was accomplished by this illustrious prince, in the improvement of the manners and legislation of his people, and in the promotion of science and literature, was crowded into a life of about fifty years. It is related of Isaac Newton, that being advised to marry, he answered, that he actually had not time to go courting.

When we soberly reflect upon the parable of the talents, and recollect that the slothful servant was not charged with applying his lord's money to an evil purpose; he is not represented as even squandering it; but that his crime was neglect; he had not improved it; he had permitted it to lie unemployed; we may readily infer that we are accountable for whatever has been entrusted to us, which is capable of application to the master's use. Whether we consider time as a *talent* or not, it is evident that as talents cannot be used without time, they must be employed while we have time, or they will not be employed at all. Hence, to let time pass unimproved, is to let our talents, whatever they are, remain so long without improvement. "That portion of time," says an eminent writer, "which is allotted to us, is intended partly for the concerns of this world, partly for those of the next. Let each of these occupy in the distribution of our time, that space which properly belongs to it." Without objecting to this advice, I think, a clearer, if not a sounder theory may be advanced. The great object of life, in the present state of existence, is to prepare for that which is to come. It may, therefore, be questioned, whether any portion of our time is intended *exclusively* for the concerns of the present world. It is unquestionably our duty, not merely a moral but a religious duty, to provide, where the means and ability are afforded, for the proper support of ourselves, and those who are necessarily dependent upon us. This unavoidably requires a share of attention. But if we pursue the things of the world, with a steady regard to the great interests of futurity; the time thus employed may be devoted primarily and principally to the concerns of the life to come. If the affairs of the present world are permitted to become the paramount object of pursuit, to fill up the mind, and to absorb the whole attention, the time may be said to be all misapplied. The time is devoted to a wrong object. The true order is broken. By making the world a primary, instead of a secondary object of attention, a wrong principle of action is introduced. An usurper has gained the ascendancy. The allegiance is withdrawn from the legitimate authority. Hence, though the objects of attention may be proper enough in themselves, yet the motives of action being corrupt, the time given to that action is misapplied.

Considerations such as these, when properly regarded, would lead the man of business to pursue the concerns of the world as far, and only as far as he could honestly believe he had the sanction of truth. The gains of his business, as well as the time employed in it, would be considered in their relation to the giver. The profits of successful business, if that business was attended to as a religious duty, could hardly be employed in the indulgence of luxury and pride. The claims of the widow and the orphan would not be overlooked. Neither would the proper seasons for retiring from the

cares of the world, and fixing the mind more exclusively upon the concerns of futurity, be disregarded. As the cares of the world are very liable to absorb too much of our attention, and thus actually produce a misapplication of time, a just regard to the use and value of time, would lead the man, whose business had produced any considerable accumulations, to watch the proper period for retiring from business, and devoting the remainder of his days to the service of civil and religious society. To relinquish our worldly avocations merely for the purpose of indulging in indolence and ease, does not indicate a proper regard to the value of time; and yet we may fairly question whether the man, who is already possessed of an income more than sufficient to supply all his reasonable and probable demands, ought to give up any of his time to the acquisition of more. There are so many ways in which a man, who is not impelled by necessity to continue engaged in the business of the world, may employ his time, and occupy his talents, to the advantage of others, that there is very little excuse for suffering the former to slide away without occupation, or the latter to remain unimproved. And here it may be remarked, that if while we are necessarily employed in the business of the world, the mind is not trained to looking beyond the acquisition of wealth, or the supply of our physical wants; there is very little reason to expect, that we shall be prepared to retire from business with much advantage to ourselves or others. If our time, during the active period of life, is devoted to the world, our affections become fixed on sublimary objects, and the habit is formed of estimating the value of time by its worldly results; hence, upon retiring from business, the mind is left without a rational object to occupy the time. And how frequently do we see men, who have passed the meridian of life in the exclusive pursuit of the world, upon relinquishing their usual employment, sink into torpor, and lose all their energy of body and mind. Perhaps I should not be very far from the truth, if I should assert, that one great cause of second childhood is, the want of suitable objects to keep the failing powers of the mind in healthful activity.

If time is misapplied when it is employed in the effort to accumulate a greater share of wealth than our reasonable wants can require, it certainly must be admitted that such portions as are devoted to such accumulations with a view of sustaining a life of luxury or ostentation, are absolutely wasted. What a fearful waste of time do the business and appearance of our great cities then indicate. The labour employed upon buildings and furniture, beyond what is required for convenience and comfort, is unquestionably misapplied, and the time occupied in its performance is wasted.

When we look over the literature of our day, and reflect upon the countless volumes of tales, novels, and other fictitious productions with which the world is now inundated, and consider the great number of rational beings whose time is occupied in preparing this mass of floating frivolity for the public, and add to this consideration an estimate of the time occupied in perusing them, we must be convinced that we have here a vast amount of time of which no

satisfactory account can be given. It may be further observed, that the time occupied in reading fictitious productions is generally rather more than wasted, for the mind is rendered more indisposed for the rational employment of the rest. For, as Beattie very beautifully remarks,

" Eyes dazzled long with fiction's gaudy rays
In sober truth nor light nor beauty find,
And woe, my child, would trust the meteor blaze
Thist soon must fall and leave the wanderer blind,
More dark and helpless far than if it ne'er had
shined?"

The Psalmist long ago fixed the usual limit of human life at threescore years and ten, a limit, indeed, to which but a small minority of our race arrive; and the world in which we are placed abounds with wonders calculated to inspire us with reverence and admiration to an extent far beyond what we can learn to understand during our transient continuance here; how, then, can we justify the practice, even on the score of rationality, of spending any part of our time in listening to elaborate tales of events which never occurred, and which, if they had occurred, might as well have been forgotten? Why should we spend our time in feeding on wind when such an intellectual feast is spread before us?

Wishing to economise my own time and that of my readers, I shall close this essay by observing, that as time never waits for the indolent, or returns to the vicious, it is plainly an act of wisdom to part with as little of it as possible, except in purchase of its worth—to employ it, as far as practicable, in growing wiser and better—to make it subservient to usefulness in the present life, and to preparation for that which is to come.

L. W. S.

From the Newark Daily Advertiser.

NEW ERA IN TIME KEEPING.

This is scarcely too much to say of the introduction of the twelve months' clock of our ingenious townsman, Mr. Aaron D. Crane, of which we have already published several notices. A beautiful, well finished model has been quietly measuring the time for us at our desk for the last twenty-four hours, as silently as possible, except as it announces the hours; and we feel confirmed in the impression that it is destined to supersede all other clocks now in use. The machine may be as well adjusted to run two years without winding as one. It is, in fact, the nearest approach to perpetual motion that we have seen. An ingenious friend has furnished us with a brief sketch of it.

The clock contains only six wheels, of from sixty to ninety-six teeth, and five pinions of six, eight, ten, twelve, and sixteen leaves, four wheels and four pinions in the striking part, and two wheels and one pinion in the time part. The whole is driven and kept in motion by once winding, for three hundred and seventy-six days, by a spring of a strength when wound up equal to only thirteen pounds weight.

The improvement in the striking part consists, principally, in the application of a rotary hammer: is very simple, and requires fifty-two times less maintaining power than other clocks. The time part is driven by the striking part by means of a small spring, which forms a com-

plete retaining power while winding, and, like the striking part, requires fifty-two times less maintaining power.

The great improvement in the time part consists, principally, in the regulating motion, and may be called a rotary, or torsion pendulum, the ball is of a globular form and hollow, and suspended by a small spring; near the upper end of this spring is fastened an arm in the form of a crank: the ball being turned, twists the spring, and causes the arm to perform an arch, acting upon and receiving the impulse from the swing wheel by means of a lever connected with the arm; which impulse is carried through the spring to the ball and keeps it in motion. The spring, in a quiescent state, is longest: by its being twisted either way from that state it is shortened, and the ball made to rise: returning by the reaction of the spring and the force of gravity, receiving the impulse from the maintaining power at each return. There is an irregularity existing in the common pendulum, by a loss of power arising from an increase of friction, thereby lessening the impulse given to it and shortening the arc of its vibrations. If it measure true time in an arc of four degrees, it will gain ten seconds a day by vibrating in an arc of three degrees, so that by an increase of friction and loss of power, which is always the case, it will gain time.

Any difference of friction, or maintaining power in this clock will not affect the time given by this pendulum: its revolutions or vibrations are rendered perfectly isochronal, by the influence that the torsion of the spring has (when made of a certain width to its thickness) in its reaction, upon the force of gravity of the ball.

The different degrees of temperature do not affect the time given by this pendulum: the time it would lose by the expansion of the spring in length, is accurately counteracted by the time it gains by its expansion in width and thickness. Let the expansibility of the metal of which the ball is made be what it may, the time it would lose by its expansion outward from its axis of motion, is compensated for at the same time, by the time it gains, by the regular rising on the spring and shortening the active part of it, by the expansion of the ball upwards from the nut on which it rests.

After this brief sketch of this remarkable invention, let us attend to some of its leading advantages:

1st. Very little care is required in setting up the clock, in consequence of its not being liable to be put out of beat.

2d. It requires more than fifty times less maintaining power, less wheel work, and the number of the revolutions are at least fifty times less; consequently, there is much less friction, and, therefore, the motion is much more regular.

3d. Clocks can now be made at no greater expense, occupying no more space, requiring no more weight or strength of spring than is now generally required in eight day clocks. They will run one year, both striking and time part, with once winding up, and are perfectly silent, other than striking the hour, as there is no clicking: the whole is simple, easily adjusted and regulated, and, when so, the time

will not be altered, as in other clocks, by winding, by the difference of temperature, or by an increase of friction or weight, as the machine performs its movements always in the same or equal time—a desideratum in time-keeping which has long been sought, and next in importance to the first discovery of the pendulum.

A model specimen of this clock is now at the rooms of the United States Society of Science and Mechanism, No. 67 Liberty street, New York, for public inspection.

THE FRIEND.

THIRD MONTH, 20, 1841.

Most of our readers, of course, are aware that the interesting case of the *Amistad* Africans, thirty-six in all, has recently been before the Supreme Court of the United States, at Washington, on an appeal from the decree of the Circuit Court for the district of Connecticut. It is with heartfelt gratification that we can now announce the joyful fact, that by the decision of the former, the judgment of the court below, so far as regards the liberation of the prisoners, is confirmed—in other words, that they have been declared FREE!

The National Intelligencer has the following notice of the event:—

March 9th.

The United States *vs.* the schooner *Amistad*, &c. appeal from the Circuit Court of the United States for the district of Connecticut. Justice Story delivered the opinion of the court, affirming the decree of the said Circuit Court in this case in all respects, except that part ordering the negroes to be delivered to the president to be transported, and reversing that part, and remanding the cause to the said Circuit Court, with directions to dismiss the said negroes from the custody of the court, and that they be discharged from the suit, and therefore quit without delay.

In another paper the following is given as an extract from a letter of John Quincy Adams, who was one of the counsel for the prisoner:—

Washington, 9th March, 1841.

The Captives are free—The part of the decree of the District Court, which placed them at the disposal of the United States to be sent to Africa, is reversed. They are to be discharged from the custody of the marshal—free.

The rest of the decision of the court below, is affirmed.

"Not unto us—not unto us, &c."

J. Q. ADAMS.

The pleading of the venerable ex-president on the occasion is represented to have been able and eloquent in a high degree. In the next or a subsequent number we may have it in our power to insert some portions of it.

Friends in England, both in a society capacity and individually, continue to give proof of untiring zeal and effort in the cause of humanity, as respects the African and the descendants of Africa. We have for some time known, through the medium of the British and Foreign Anti-Slavery Reporter and other sources, that G. W. Alexander and Benjamin B. Wiffen, members of our religious society, have been in Spain for the purpose of promoting the cause of emancipation with the people and the authorities of that government. From the Reporter of 1st mo. 27th inst. we have transferred a communication from those Friends which, we cannot doubt, will be interesting to our readers.

A serious Address to the people of the Church of England, &c.

(Continued from page 106.)

Next follows the rehearsal of the commandments delivered unto Moses on Mount Sinai, in tables of stone. And, after the rehearsal of the commandments follow these questions:—

“Question 1. What dost thou learn by these commandments?”

“Answer. I learn two things, my duty towards God, and my duty towards my neighbour.”

As touching this, pray consider thy lesson weightily. Thou sayest thou dost learn, which implies more than saying thou oughtest to learn. Mark well, I say, this lesson. “Thy duty towards God and thy neighbour,” and discharge thyself in God’s presence as thou oughtest.

“Question 2. What is thy duty towards God?”

“Answer. My duty towards God is to believe in him, to fear him, and to love him with *all* my heart, with *all* my mind, with *all* my soul, and with *all* my strength, to worship him, to give him thanks, to put my *whole* trust in him, to call upon him, to honour his holy name and his word, and to serve him *truly* all the days of my life.”

These are acknowledged, by such as are catechised, to be their duties to their Creator; and it is very well said. The groans of God’s people are, that their duty should be well performed for the good and welfare of their immortal souls.

Observe here, as in the foregoing vows, there is no room, no time, nor dwelling left for any suggestions of the soul’s adversary, where “*all* the heart, *all* the mind, *all* the soul, *all* the strength are devoted to serve God *truly* all the days of their lives, and to put their *whole* trust in him.” A blessed state indeed, if really attained; and for perfection, I know of no people in any age of the world that have arrived to a higher pitch thereof than what is here confessed to be our duty; nay, not Noah, nor even Enoch, who walked with God, could know a greater degree of purity.

Now to enable you to do those things, because of your own inability, you must come to him whom God hath sent, to wit, the son of his love, to be a captain, to lead all his ransomed and redeemed out of all the territories of spiritual Sodom and Egypt, where the Lord of life was crucified. For God hath sent his Son a light into the world that the world through him might be saved; and in his universal love to mankind, hath placed in the hearts and souls of all men, without distinction, a manifestation of this true light, that lighteth every man that cometh into the world, to lead him through this vale of tears unto himself. This is the new covenant written in the heart, which the prophet prophesied of in the vision of the Lord, saying, Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake; but this shall be the covenant that I will make with the house of Israel, after

those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; I will be their God, and they shall be my people. And they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Here is a lively prophecy of this holy one of Israel, the ensign that the nations are to flow unto, one on whom help is laid, being mighty to save, and able to deliver all them that come to his father through him.

Now when poor needy souls, through the sense of their want, do sigh and groan to be delivered, they shall not be forgotten; but the Lord will arise for the help of such, and reveal his law in them, and manifest his will unto them, and then as they are brought into obedience to this law of the spirit of life in Christ, they will witness a freedom from the law of sin and death. They will know their duty to God, and likewise to their neighbour, witnessing this divine law to be their instructor; and then they have the law in themselves, that they cannot harm their neighbour any more than they would themselves, but do to all men as they would they should do to them. Come away then to Christ, who is the end of the law for righteousness to every one that believeth, and will fulfil all righteousness in them who walk not after the flesh but after the spirit. This law doth lie near thee, in thy heart and mouth, and will teach thee to be wise unto salvation, rendering to every one their due; tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour is due. It will likewise teach thee to keep thy body temperate, to be sober and chaste, not covetous, but labouring honestly in God’s creation while he gives thee health and strength; and if thou thus follow on to know and serve Christ, thou wilt be set free from sin by the law of the spirit of life! Oh! is not this the substance worthy to be waited for? Oh! come and prove these things; they are evident truths, and attainable; holy praises be ascribed to the Giver of every good and perfect gift. There are thousands of witnesses whom he, through his own power, hath raised to testify the truth of these things in this glorious gospel-day that has dawned, in which the sun of righteousness is so risen in these northern islands, that the glory thereof, I firmly believe, will never be totally eclipsed any more for ever.

Afterwards the catechiser saith, “My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer; let me hear therefore if thou canst say the Lord’s Prayer?”

“Answer. Our Father, which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.”

Now I firmly believe the truth of the fore-

going sentences, knowing, through mercy, that the best of men living are not able of themselves to perform the least duty to the Lord without this gift, this holy grace. So, tender neighbours, mind this; for my desire to the Lord is, that the catechiser may question from this gift, and the catechised may hear and practise through the ability of this holy grace of God, that brings salvation, teaching us, according to the apostle’s doctrine, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. Those who witness this, have a right to say, our Father which art in heaven, hallowed be thy name; for they have known his name to be as a strong tower of defence to them, to be a shield to them against the assaults of the enemy. And they can sensibly say, Thy kingdom come, thy will be done in earth, as it is in heaven, and in his name and power are enabled to do his will, witnessing the king to sway his scepter of righteousness in their hearts, and his kingdom to be come in measure, which *consisteth not in meat and drink, but in righteousness, peace and joy in the Holy Ghost.*

They can also pray for their daily bread, the true bread that cometh down from heaven; for, said our blessed Lord, The bread of God is he which cometh down from heaven, and giveth life unto the world; and he is revealing these mysteries of his kingdom unto babes and sucklings, who wait on him in pure silence of all flesh and fleshly cogitations, until he is pleased in tender mercy to draw forth the breast of his consolation, to comfort and refresh them with the dainties of his house, the substantial food which nourishes the soul, viz: the bread of life and the wine of the kingdom; and in the enjoyment of this divine refreshment, these redeemed ones can offer up sacrifices of pure holy praises and thanksgivings to the God of all their comforts, for refreshing their poor souls. So, dear neighbours, these are the prayers and praises that will find acceptance with God, which are put up to him in his own time, not in man’s will and pleasure, but in God’s gift and power. These are also taught by Christ to forgive their debtors as they desire to be forgiven, and pray for their enemies, persecutors and slanderers. He will also lead us out of temptation, and deliver us from evil. Here we shall pray, praise, sing, preach, or whatsoever else we do, with the spirit and with understanding also, to the glory of God, who worketh all our works in us, and for us to will and to do of his own good pleasure. He is, or would be, if men were willing, the instructor of us all, by whom, if we be counselled and instructed, we shall know what to desire of God in all our prayers and supplications which are put up unto Him in the Holy Spirit of his Son our Lord and Saviour Jesus Christ.

Next, concerning the ordinances.

As for the word sacrament, I don’t remember to have read it in the Scriptures of Truth. You say there are two only, as generally

necessary to salvation, that is, baptism and the Lord's Supper. I acknowledge both these ordinances. Since then both you and I own these, the question is, wherein do we differ?

I answer, the difference is this; I would not have you suck in the outward visible signs, but come and enjoy inward and spiritual grace. Your own confession in the catechism is, what I press upon all to experience; for you call those the outward and visible signs of an inward and spiritual grace; this is what I call on you to come and witness, the substantial part of baptism, which is a death unto sin, and a new birth unto righteousness. Know yourselves to be baptized with the baptism the apostle was baptized withal. How shall we, said he, that are dead to sin, live any longer therein? Here was a death to sin, and was this death to sin the effect of outward water? No such matter, he sheweth it in verse 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Here you have the substantial cause which doth effect a death unto sin, and enables to walk in newness of life.

Touching this point, I shall say a few words concerning myself in particular.

My parents being well-meaning, and in their way of worship somewhat zealous, they would have all the ceremonies prescribed by the church which they were members of, to be used on their children. Pursuant thereto, they caused me to be sprinkled in my infancy, and educated me in the persuasion they were of, viz: that of the church of England so called. When I was grown up to riper years, they also took me to the bishop to be confirmed, lest I should be wanting, on their part, in being a thorough member of Christ. I was likewise often catechised by the priest in my minority, and have made these vows and confessions many a time. But alas! to my great grief I may say, when I came to years of understanding, I found, though I had been sprinkled, confirmed, and frequently catechised, that they did me no good at all; for, in my answers to the priest, I saw plainly that I was telling lies in the presence of the Lord; notwithstanding those outward and visible signs, I was no member of Christ, no child of God, nor an inheritor of the kingdom of heaven. I had no right to call God father, because I was not born of Him, for I was in sin and iniquity. But they that are born of God sin not, having the holy seed remaining in them. I could not call Jesus Christ my redeemer, nor the Holy Ghost my sanctifier; because I was in a vain conversation, setting myself at a distance from the Lord, by reason of sin and wicked works, though I detested any immorality, for which the law of the nation could lay hold of me, and that not only for fear of the law, but for conscience-sake; yet still I was under the banner of the enemy, fighting against the Lord and his anointed in my own soul, in pride and vanity to a high degree, yielding my members as servants to obey the law of sin and death. This was my wretched and miserable condition, until the Lord, in tender love, was pleased

to convince my understanding through the doctrine of his people, in scorn called Quakers, after having been confessing my distressed state, as a miserable offender among the rest, and that daily, and partaking of the outward bread and wine from time to time, for the space of above sixteen years, still confessing the same miserable state, and that truly too. For I could not find any power in those rites and ceremonies to lead me out of that my degenerate condition, until I was directed to God's gift in my own soul, the anointing from the holy one, which would teach me all things, and is truth, and is no lie; and upon proof the Lord was pleased in measure to give me some glimmerings of his love to mankind, which I enjoyed in pure silence, engaging me more and more to be inward with him. So that I was about thirty-eight years old before I entered into this holy warfare, to make war in righteousness against all my soul's enemies, at which time I witnessed something of the baptism of Christ, with the Holy Ghost and with fire; for I could feel the word of God as a hammer breaking my heart, which before was very obdurate. I felt the same holy word as a fire burning up sin, and destroying the mountain of iniquity gradually in me; being by this holy teacher made sensible, that nothing but sin separates the soul from the enjoyment of the Lord, and that our iniquities are what cause him to hide his face from us. Of these things was I, poor worm, in great and unspeakable mercy, made an experimenter; everlasting honour, praise, dominion and majesty be ascribed from my soul to the God of all mercies and consolations, both now, henceforth, and for evermore. Amen. Amen.

(To be continued.)

For "The Friend."

The following copy of a letter from Samuel Fothergill to Comfort Hoag, is transmitted to the editor of "The Friend" for insertion in that paper, if suitable. A SUBSCRIBER.

NEW YORK, 12th of 3d mo. 1756.

"Dear Friend, Comfort Hoag—In a degree of love wherewith our Heavenly Father hath loved us, and sought us out when our feet were turned from the paths of peace, I affectionately salute thee, earnestly desiring thy preservation and establishment, that neither heights nor depths may remove thee from the safe abiding of the faithful. Various are the trials, and manifold the afflictions, a remnant have to pass through in their journey towards Zion, some more manifest than others, some within, some without, and some both. But here is the faith and patience of the saints, that nothing may move them from their trust, and these present afflictions may work for us a more exceeding weight of glory. Large, large, hath been thy share in probations and trouble. But He who led Israel through Jordan, and commanded her waters to stand as walls on each hand, hath an everlasting name in his family, and will be his poor children's guide through Jordan's waves and depths, and establish on the firm land of salvation, as humbly followed and trusted in; and when their hearts may be overwhelmed, will lead to a rock which is higher than they.

It behoves us, dear Friend, in order to share so great salvation, to be obedient children of our Heavenly Father, to wait for his counsel and the renewing of the Holy Ghost, to purge and redeem, that we may have a claim, as children, to the Father's promise, I will never leave nor forsake thee. With respect to myself, I am mercifully sustained in health and ability to proceed with diligence in the Heavenly Master's employment. I thoroughly visited Chester county; performed a second visit, to my great satisfaction, to the western shore of Maryland, and through the Jerseys to this city, where proposed two meetings to-day, and on the 14th, the general meeting at Flushing, and then directly back to Philadelphia Spring Meeting; and expect in some part of next month to take shipping for England, in company with C. Payton and Josa. Dixon. I stand ready to go any where that truth leads and light shines; but think I am near clear of this land, and have this evidence; I have in my measure laboured faithfully. I have seldom known a greater share of the powerful word of life than hath attended in this journey from Philadelphia hither, which hath been about three weeks; nor more frequent scarcity of bread out of meetings; that I have been ready to say, notwithstanding all my labours, I am cast out of thy sight, O Lord, and in sorrow sought my beloved, and for times could not find him. But I believe his pitying eye and gracious ear, are open for good towards Zion's dust, and his arm invisibly near when our heads are overflowed by the waters of bitterness. My dear love in the unchangeable covenant of life salutes the living amongst Friends thereaway. May the mighty God of Jacob preserve in holy humble waiting, and sustain to his own praise, and keep in his own meekness, wisdom, and purity, that in days of mourning and lamentation for the slain and dying, this land may have to spread innocent hands towards the Holy Throne, that He may spare his people, and they may never be a prey to the gentiles, neither inwardly nor outwardly—so be it, Oh Lord God.

"I am, with the salutation of true love, thy friend and brother in the faith, patience, tribulation and victory of the gospel.

"SAMUEL FOTHERGILL."

The following is transcribed from a copy of a letter to the same individual.

"PENOBSCOT BAY, 22d 7th mo. 1795.

"Beloved Friend—In near affection and heartfelt love I salute thee, having often had to remember the time when we took leave of each other, with fervent desires, that he who has been thy morning song, may give thee strength to sound forth his praise in the close of thy days; and I feel confirmed in my own mind that it will be so, which I mention for thy encouragement, that under all the varied trials thou meetest with, or mayest meet with, thou mayst still be of good cheer, and go forward in the line of holy appointment as way may open, nothing doubting. I have had many exercises, both of body and mind, since I parted with thee, and have been hitherto carried through so that I now feel perfectly clear of the shoals of New England, and am about to ship for Europe. The thoughts of leaving my native

country cannot fail [to produce] close exercise, yet I rejoice that I have been enabled to pass away with my mind clear of the blood of all, and calm with a hope [that] he who has preserved me on the land, will keep me when on the great deep, and through distant lands, and bring me to see my native country once more. I may inform thee the prospect of leaving many friends in *this* land is comfortable, as a door is opened not only for hearing, but a desire seems to prevail of practising those things that truth leads the humble mind into.

"Now, dear Comfort, in much love I take leave of thee, and remain thy very affectionate friend and brother in truth's cause.

"DAVID SANDS."

Extract from a letter from Matthew Franklin, whilst on a religious visit to New England, dated 8th mo. 1812.

"We called to see Comfort Collins, (formerly Hoag,) aged 101 years and 8 months. A more instructive and precious opportunity I have no remembrance of. All her faculties have in a manner fled, save her religious sensibility. She has no kind of recollection, though she has been twice married, that she ever had a husband, or children, houses or lands; nor could she recollect her nearest friends when named; yet her sense of divine good, and the religious fervour of her mind, appear unabated. We staid about an hour, the whole of which time she was engaged in praising her Maker, in exhorting us to love the Lord, and to lay up treasure in heaven; several times saying, 'One hour in his presence, is better than thousand elsewhere.' 'I know it Friends, I know it from experience.' And then her voice would seem to settle away, with that kind of melody, which dear old Mary Griffin used to make. And after being still a minute or two, she would again lift up her voice, with angelic sweetness, in praising the Lord, and advising us to love and fear him; and would look round upon us and say, 'I love you, dear Friends, though you are strangers to me; but I love them that love the Lord—blessed be his name!' She held another Friend and myself by the hand nearly the whole time. The whole company were in tears while we staid. The remembrance of the opportunity is not off my mind; nor I hope ever will be whilst memory remains; for I think Mary Griffin and Comfort Collins are the most memorable instances of the reality and rectitude of the precious principle of light and life, next to the influence of it in my own soul that I ever met with."

Reasons why Christian Women should exercise the gifts of the Holy Spirit, particularly in reference to the Ministry of the Gospel.

Amongst the striking characteristics of the gospel dispensation, as revealed in former ages through prophetic vision, and declared of by "holy men of God," who "spoke as they were moved by the Holy Ghost," there is one which has a reference to some of the most precious privileges of the Christian covenant, the fulfilment of which has been restricted, either by ecclesiastical domination, or by the

prejudices and pre-conceived opinions of many who profess the name of Christ.

When it pleased the Most High, through his prophet Joel, to comfort his afflicted church with the promise of future blessings, He graciously condescended to declare *what* should be the result of that more powerful operation of his Spirit on the hearts of his people, which should distinguish the dispensation that was to come, in which types and shadows should be exchanged for spiritual realities. And on that memorable day when the company of disciples, consisting, as there appears good reason to conclude, of both men and women, "were all with one accord in one place, and were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance," the apostle Peter testified, that the period had commenced when the prediction was to be fulfilled: "This is that," said he, "which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in these days of my Spirit, and they shall prophesy." Let us mark the *period* when this was to be accomplished—in the *last days*. Now, this declaration of the apostle, on the day of Pentecost, that it was *then* fulfilled, clearly indicates its being a *feature* of the dispensation which was, on that occasion, first preached to people of various climes and nations, but which was to continue to the end of time, being the one *everlasting* covenant between God and his people, and therefore fully spoken of as the *last days*. It is also worthy of the reader's special attention, that this outpouring of the Spirit, this gift of prophecy, was as unequivocally declared to be bestowed on the *daughters*, and on the *handmaidens*, as on the *sons*, and the *servants*. That women did continue to exercise this gift of prophecy, is sufficiently manifest. The apostle Paul refers particularly, in his Epistle to the Romans, to certain women who were his fellow-workers in the gospel, as *Trophena* and *Trophosa*, and the *beloved Persis, who laboured much in the Lord*; and, in that to the Philippians, to *those women who laboured with him in the gospel*, speaking of them as *amongst his fellow-labourers, whose names are in the book of life*.

In addressing the Corinthian church, the same apostle, in ch. xi. v. 4, 5, gives some particular directions how both *men* and *women* should behave themselves, when engaged, in the holy assemblies, in the exercise of the gift of prophecy, or of prayer. These directions have an evident allusion to certain irregularities in their manner of conducting public worship. He reprehends the practice of the men who prayed or prophesied with their heads covered, and that of the women who were engaged in

these sacred duties with their heads uncovered.

As the apostle thus decidedly recognises the public praying and prophesying of females, giving these injunctions concerning their dress and deportment when so employed, it must surely be self-evident that some women, as well as men, laboured in the ministry of the word. In the 21st chapter of Acts, v. 9, there is an incidental mention of Philip the evangelist, and the very remarkable fact is then introduced, that "the same man had four daughters which did prophesy." If the reader be impressed with the belief that the gift of prophecy is distinguishable from that of preaching the gospel, we would direct his attention to the definition of it, given by the apostle, (1 Cor. ch. xiv. v. 3.) "He that prophesieth speaketh unto men to edification, exhortation, and comfort." That eminent writer John Locke, in his "Paraphrase and Notes on the Epistles of Paul," remarks on Romans ch. xii. v. 6, "Prophecy is enumerated in the New Testament among the gifts of the Spirit, and means either the interpretation of Sacred Scripture, and explaining of prophecies already delivered, or foretelling things to come."* There is, however, another passage addressed to the Corinthian church, which has been frequently adduced in proof that the apostle discouraged, and even forbade the preaching of women: "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as saith also the law; and if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church;" and also one in the 1st Epistle to Timothy, "Let the women learn in silence with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." That the practice which, in these injunctions, is so strongly condemned, was not the exercise of any spiritual gift is unquestionable, and from the context it appears evident, that the whole was intended to correct certain abuses which had rendered their assemblies for worship unprofitable and disorderly. The learned Benson, in his Commentary on the Epistles, vol. i. p. 628, says, "In the synagogues, any man who had a mind might ask questions of his teachers, and demand a further explanation of what had been said; and this custom was also transferred into the primitive Christian church, and that with the approbation of Paul; only he would not permit the women to do so, as the Judaizers at Corinth would have had them. No: if they wanted to have any further instructions, they were to ask their own parents or husbands at home, and not enter into such conferences publicly in the church." In the Jewish synagogues it was customary for the hearers to question the ministers on such points of their doctrine as might require further explanation.† But this liberty was not allowed to women.‡ On this

* In the previous chapter we are informed that the disciples "continued with one accord with prayer and supplication, with the women," &c.; and we can scarcely doubt that the company assembled together on the day of Pentecost consisted of the same persons; and that it was in consequence of the descent of the Holy Ghost on both men and women, that Peter rehearsed the prediction of Joel, ch. ii. v. 28, 29.

* "That prophecy in the New Testament often means the gift of exhorting, preaching, or expounding the Scriptures, is evident from many places in the gospels, Acts, and Paul's Epistles." Dr. Clarke on Rom. ch. xii. v. 6.

† See Lightfoot, Hor. Heb. in loc.

‡ "It was permitted to any man to ask questions, to

passage the celebrated Hugo Grotius remarks, "To teach was the office of the president or bishop, though he sometimes committed this branch of his duties to other persons, especially the elders. The apostle suffers not the women to perform such an office—that is to say, *unless* they have, and only *while* they have the prophetic impulse. Prophecy is beyond the reach of positive laws."² "The apostolic rule," says Benson, "was that when they were under immediate inspiration the women might pray or prophesy in the church, but when they were under no such inspiration they were not to speak, i. e. neither to pray nor read, teach nor ask questions there."³

Can any serious reader of the New Testament suppose that the apostle Paul, after giving in 1 Cor. ch. xi. a plain direction in reference to the praying or prophesying of women, could possibly design in the xiv. ch. to *forbid* such an exercise? We must surely, on a calm, unbiassed review of these passages, and on comparing them with other parts of the epistolary writings of the same apostle, be brought to the conclusion, that the public speaking which he prohibited was not that inspired ministry which was immediately prompted by the Holy Spirit, and which it appears evident that he fully recognised and sanctioned.

In tracing the history of the Christian church, we may observe how very soon was the brightness of the gospel day eclipsed by the power of the "man of sin," who exalted himself above all that was called God, or that was worshipped, and who, in the persons of some, who became as Lords over God's heritage, was permitted to usurp that dominion over the church which belonged to Christ alone. Then, no longer was the choice and the qualification of the ministers referred to Him who is ordained to be the only "head over all things to his church," but men, swayed by temporal interests, appointed to this sacred office such as were the fit instruments for promoting or securing the wealth and power of worldly princes. And although the Christian church has, to a considerable extent, emerged from the darkness of the apostasy, yet she has, perhaps, been in no respect more slow to avail herself of the blessings and privileges of this glorious gospel day, than in allowing the free and unrestricted exercise of the ministry. How

many of her members have yet to learn that in Christ Jesus "there is neither male nor female;" that, as God is a Spirit, so his communications, through whatever medium conveyed, are directed to the *souls* of his rational creatures; that no external circumstances necessarily influence these communications; that to suppose they do so, is to estimate the dispensation of the gospel as far below that of the law. Can we believe that the Holy Spirit is *now* more limited in its manifestations and in its requirements, than when, by its inspiration, Miriam prophesied and sang the praises of Jehovah?—when Deborah, under the palm-trees of Mount Ephraim, prophesied and judged Israel by the law and Spirit of the living God?—and when Huldah, the wife of Shallum, together with cotemporary prophets, declared the judgments of the Most High as impending over a rebellious and gainsaying people? And when the Sun of Righteousness was about to arise on a benighted world, how remarkably were women employed to announce his coming and advent! when Elizabeth and Mary were filled with the Holy Ghost, and when Anna the prophetess "spoke of" the infant Messiah "to all those that looked for redemption in Israel."

There is yet another argument sometimes brought forward to establish the supposition that the Christian ministry is designed by our Lord Jesus Christ to devolve only on men; viz: that we do not find that He commissioned any females to preach the gospel of the kingdom. Here again, there appears to be a misunderstanding, for want of sufficiently keeping in mind the simplicity of the message which was delivered by those whom he sent forth. His coming was effectually declared to the inhabitants of Samaria through the instrumentality of a woman;⁴ and it was to women, whose love to the crucified Redeemer death and the grave could not weaken, when they came early to the sepulchre, to embalm his body with sweet spices, that the unspeakably joyful tidings were communicated, by the two men in shining garments: "He is not here, but is risen." It was *they* who were commanded to "go quickly," and tell his sorrowing disciples of his resurrection. It was a woman that received that most sacred commission, which expressed the fellowship and oneness of his poor afflicted followers with their risen Lord, and in language unutterably con-

soling, indicated their ultimate participation in his glory: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God."

There is, however, in some sections of the Christian church, a recognition of the full and free agency and operation of that Holy Spirit which divideth to every man severally as he will, and a thankful acceptance of that great gospel truth, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," but "they are all one in Christ Jesus." Amongst such, the preaching of women has been acknowledged to be a special gift from Christ, who only has a right to appoint, and who alone can qualify his ministers effectually to publish the glad tidings of salvation through Him. And so effectually have these glad tidings been declared by females, that many have been, through their instrumentality, converted from the error of their way, and brought from darkness to light; many hungry and thirsty souls have been refreshed and strengthened; and many living members of the church edified together. And though this preaching may not be "with excellency of speech or of wisdom," but "in weakness, and fear, and in much trembling," yet many can feelingly testify from heartfelt experience, that it has often been exercised "in the demonstration of the Spirit and of power." It may be remembered that, on the day of Pentecost, after the apostle Peter had testified of that more abundant outpouring of the Holy Spirit which characterizes the dispensation of the gospel, he added this very striking and encouraging declaration, in reference to its continued agency throughout the church of Christ: "The promise is to you, and to your children, and to all that are afar off, even as to many as the Lord our God shall call." Did professing Christians, with a more lively faith, appreciate their high privilege, as offered through this most blessed gift—were they seeking to obey its teachings, and to live under its sanctifying power—and, with a true hunger and thirst after righteousness, thankfully accepting every medium, through which the great Shepherd and Bishop of souls condescends to feed and to instruct his people, there could be no disposition to dispute the authority of the instrument through which He may, in His infinite compassion, extend to sinners the invitations of His grace, and cause the glad tidings of His gospel to be proclaimed.

May every sincere disciple of our Lord and Saviour Jesus Christ cherish a desire to lay aside all prejudice, and whatever may tend to obstruct the spreading of His truth, not daring to limit the means by which he may be graciously pleased to establish it in the hearts of men, but humbly committing to Him *His own work*, fervently unite in the prayer, "Thy kingdom come, thy will be done on earth, as it is done in heaven."

In our last volume, (p. 366,) we copied from a foreign periodical, a notice of the foregoing, including some extracts from it. A copy of the pamphlet having since been placed in our hands, accompanied with a suggestion that its entire re-publication in "The Friend" would be useful, we have therefore inserted it.—Ed.

object, to altercation, attempt to refute, &c. in the synagogue; but this liberty was not allowed to any woman. Paul confirms this in reference also to the Christian church; he orders them to keep silence; and if they wished to learn any thing, let them inquire of their husbands at home, because it was perfectly indecorous for women to be contending with men in public assemblies on points of doctrine, cases of conscience, &c. But this by no means intimated that, when a woman received any particular influence from God to enable her to teach, she was not to obey that influence, on the contrary, she was to obey it, and the apostle lay down directions in ch. ii. for regulating her personal appearance when thus employed." Dr. Adam Clarke on 1 Cor. ch. xiv. v. 34.

² Cont. in loc.—³ "Illustration of Paul's Epistles." Vol. I, page 630.

⁴ Now, that the Spirit of God, and the gift of prophecy, should be poured out upon women, as well as men, in the time of the gospel, is plain from Acts ii. v. 17, and then where could be a fitter place for them to utter their prophecies, in than the assemblies?—⁵ Locke's Paraphrase and Notes on 1 Cor. ch. xi. v. 4, 5.

* The earnestness which was manifested by the Samaritan woman, to obtain instruction as to the place divinely appointed for worship, her faith in the expected Messiah, and the great attention with which she listened to the sublime instructions of the stranger at Jacob's well, lead to the conclusion, that He who "knew what was in man," beheld, in her heart, a Kingdome of desire for that which nourishes up the soul unto eternal life. How graciously did He condescend to impart to her, truths most solemn, and deeply important to his church; describing the spiritual nature of true worship! This appears the more remarkable, when we consider that she was one of that people who were the most inveterately opposed to the Jews, and who did not acknowledge allegiance to the same divine laws. "The sacred historian declares of the Samaritans, *they fear not the Lord, neither do they after the statutes, or after the ordinances, or after the law and commandments, which the Lord commanded the children of Jacob, whom he named Israel.* See 2 Kings, ch. xvii. v. 34.

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LOWELL, MASSACHUSETTS.

The rapid growth of states, settlements, cities and towns in the United States, has been so often the topic of remark, that it is no longer a matter to excite surprise. The following sketch, however, taken from the Troy (N. Y.) Daily Whig, and which is therein given as an abstract from a more extended one in the Lowell Journal, will be read with interest.

The town of Lowell was incorporated March, 1826. On the spot now occupied by the city, the population, at the time the first purchases were made for manufacturing purposes, did not exceed 200 souls. In 1828, it reached 3,532; in 1830, it was 6,477; in 1833, it was 12,362; in 1836, it was 17,633; and by the census of 1840, it was 20,981. It is now only 20 years since the project of using the waters of the Pawtucket Falls originated with several enterprising gentlemen of Boston and vicinity. The increase of population has, therefore, exceeded a thousand a-year, for 20 years. Probably it will continue to increase at the same rapid rate for ten years to come. The city charter was obtained in 1836.

Lowell is connected with Boston by the Middlesex Canal and the Boston and Lowell Railroad—Distance, 26 miles. It is connected with Nashua, N. H. by a railroad 15 miles in length, which will soon be continued to Concord, N. H. about 30 miles further.

The great corporations of the city are 11 in number, and the capital invested by them, 10,600,000 dollars. The Lock and Canal Company are the proprietors of the water power; its capital is 600,000 dollars. The dam across the Merrimack, and the various canals in the city, by which its waters are conveyed to the mills, were made by it. With two exceptions, it built all the mills, boarding houses and machinery of the other corporations. It has two shops, a smithy and foundry, and gives constant employment to 500 men, and when building mills and boarding houses for new corporations, to 1200. Its principal building is called "The Machine Shop." It turns out manufactured articles to the amount of about 250,000 dollars per annum. The stock in this corporation has been, if it is not now, probably the best in the world. Besides selling a vast amount of land, on which the principal part of

the city now stands, at prices varying from one eighth of a dollar to one dollar per square foot, which was purchased at one or two hundred dollars the acre, the profits on all the mills and boarding houses it has built on good contracts for the other corporations, and the profits on the immense manufactures of its shops, consisting principally of full sets of machinery for cotton and woollen mills, locomotive engines, &c., it reserves and receives an annual rent for the water power disposed for each mill.

The aggregate capital of the remaining corporations is of course 10,000,000 dollars. Besides these establishments, there are the Lowell Bleachery; the extensive Powder Works of O. M. Whipple, Esq.; the Flannel Mills; the Whitney Mills, where blankets of the very best quality and finish are made; a Batting Mill; Card and Whip Factory of White & Co.; an extensive Bobbin Factory of the Messrs. Douglass; Planing Machines of Brooks and Pickering; extensive Carriage and Harness Manufactory of Day, Converse & Whittridge; Sash and Door Factory of J. H. Rand—employing together a capital of about \$400,000 and 400 operatives. The whole number of males employed in all the manufacturing establishments in the city is about 2500, and of females, 7000. Very few children are employed. It is provided by the laws of the commonwealth that all youths employed in the mills, under 14 years of age, shall attend the schools three months out of twelve, every year. The average wages of females is two dollars per week, clear of board, and of males, common hands, 80 cents per day, clear of board. All are paid monthly. The total amount of average monthly wages, out of which board bills must be paid, is about 170,000 dollars, making a yearly aggregate, paid to operatives, by all the corporations, of over 2,000,000 dollars.

The weekly produce of the mills is 1,265,500 yards of cotton cloth, of which 70,000 are of the coarsest kind, called negro cloth. The rest is most common, coarse and fine sheetings, shirtings, drillings, and cotton flannels. A large portion of the finer goods is manufactured into calicoes at the Merrimack print works, and a small portion of the coarser fabric is printed at the Hamilton print works; 1,800 yards of broadcloth, and 6,000 yards of cassimere are produced per week by the Middlesex Company; and 2,500 yards of carpeting and 150 rugs, measuring one yard and three fourths each, by the Lowell Company, making a weekly aggregate of 1,265,500, and a yearly of 65,809,120 yards. Thus it will be seen that this city manufactures a fraction over 47 yards of cloth per year, for every man, woman and child in the United States, allowing the population to be 15,000,000. 270,000 yards of cloth are dyed and printed per week. The

consumption of cotton, per week, in all the mills, is 1,025 bales, or 412,000 pounds. The yearly consumption of wool is, in the Middlesex Mills, 600,000, and in the Carpet, 439,536 pounds, making together 1,039,536 pounds. The Middlesex Company consumes, per annum, 3,000,000 teazels. All the companies consume, per annum, 11,660 tons of anthracite coal, 3410 cords of wood, 500,000 bushels of charcoal, 65,289 gallons of oil, 600,000 pounds of starch, and 3000 barrels of flour for starch.

There are two banks in the city, besides a savings institution. The Lowell Bank has a capital of 400,000 dollars, and the Railroad Bank of 800,000 dollars. In the savings institution are deposited 386,000 dollars, of which 250,000 dollars belong to operatives in the factories, mostly females.

There are in Lowell 18 religious societies, viz. two Episcopalian, two Methodist, two Freewill Baptist, two Christian, two Universalist, three Orthodox, three Baptist, one Catholic, and one Unitarian. Fourteen of these societies worship in elegant churches, viz. three Orthodox, two Baptist, two Methodist, two Universalist, one Episcopal, one Freewill Baptist, one Christian, the Roman Catholic, and the Unitarian. The others occupy convenient halls. The fourteen churches, or meeting-houses, with their furniture and dressings, cost not less than 250,000 dollars. The eighteen societies raise, and expend for parochial and charitable purposes, at least 40,000 dollars per annum.

There are thirty free public schools in the city, kept the year round. One new grammar school, and several primary schools will be put in operation during the present year. There are now twenty-two primary schools, and seven grammar schools, and one high school;—in the latter, young men are fitted for the university, and instructed in the higher branches of education. There was expended in 1840, for the support of free schools in Lowell, the sum of 21,436 dollars.

The catholics form one eighth of the whole population of Lowell. Five of the primary school teachers, and three in the grammar schools are catholics. In consequence of the just and liberal policy of employing a fair proportion of their denomination in the public schools, the catholic priests and parents take a deep interest in them; and their children consequently all attend, but mostly where catholic teachers are employed, though there are no regulations on the subject.

According to the report of the auditor for the year ending Dec. 31, 1840, the city debt is 143,450 dollars and 10 cents. The real estate owned by the city, cost and is worth 166,503 dollars and 98 cents. The whole amount of debts due the city is 26,208 dollars and 4 cents. The amount of personal property held

by the city, is 9,803 dollars and 67 cents. The appropriations for all purposes, during the year, were 98,340 dollars and 46 cents. Of this sum, 47,198 dollars and 98 cents were for the support of the public schools, and the building of new school houses. In 1820, the valuation of the property on the spot where the city now stands, did not exceed 1000 dollars; in 1840, the assessors' books show it to be 12,400,000 dollars.

The Middlesex Mechanic Association own a building and library worth 25,000 dollars.

The City Hall cost 20,000 dollars. The Market House, 46,000 dollars. The Alms House, 18,000.

There are seven printing establishments in the city. The following is a list of the publications, viz. the *Lowell Courier*, tri-weekly, and the *Lowell Journal*, weekly, Whig—the *Lowell Advertiser*, tri-weekly, and the *Lowell Patriot*, weekly, Democratic—the *Literary Souvenir*, neutral—the *Banner*, Free-will Baptist—the *Star*, Universalist—the *New England Christian Advocate*, Methodist, Anti-Slavery—the *Lowell Offering*—the *Ladies' Pearl*, literary monthly magazine—the *Young People's Library*.

Lowell supports 24 lawyers, and 28 physicians and surgeons.

Of the literary character of the factory girls, some inference may be drawn from the following statement in the *Lowell Journal*:

"It would doubtless surprise the agricultural and commercial communities of the south and west, to know that a monthly magazine, printed on an imperial sheet, 8vo, that in literary merit would compare well with the average literary journals of the country, is published in this city of spindles, looms, hammers, and anvils, every article being *original*, and written by 'factory girls.' Yet such is the sober truth. It is called 'the *Lowell Offering*.' This work was started as an experiment—3200 copies of No. 1 were printed; 3700 of No. 2; and 4500 of No. 3. The first edition of No. 1 was soon exhausted, and a second edition of 2000 has been published, and will soon be taken up. The account given in the work itself, of its origin, object, &c. may be fully relied on. The editors are two respectable clergymen of the city, and pastors of large and flourishing societies, whose statements are entitled to implicit credence. The editors and publishers of this work have opened no subscription list, but it may be considered as permanently established.

"The senior editor of the *Offering* will publish in due season, an annual, entitled 'The *Garland of the Mills*,' every article of which will be written by 'factory girls.' A large number of the articles are already in his hands. From what I know of them, and the writers, who will furnish all that may be wanted, I have no doubt the work will rank, in literary merit, with the average of the annuals, as it will also in its beauty of type, paper, and binding. Such a work will be no less *strange* than *true*. It will probably be placed in the hands of the printer in July. It will be of the common size of those beautiful and interesting publications."

From the National Gazette.

AMERICAN MANUFACTURES.

"It cannot be otherwise than a source of deep regret to all interested in the celebrity of British machinery to know that the Birmingham and Gloucester Railway Company have actually bought ten locomotive engines made in the United States. They cost upwards of £1500 each; but it is the stigma and reflection cast upon the manufactures of the country that is complained of. Surely there is no falling off or deterioration in the once boasted excellence of our engines. Long has Great Britain stood pre-eminent beyond other nations in the superiority of her machinery, and by that alone are we enabled to compete in the manufacture of cotton and woollen goods, &c., with foreigners, notwithstanding they possess the advantage of cheap food, and consequently low wages.

"It is a fact that iron, cotton, woollen, and other manufactures are extending in America, France, Germany, Switzerland, and other countries; still let us hope the day is far distant when our manufactures shall feel the diminution of foreign demand for the immense quantity of goods manufactured in this country. It is to be hoped the introduction of foreign machinery will rouse our mechanical men to greater application, which will tend to further and more important inventions and improvements in engines and other articles of machinery, so necessary to maintain our commercial supremacy, and so indispensable for the support of our vast population."

The foregoing letter is addressed to the editor of the *London Courier* by a correspondent at New Castle. When it was first announced that the English railroad companies had ordered locomotive engines from the United States, the fact was not credited abroad. We remember to have heard this scouted in a party of English gentlemen who had all been to this country, and might have had their eyes open to the vast achievements of American ingenuity and enterprize. In the above letter, it is very evident that the writer is ignorant in one sense of the matter about which he seems so deeply interested as a good British subject. Any one who has visited the manufacturing towns of England and of the United States, and compared both the machinery and the operatives in the two countries, knows that we have in many respects the advantage of our foreign competitors. We believe we will be sustained by the testimony of competent judges in saying that our cotton factories are far superior to the British in the design and construction, the neatness and the finish of the machinery. As yet the same variety of goods is not made here, particularly the finest kinds, but all that is attempted will compete with foreign production, and much is very superior. Edge tools, if we mistake not, are made better here than in any part of the world. American hats are vastly superior to any of European make, and in articles manufactured of leather of every description, our artisans are not surpassed. The list might be greatly extended to show our independence of other nations for the products of either single or associated skill and labour. If American Locomotive Engines, or American works of any kind are in demand in Europe, it can be for no

other reason than their special and undoubted superiority. Protected as the foreign mechanic and capitalist are by heavy import duties, nothing but a degree of excellence which their own science or means cannot achieve, would cause the introduction of any article from this country. While we from habit have supposed that Europeans can make every thing but political constitutions and Indian puddings better than ourselves, they are alike accustomed to believe that we are as destitute of the arts as of titles of nobility. These pleasant illusions are passing away, and the world is beginning to think of us in poor Sam Patch's expressive phraseology that "some things can be done as well as others."

THE BONE BUSINESS.

Some people would like to know the nature of this business, and, perhaps, when told, it will be as much a matter of surprise to them, as it was, when first communicated to us. Certain old men, women, and children may be seen daily in all parts of the city gathering up old bones. This branch of business started about four years since, and it gives employment to hundreds, almost thousands of poor people in Philadelphia. Many of them are able to earn from fifty cents to one dollar each day by these small gatherings by the way side, and these save themselves and their children from want, or perhaps the penitentiary. In this county there are several large establishments where these bones are purchased. One in Moyamensing pays out more than 100 dollars each week for these apparently worthless materials, gathered in every part of Philadelphia.

Bones gathered up in this way, and from such sources, one could hardly imagine are of any value. But the variety of purposes to which they are put, shows in political economy that nothing is literally worthless. The bones are assorted, and each particular kind is put to a specific purpose. Some are made into neat's foot oil. Others are sold to knife and umbrella makers, while another portion is used by comb, brush and button manufacturers. Many of them are used in the manufacture of blacking and printers' ink, and by sugar refiners. Even the tallow chandler and manufacturer of soap is indebted to these bones for his success. The bone dust which is made from the refuse part, is purchased by farmers, and greatly tends to enrich the soil.

The purposes for which bones are used are almost innumerable. Such is the demand for them in Europe, that the field of Waterloo was thoroughly examined, and everything remaining of poor humanity there, which could be obtained, has been garnered up. In our own country, the value of this article is beginning to be estimated for agricultural purposes, and in all the various departments of business, both of utility and ornament, they constitute an important and valuable species of merchandise.—*North American*.

Hermione Purple.—A pretty correct conception may be acquired of the value of this imperial-tinted cloth formerly, from the circumstance that when Alexander took possession of

the city of Susa, and of its enormous treasures, among other things there were found five thousand quintals of Hermione purple, the finest in the world, which had been treasured up there during the space of 190 years; notwithstanding which, its beauty and lustre was by no means diminished. Some idea may be formed of the prodigious value of this store, from the fact that this purple was sold at the rate of 100 crowns a pound, and the quintal is a hundred weight of Paris.

BEE CULTURE.

One of the most profitable departments of industry is the raising of bees. They require very little attention, and the profit from them is certain. It is calculated that bees will make three times as much honey as they need for their winter subsistence, thus giving two thirds of their labour, as it were, to their landlord for the rent of their habitation. By the recent improvements in the construction of hives, the surplus honey can be removed without, as was the case in old fashioned hives, destroying the industrious tenants. These hives are also made to be ornamental, and may be placed in a chamber, with a communication with the open air by means of a tube, even a drawing room window, and thus while the ladies of the family sit at work they have a continual fund of amusement in watching the internal economy of the hives as seen through the little glass windows at the sides and ends.

Some of these improved hives for chambers are made to resemble a bureau, and may be used as such to some extent. The bee culture may be attended to as profitably in the city as in the country, and we are informed, that generally the honey of the former is better than that of the latter. This fact is not generally known, or we feel assured that more attention would be paid to this occupation in cities.

The hives alluded to above are, however, very expensive, costing from 25 to 100 dollars, which places them beyond the reach of many who might wish to keep bees. We would advise every person who takes any interest in this matter to call upon Mr. Sholl, 557 Houston street, who is an enthusiast upon the subject of bees, and who has devoted many years of his life to the study of the habits of this wonderful insect.

Mr. Sholl delivered three highly interesting lectures before the Mechanics' Institute, upon the Bee and Bee Culture, during the past winter. He has arrived at the conclusion that the word "instinct" must be banished from the vocabulary as far as regards Bees, and the word "reason" substituted. His hives are calculated upon the principle of utility rather than ornament, and the price is a mere trifle. They combine all the advantages of the more costly hives in a more compact form, with other improvements, which add much to their value.

Friend Sholl, for he is a member of the worthy Society of Friends, in half an hour's conversation, will satisfy any person of the importance and interest of Bee Culture, and our word for it, the person will thank us for helping him to the acquaintance, assuming that Mr. Sholl make himself as interesting to him as he did to us.—*New York Times.*

HONEY.—In the exhibition of the American institute in New York, some boxes of beautiful honey were displayed, white and transparent as the purest wax. It was brought from West Brookfield, Ontario county, New York, and some of the details about it are quite interesting. Mr. Wilcox, the owner, says, that last spring he had not more than 220 swarms; this fall he had over 420; nearly all the young swarms are good to winter over. We have taken from our bees 2700 lbs. of box or cab honey. In addition to this we furnished all the vicinity with boxes, showing them how to manage, promising to buy all the honey that was built in them. This added to our own, made 6648 lbs. All of this was taken away without destroying a single swarm of bees. Near seven-eighths of this honey was of the white, such as was exhibited today. We have adopted this plan to make our bees profitable, and not destroy an insect that is such an example of industry. Bees might be kept by half of the families in this city, with pleasure and profit. Wherever there is a garden spot, bees might be fed. But even that is not indispensable. In Boston many hives are kept on the tops of houses; and the bees are known to go over five or six miles into the interior, and down upon the islands in the bay, in pursuit of flowers and clover.—*Troy Mail.*

From the New York Journal of Commerce.

Some few months ago, I made a curious and interesting experiment, an account of which may be interesting to many, and useful to some of the readers of the journal. I filled a white glass lamp, of a globular shape, with clear spring water, placed it in the window at about ten o'clock of a clear warm morning, in a position to receive the rays of the sun. In one minute, a piece of black silk which I had placed within half an inch of the glass, and in the focus, became ignited. The rays of the sun can thus be collected through a body of clear water, and a common white glass lamp may be made to serve the purpose of a burning lens.

I placed in the same lamp, suspended by a thread in the water, several coloured glass beads. A little distance from the lamp I fixed a sheet of white paper. The rays of the sun passing through the water and the beads, threw upon the surface of the paper a variety of the most beautiful colours that imagination can picture.

At first thought this may not be considered of much importance, but every thing that goes to illustrate the perfection of the works of the Creator in a simple and easy way, is useful and beneficial to our race.

EPISTLE.

From our Yearly Meeting of Friends held at New-Garden, in Guilford county, N. C., by adjournments from the 2d, to the 6th of 11th mo., 1840. To the Quarterly, Monthly and Preparative Meetings, constituting the same:—

Dear Friends,—Our minds have been introduced into a feeling concern, and solicitude, for the prosperity and welfare of our religious society; and we have believed it right to address this Epistle of Advice to you, as comprehending some of the most prominent views felt and

expressed for the removal of existing deficiencies from amongst us.

We observe with sorrow that the answers from the Quarters exhibit a neglect in the attendance of our religious meetings, particularly those held near the middle of the week. We have fervently desired that all our members might be incited to more diligence in the performance of this important duty—taking their families with them, and when thus gathered to be good examples, in waiting for the spiritual appearance, and influence, of our Lord Jesus Christ who hath declared, "where two or three are gathered together in my name there will I be in the midst of them."—Under this precious influence the mind will be brought into a suitable concern, and enabled to perform that true and acceptable worship, which must be performed in spirit and in truth.—And as this is our happy experience we shall not be content to absent ourselves from our own particular meetings, but we shall be diligent to assemble with our friends on all occasions, with fervent desires that we may again and again be favoured to experience a renewal of this precious influence upon the mind. Thus our hearts will become imbued with love to God our Creator, and man our fellow creature, according to the commandment "Thou shalt love the Lord thy God with all thy heart, with all thy might, and with all thy strength, and thy neighbour as thyself." We have been anxiously concerned, with earnest solicitude, that our dear friends of every class may be circumspect in all their conduct, in plainness, in speech, and apparel; moderate in their desires and pursuits, of the things of this world; that they may do justice to all without regard to colour or condition in life, so that we may manifest to the world that we are endeavouring to follow the precepts and examples of our Redeemer, who was holy, harmless, undefiled, and separate from sinners.

And we have felt a concern to caution all our members against the practice of attending the meetings of other religious societies. This manifests a disposition of running after the Lo! here, or Lo! there is Christ—when we are assured that the kingdom of heaven is within us. We desire that all our members may individually examine themselves in this particular, whether they are in the faith which gathered our predecessors in the truth to be a separate and distinct people. And in connection with this subject we have felt desires that the Quarterly, Monthly, and Preparative meetings may take under their serious consideration the literary and religious education of our youth, in the principles of our profession, and as our Boarding School is at present quite small, we desire that our members who have children to educate might be encouraged to avail themselves of the benefits and privileges which this institution presents to them. We admonish all our members from the baneful practice of distilling, or having spirituous liquors distilled, and against drinking the same—to keep from all places for diversion, to keep out of political excitement and controversies, and finally we exhorted them to pursue those things, that are honest, just, pure, lovely and of good report.

Signed by direction of said meeting by

NATHAN MENDENHALL, Clerk.

Address of the Contributors of "The Friend" to the Subscribers.

It is now more than thirteen years since the commencement of this journal. The first number was printed and circulated before an effort was made to obtain subscribers, and several volumes were completed before the subscription list was sufficient to defray the expenses. That list has slowly increased, with occasional fluctuations, until it now contains about two thousand names. "The Friend" was begun in one of the darkest periods of the separation; at a time when the country was full of calumnies and misrepresentations which clouded many sincere minds; and when all who knew the state of the Society, felt that the means of spreading a knowledge of facts, instead of exaggerated rumours, was of vital importance to its well being. That means was supplied in "The Friend," and it is in no spirit of exultation that we say, that it faithfully and zealously served the cause which it volunteered to support. Of the little band of contributors that first rallied round it, some are no more, and others are absorbed in new and engrossing duties; although new coadjutors have from time to time come forward to lighten the task of furnishing the weekly bill of fare for so large and diversified a company. There have been times when our vigour has flagged—when we have felt that we had need of cheerful encouragement, as well as of active co-operation. It has been our lot to receive praise and blame for the same act, and to have the most opposite opinions pronounced upon the course we were pursuing. While one subscriber was ready to abandon the paper because of the vehemence with which it combated heresy; another censured it for relaxing its vigilance. To the colonizationist, it was full of anti-slavery, and to the abolitionist it seemed slavishly lukewarm. The essays which attract the young, gave at times uneasiness to the old; and the extracts which interested the old, seemed tedious to the young. Sometimes a distant subscriber would complain that our matter was too local, while one at home was dissatisfied because it was not more of a newspaper.

It so often happened that these complaints neutralized each other, that we have learned to rely on the consciousness of steadily endeavouring to fulfil, to the best of our ability, our duty to the subscribers and to the Society. There are times when we have need of all the strength which this can give to sustain us in the trying situations in which the contributors have been often placed.

Yet, after making all the allowance due to honest scruples for the complaints which have from the first been thus made in various quarters, we think there are strong reasons to induce every well concerned Friend to wish well to the journal, and to endeavour to extend its circulation. As a means of communication throughout the Society in this country, we do not speak more our own sentiments than those of judicious and experienced Friends, in saying, that it has been eminently serviceable. It has been the means by which official documents, issued by the different portions of the body, have been spread with a promptitude and to an extent not otherwise attainable. As a

means of advertising the wants of schools and institutions, it has been highly useful. Its columns have been of service in recording many events interesting to Friends, which do not find their way into the common newspapers. Its thirteen volumes contain a mass of original documents, and of researches relating to the history of the Society, not elsewhere to be found collected together. More than a fourth part of its pages has been occupied with selections from the approved and generally scarce writings of our early Friends. It is the only source extant from which the materials for the history of our late separation can be drawn. The amount of information upon the topics of natural history, biography, history, and the descriptions of foreign countries, render it a collection of useful miscellaneous reading of no common value. As a safe journal to be put into the hands of our youth, it may challenge competition, for it has never been soiled with an impurity.

We appeal confidently to those to whom "The Friend" has been for years a weekly visitant, whether its familiar face does not as often as it presents itself, refresh the attachments which bind them to the Society at large; whether they do not feel its occasional delay as a real privation, and whether its suspension would not isolate them in some respects from their brethren.

It has been undertaken in no spirit of worldly gain; and if the subscriptions were all promptly paid, it would barely defray its own expenses. With no unseemly exultation, therefore, do we thus commend it to our brethren, and speak for it a good word. If we know our own motives, our chief desire is to render it more extensively useful to the Society by widening its circulation, while we, on our part, will endeavour to increase its claims to the regard and confidence of Friends at large.

Among the young persons who annually settle themselves in life throughout our widely extended borders, there are many who can well afford to take "The Friend," yet who neglect to become subscribers. Will not those who value the journal aid us in extending its circulation, by speaking a word of encouragement to these, and pointing out to them the advantages to themselves and to the Society of supporting such a paper?

THE MISSOURIAN.

We paid a visit, says the New Orleans Bee, a few days since to the skeleton of the gigantic animal to which this name has been attached, as commemorative of the spot where it was discovered. It is difficult for the imagination to conceive the size and proportions of the monster whose existence is indubitably attested by these stupendous relics—a creature, half elephant, half crocodile, of such colossal stature, that the largest living specimens of animated nature shrink into Lilliputian dimensions when contrasted with its wonderful bulk. A mammoth, to whose daily food the monsters of the deep must have contributed, and whose insatiable maw could only have been glutted by the depopulation of the country which it infested. The history of this marvellous creature is buried in oblivion, or only preserved in the dim and shape-

less fragments of Indian tradition, and yet to the naturalist and man of science its study is a source of profound instruction and information, as its habits, food, mode of existence and the probable period when it roamed the prairies of the west, and raised its huge form above the waters of our largest streams, may all be either satisfactorily determined or approximately deduced from an examination of its bony carcass. As a mere matter of curiosity to the lovers of the marvellous, it is of vast interest, and as a field for the exploration and researches of the disciples of a Cuvier and a Buffon, it presents opportunities for scrutiny, which promise results of the highest character.

The Cecil, Maryland, Gazette states that a black boy in that vicinity has made an entire miniature steamboat, with cabins, berth deck and upper deck, carved stern and figure head, forward and after cabins, with windows, wheel-houses and paddles, steerage house, barber's shop, capstan, cable-box, settees, bell, pistons, boilers, levers, chimnies, and all other appliances complete. The machinery is so perfect that it may be put in motion by a child.—*Inq.*

THE PLAIN OF DURA.

Daniel, Chap. 3.

Sole music of our listening ears!
Ye dulcimers of Dura, hail!
Than love's deep sighs, than friendship's tears,
Your syren tones can more avail.
Ye hymn the idol's golden pride,
Our light, our glory, and our guide!
The impotent despot threats in vain:
In vain the seven-fold flames ascend;
The adoring throng fills all the plain;
Our willing knees in worship bend,
Where Mammon stands in golden pride,
Our light, our glory, and our guide.
Oh say not so! A faithful few
Defy the raging tyrant's power;
To conscience and to virtue true,
Though sternest frowns of vengeance lower;
Reject the idol's golden pride,
And trust in God—their light, their guide.
And lo! a form divine descends,
Their hearts with zeal and strength inspires;
From seath the victim band defends,
Walks with them through the furnace fires;
Defeats the heathen's impious pride,
And stands revealed, their light, their guide!
EDMUND FAY, London, 1 mo. 1, 1841.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigues, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaiah Hacker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettle, Jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—Geo. R. Smith, No. 487 Arch street; Thomas P. Cope, No. 277 Spruce street; George G. Williams, No. 61 Marshall street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

A serious Address to the people of the Church of England, &c.

(Concluded from page 196.)

Here, tender neighbours, I have in brief showed you somewhat of the Lord's dealings with my poor soul in this glorious gospel-day, wherein the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. And this pure love in our hearts causes us to entreat our neighbours and relations to come and prove these things, that they may seek the Lord while he may be found, and call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and turn unto the Lord, and he will have mercy, and unto our God, and he will abundantly pardon. Oh! let these heavenly promises prevail upon you, for they are all yea and amen in Christ the blessed fountain from whence all our consoling streams do issue. This fountain, I would direct all unto, which the Jews forsook, as the prophet of the Lord declared in the vision of the Almighty, calling the heavens to be astonished at it; saying, My people hath committed two evils, they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Ah! let me prevail with you to forsake the broken and empty cisterns of your own hewing, and come to this fountain that is ever full, and cannot be drained dry. This fountain was open to the house of David, and to the inhabitants of Jerusalem, to cleanse from sin and uncleanness. Come, here is the ancient fountain, that the righteous in all generations since the foundation of the world were baptized into. Here is antiquity for you that plead for antiquity; if you be not baptized herein, your antiquity will profit you nothing at all. This is also the new and living fountain for all succeeding generations to be washed and made clean in, and is the same yesterday, this day, and for ever. Now here is the difference between the outward and the inward, the husk and the kernel, the shadow and the substance. Oh! that the Lord may be pleased to open the understandings of the people, both high and low, that they might discern what they are doing, and lament over him whom they have pierced, and mourn over the holy one, who is crucified in their hearts by reason of sin and wicked works. If the nation were thus baptized into this fountain that I have been directed unto, oh! what a lovely people they would be, God's presence filling every heart, and they all performing his holy will.

To come into the saints communion, is to be a communicant with them at the same table where the saints do feed. Now the saints feed upon food the world knows not of. It is the inward and spiritual grace still I must direct people unto, which is the flesh and blood of Christ, as he himself said unto his disciples, when in the body prepared of the Father for him, saying, Except ye eat the flesh of the Son of Man, and drink his blood, you have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day. Now weigh the text in the spirit of meekness and fear of the Lord. Observe many of his disciples when they heard this, called it a hard saying, and

could not bear it, but were offended; which when Christ perceived, he said, Are you offended at this? or, Doth this offend you? Then he opened the saying to them thus, It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. Here Christ directs his unto the Spirit that quickeneth, and giveth life to the soul. The disciples were upon externals, but their Master turneth them to internals, to understand him in spirit and in life. This quickener is the same as ever, and would have the sons and daughters of men to let him into their hearts, that they may sup with him, and be with them; saying, Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. A blessed guest indeed! Dear Friends, open to let him come in to your hearts, hearken to his still small voice, and witness a coming into communion with the Father and with the Son; which if you do, you cannot be out of the communion of God's sanctified ones; for you will be all of the family and household of one Father who is liberal in all his gifts, and hath given his Son, that through him all the children of men might have life. He that hath the Son hath life, and he that hath not the Son hath not life. Now if through the Son you witness your souls to live unto God, then you have the Son, and with the Son, life; but if you do not witness your souls to live unto God, what good is in all your eating and drinking, and calling it the ordinance of Christ, when your souls are perishing in barrenness for want of the true nourishment? Neither God, nor Christ his son, ever ordained perishing food for the immortal soul; but would have all to come to the heavenly nourishment that the Lord is handing forth to his waiting ones, which is the bread of life, from the Father of life, to the living body, of which Christ is the head. So likewise the new wine of the kingdom of God, fresh from the vine of life, running through all his members or branches; for as they abide in him the vine, they are fresh, green and fruitful, feeding upon the dainties of his Father's house, as the prophet of the Lord issued forth a proclamation in the word of life, saying; Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money, and without price. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently, and eat ye that which is good, and let your soul delight itself in fitness. Stay not behind, I entreat you all, come away to this food that nourisheth the soul, and makes it well-liking in the sight of God; for the Spirit and the bride say, come, and let him that heareth, say, come. And let him that is athirst come. And whosoever will, let him come and take the water of life freely. Oh! the universal love, and unspeakable kindness of the great Almighty God to his poor creatures. Who would not forsake all visible and perishing objects to enjoy this holy communion? It will countervail and outbalance them all, and bring the soul to a heavenly resting-place in Christ, and an establishment in righteousness, knowing its bread to be sure, and its water not

to fail; eating of that spiritual meat, and drinking of that same spiritual rock that followed the children of Israel, which rock was Christ.

Thus, Friends, according to the ability that God hath been pleased to communicate to me, I have given you some few hints of the saving baptism, and wherein the saints communion stands, as believed and witnessed by the faithful among the people called Quakers. And that which you confess, you ought to witness also. And in order that you may come to the experience of them, turn in to God's holy gift in your hearts, for there the Lord pleads, setting your sins in order before you, condemning sin in the secret of your hearts, and justifying in well-doing. For when thou committest any sin, it will discover it to thee, and check thee for it in thyself, when no man knoweth any thing to charge thee with. This is Christ's Holy Spirit, condemning his enemy in thy soul, and if thou joinest with this holy grace, it will bind him and cast him out. Oh! join with it, and deliver up thy darling sin to thy soul's friend, that the fire of God's word may destroy it. And as thou comest to join with, and be led and guided by it, it will burn up all thy soul's enemies, it will beget a flame of zeal in thy soul against sin in thyself, and in others also; and when the enemy doth present any sin to the view of thy mind, there is the law in thy mind, which is light, bring thy sin to it, and let this holy flame burn it up.

Here is a teacher sent from God, to which the prophet refers, saying, When thou turnest to the right hand, or to the left, thou shalt hear a voice behind thee, saying, This is the way, walk in it. Nay, in a word, thou canst not go from this holy witness, it will either be for thee, or against thee, in one day. Oh! prove these things, and work out your own salvation with fear and trembling while God gives you time, and is striving with you by his Holy Spirit, lest he say to you as he did to a people of old, My Spirit shall not always strive with man, for that he also is flesh; and if the Lord cease striving with us, wo to us for ever.

Let me entreat you to take these few particulars into your consideration; for what I here urge is neither to gain esteem, for I deserve none, nor yet for a show. If it prove for the advantage of souls, to bring them nearer to the Lord's gift in their own hearts, I have my sole end.

I had something of this kind in my mind several years ago, but did not proceed, thinking it might be esteemed ostentation in me, and there I let it rest; but of late it coming fresh in my view again, I was made willing to impart it on this wise. So, tender neighbours, all that I desire is this, that you may examine yourselves impartially, and weigh the matter seriously between God and your own souls, that through God's holy gift, his only begotten Son, your souls may be saved in the day of account, when we must all appear naked and open before the bar of his divine justice, there to receive our sentence according to our deeds, whether good or evil. For the books will be opened, and we shall be judged out of them; and if we had not a part in the first resurrection, our names will not be in the Lamb's Book of Life; and if our names be not there, we shall, without doubt, be cast into the lake

of fire and brimstone, where the worm never dieth, neither is the fire quenched, which is the second death. But if we have a part in the first resurrection, the second death will have no power over us; which that it may not, is the earnest travel and desire of my soul for you and all mankind. So farewell in the Lord.

JOHN JEFFREYS.

28th of 10th mo. 1707.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 161.)

In our last number we left Humphrey Norton and John Rouse in the hands of the rulers of Boston. John Rouse in the account he has left of the transaction thus describes the discourse of the priest John Norton. "He began his sermon, wherein amongst many lifeless expressions, he spake much of the danger of those called Quakers, and did much labour to stain their innocence with many feigned words—and did often call upon the people to believe what he said, as though they did not mind him enough—though some gaped on him, as if they expected home should have dropped from his lips. Sure I am, little but gall and vinegar fell from him while I was there, with which many of his hearers are abundantly filled—a flood of which, Christ, in any of his disciples, my sooner have from them, than a cup of cold water." "Amongst other of his vain conceits, he uttered this, 'The justice of God is the armour of the devil;' the which, if true, then is the devil sometimes covered with justice, which is more than ever I heard any of his servants say on his behalf before." John Rouse closes his account with a few words to the reader, thus, "and commend thee to the grace of God, by it to be guided in all things; in which, as thou walks, thou wilt love truth and simplicity, and hate hypocrisy and deceit."

The same day in which they were arrested, 5th mo. 8th, 1688, H. Norton and J. Rouse were examined before the governor and magistrates. It appears to have been the intention of the rulers to have dealt with Humphrey still more severely than the letter of their law against Quakers would allow. They had framed a charge of blasphemy against him, because he said, "Verily, this is the sacrifice which the Lord God accepts not, for whilst with the same spirit that you sin, you preach and pray, and sing, that sacrifice is an abomination." A long examination followed, at the close of which the charge of blasphemy was withdrawn, and Humphrey and his companion were sentenced to be imprisoned, and whipped as Quakers. The magistrates treated John Rouse with courteous language, through respect for his father, who had resided for a time in New England, and was well known as a lieutenant-colonel in the army, and as being what they called a gentleman. The flattering language by which they sought to entice John, to forsake the fellowship of the Quakers, was of no avail, he was firm and unflinching in his adherence to what he believed to be the truth.

He demanded, as an English citizen, in an English colony, to be tried by the fundamental laws of England, or by the unalterable principles of right and justice—the laws of God. During the examination, he and his fellow-prisoner said, that if an appeal might be granted, they would gladly refer their cause to the chief magistrate of England, or to any one that he might appoint. On this, the governor and deputy both cried out at once, "No appeal to England! No appeal to England!" When sentence had been pronounced, John Rouse, taking this public opportunity, referred to the fact of "Friends" having been almost famished for want of food in the Boston prison, and demanded that he and his colleague might have proper nourishment for their money. This, before the citizens, the court was ashamed to deny, and these two were thus prevented from suffering on this account.

Being sent to the prison, they were there kept until Seventh day, the 10th, when they were brought out to be whipped. After suffering the infliction of their sentence, they were, as usual, offered their liberty, upon paying prison fees, and hiring the marshal to convey them away. Being conscientiously restrained from doing this, they were returned to the prison, where eight other Friends were now confined. These were, Thomas Harris, William Brend, William Leddra, Lawrence Southwick, his wife Cassandra, their son Josiah, Samuel Shattock and Joshua Buffum. William Brend was rapidly recovering, and the friendly people of Boston, who had freely ministered to his wants, were now checked by the rulers, and threatened with an inquisitorial investigation of their doctrinal views.

During the week ensuing that in which H. N. and J. R. were whipped, a new order was issued by the council concerning Friends. It was to this effect, that the jailer, if the Quakers still refused to work, should whip them regularly twice a week—with ten lashes the first time, fifteen the second, and then an additional increase of three every time, until they should submit. The new order, however, provided that due notice should be given to two constables, that they might be present at every such execution. William Leddra, Thomas Harris, John Rouse, and Humphrey Norton were selected, that upon them the efficacy of this law might be tested. On Second day, the 19th, they were accordingly beaten with fifteen stripes each, and the whole affair was attended with such appearance of barbarity, that the feelings of the people of Boston became considerably excited. Having all of them been whipped but a short time previously, the old wounds were still fresh, and opened and bled freely at the application of the lash. Humphrey Norton says, "The people beholding, and seeing us so used, above our old wounds, the cry against cruelty increased—Sodom was troubled—Egypt was afraid, and all old Jerusalem was in an uproar. Blood at that season they had sufficient; so that the other six they touched not, though willingly they put off their clothes, and tendered their backs; the adversaries slunk away like dogs who had overfilled themselves with sheep's blood, for which they were afraid they would be hanged."

In the excitement which arose in Boston a

subscription was opened, and a sum of money raised, wherewith the fines were paid, and a convoy hired, which took the four, who had last suffered, and William Brend into the Providence colony. The five Salem Friends were, however, still detained. They had previously drawn up the following:—

This to the Magistrates at Court in Salem.

Friends—whereas it was your pleasure to commit us, whose names are underwritten, to the house of correction in Boston, although the Lord, the righteous judge of heaven and earth, is our witness, that we had done nothing worthy of stripes or of bonds. We being committed by your court, to be dealt withal as the law provides for "foreign Quakers," as ye please to term us; and having, some of us, suffered your law and pleasure, now that which we do expect is, That whereas we have suffered your law, so now to be set free by the same law, as your manner is with strangers; and not put us in upon account of one law, and execute another law upon us, of which, according to your own manner, we were never convicted as the law expresses. If you had sent us upon the account of your new law, we should have expected the jailer's order to have been on that account, which that it was not, appears by the warrant which we have, and the punishment which we bare, as four of us were whipped, among whom was one that had formerly been whipped, so now also according to your former law. Friends, let it not be a small thing in your eyes, the exposing, as much as in you lies, our families to ruin. It is not unknown to you, the season, and the time of the year, for those that live of husbandry, and what their cattle and families may be exposed unto; and also such as live on trade. We know if the Spirit of Christ did dwell and rule in you, these things would take impression on your spirits. What our lives and conversations have been in that place is well known; and what we now suffer for is much for false reports, and ungrounded jealousies of heresy and sedition. These things lie upon us to lay before you. As for our parts, we have true peace and rest in the Lord in all our sufferings, and are made willing in the power and strength of God, freely to offer up our lives in this cause of God, for which we suffer. Yea, and we do find (through grace) the enlargements of God in our imprisoned state, to whom alone we commit ourselves and our families, for the disposing of us, according to his infinite wisdom and pleasure, in whose love is our rest and life.

From our house of bondage in Boston, wherein we are made captives by the wills of men, although made free by the Son. John 8 ch. 36 ver. In which we quietly rest, this 16th of the 5th month, 1688.

LAWRENCE }
CASSANDRA } SOUTHICK,
JOSIAH }
SAMUEL SHATTOCK,
JOSHUA BUFFUM.

Upon receiving this letter, the court at Salem took the subject under consideration, and directed that Samuel Shattock and Joshua Buffum should be set at liberty. The other

three were detained in prison for twenty weeks. N. E.

A Brief Sketch of the Life and Religious Labours of Thomas Shillitoe.

The following sketch of the life and religious labours of that eminently devoted servant of the Most High, Thomas Shillitoe, is compiled from a journal prepared by himself.

He was of a delicate frame, and naturally remarkable for his nervous timidity. This was so much the case, that he has been known to faint upon being suddenly spoken to, and upon witnessing objects which awakened sorrowful associations in his mind. This peculiarity of his constitution should be borne in mind by those who read the account of the many perils by sea and land which he encountered in the prosecution of his religious visits. The merciful preservations he experienced, and the undaunted manner in which he was enabled to meet danger, exemplifies conspicuously the all-sufficiency of that Holy help, for which he so earnestly looked, and upon which he so uniformly relied. He testifies, near the close of his long and laborious life, that this Divine aid had never failed to be all-sufficient, when faithfully co-operated with, for every work and service the Lord was pleased to call him to perform. We are sensible that this sketch will give but an imperfect idea of his dedication to the Lord's work. We hope, however, enough will be found in it to raise sincere desires in the minds of those who read it, that they may be enabled to follow him, as he followed Christ.

Thomas Shillitoe was born in Holborn, London, in the year 1754. His parents were members of the national church, and zealously engaged to bring up their children in the due observance of its religious rites and ceremonies. About the twelfth year of his age, his father took charge of the Three Tuns public house, at Islington, in the suburbs of London. Being naturally of a volatile disposition, and early addicted to vanity, this change exposed Thomas to great temptations. Before this, he had been kept closely at home, and was seldom suffered to go into the company of other children, except at school. He was now, however, exposed to all kinds of company, in waiting on those who came to the house. He was also allowed to ramble over the village unprotected, both by day and late in the evening, as it was his employment to carry out beer to the customers and gather in the pots again. The first day of the week being their most busy day, he was scarcely ever able to get to a place of religious worship. "This," he says, "by long-continued neglect, became a matter of the greatest indifference to me, which had not been the case before my parents changed their abode. I can now recur to the satisfaction I at times experienced in going with my parents to what is called church; but my exposed situation in my father's house, open to almost to every vice, and the artifices of such evilly disposed persons as I had at times to do with, had nearly effected my ruin." His father was unacquainted with the business; and, being of an easy disposition, he soon wasted his little property. He then left the public house, and retired with his family to

apartments in Gray's Inn, to live on his salary as librarian of that institution. Thomas, at this period about 16 years of age, was placed as an apprentice to the grocery business, with an acquaintance of his father's, who had been an officer in the army. "There, he says, "my situation was not improved as respected good example, for my master was given to much liquor and company; and his wife, from her manner of being brought up, was not a suitable mistress for me. These things, together with the examples of wickedness exhibited in the neighbourhood, rendered my new situation every way a dangerous one. But, though thus exposed, adorable Mercy met with me, and awakened in my mind a degree of religious thoughtfulness." The company of a serious young man, to whom he became attached, proved useful to him, and prevented him from going as great lengths in folly and dissipation as he might otherwise have done. Through the example of this acquaintance, there was again awakened in Thomas a desire to attend places of religious worship, when he could get an opportunity. This did not often occur, as in consequence of his master and mistress spending the First-day from home in pleasure, he was left to take care of the house. His master's fondness for strong drink and company caused him so much to neglect his business, as to be compelled to give it up, and move to Portsmouth, where he opened a shop in the same line. Thomas's exposure to temptation was not lessened by his change of residence. He was, however, careful not to form improper acquaintances. A sober, religious young man became attached to him, and he states that their intimacy was a mutual benefit.

Feeling that in the situation in which he was placed, there was a danger of his being drawn aside from the path of virtue, and but little prospect of acquiring a competent knowledge of his business, he induced his parents to have his indentures cancelled. When this was effected, he returned to London, where he obtained a situation in the same line of business. Although from the character of the neighbourhood in which he was now located, he was still much exposed, yet the change was abundantly for the better. It was his custom to attend chapel with his master on First-day mornings, but in the afternoon he resorted to such places as were noted for popular preachers. After a time, he became acquainted with a distant relative, with whom he attended the meetings of the Society of Friends. His motive for changing was not a pure one,—his chief inducement being to meet his young relative in order to dine with him. This intimacy caused him to neglect the attendance of a place of worship the remaining part of the day. He says: "My new companion also took me to the most fashionable tea gardens, and other places of public resort, where we spent the afternoon, and, at times, the evening. This led the way to my giving greater latitude than ever to my natural inclination. Still I continued to attend Friends' meetings on First-day morning more than twelve months, but spent the remainder of the day in pleasure. The retrospect did not produce those comfortable feelings which I had once known, when this day of the week was differently occupied; and I was again, in unmerited mercy,

met with, and my attention arrested to consider the misery into which the road I had now chosen to travel would eventually lead me, if I continued to pursue it." The more faithfully he gave up to the impressions of duty, he now felt, to attend meetings both in the morning and afternoon, the more his desires increased after an acquaintance with the Almighty, and the knowledge of his ways. "Earnest were my prayers," he says, "that in this day of his powerful visitation, in mercy renewed to my soul, he would not leave me, nor suffer me to become a prey to my soul's adversary—that his hand would not spare, nor his eye pity, until an entire willingness was brought about in me, to cast myself down at his holy footstool. As resignation was thus wrought in me, to yield to the purifying operation of the Holy Ghost and fire,—that the fan of God's word and power should effect the necessary separation between the precious and the vile, corresponding fruits were brought forth in me, and manifested by my outward conduct." His father showed great displeasure at his attending the meetings of Friends, and took opportunities to dissuade him therefrom—representing the society in an unfavourable and ridiculous point of view as he knew how. These arguments made no impression on the mind of Thomas; he however yielded to his father's request to accompany him the next First-day to the chapel of Gray's Inn, to hear their chaplain. He says: "My conflict was such, during the whole time I was there, that I was ready to conclude my countenance indicated the state of my mind, and that all eyes were upon me." This was the last time he attended. He now believed it would be right for him to use the plain language, and to refuse to conform to the vain compliments of the world. During the exercise of mind which he passed through on this account, he says, "I sank under discouragement, and, to avoid the cross I should have to take up if I continued where I was, left my situation with a view of procuring one in a Friend's family." No suitable place offering, he went to his father's residence, intending to stay there until he could find employment. His parents both continued much opposed to him, because he persisted in attending the meetings of Friends; and at last his father told him, that he must quit his house by that day week, and go among those with whom he had joined in religious profession.

During this season of close trial, he was not deserted by Him, who cares for the very sparrows. A situation was procured for him by the day his father had designated, in a banking-house of a Friend, in Lombard street. Here he entertained a hope of being more secure, and out of the way of much temptation. "But, alas!" he says, "I soon found my mistake, and that no situation was safe without the daily, unremitting watch was maintained; for it was evident that very few of my new companions were acquainted with that inward work I so much longed after an increase of; many of them being as much given up to the world, and its delusive pleasures, as other professors of the Christian name. For want of keeping steadily on the watch, I had nearly made shipwreck of faith. But, oh the mercy of that God who sought me, snatched me again as a brand out of the burning, and opened mine ear to his coun-

sel, pointing out to me the need of increasing circumspection."

About this time, his mind became exercised with a belief that if he continued faithful to Divine requiring, a gift in the ministry would be committed to his charge. He says: "Earnest were my secret cries, in meetings and out of meetings, for Divine preservation in this awful work; to be kept from running before I was sent, and of over-staying the right time when the command was clearly and distinctly heard, 'Go forth.'" About the 24th year of his age, he first appeared in the ministry. In relation to this act of dedication, he says: "O! the peace I was favoured to feel, and which continued for some time; but I found by experience, to my great sorrow, that Satan can transform himself into an angel of light; and when he cannot effect his evil purpose, by causing us to lag behind, he will then try us, by endeavouring to hurry us on before our good Guide."

Having to purchase lottery tickets for country correspondents, and attend to other matters which he felt a scruple against, he was brought under exercise, lest he should be involved in fresh difficulties in relation to procuring a living in a respectable manner. "But as I became willing," he says, "to seek and become subject to Divine direction, in a matter of such moment as the changing of my present situation, patiently waiting on this Divine counsellor, I clearly saw I must settle down to that manner of getting my livelihood which Truth pointed out to me. One first day, when it was my turn to keep house, my mind became deeply exercised with the subject of a change, accompanied with earnest prayer that the Lord would be pleased to direct me. In mercy he heard my cries, and answered my supplications; pointing out to me the business I was to pursue, as intelligibly to the ear of my soul, as ever words were expressed to my outward ear—"That I must be willing to learn the trade of a shoemaker. This unexpected intimation at first involved me in great distress of mind; first from my time of life (being about 22) to learn the trade, and then the little probability of being soon able to earn as much as would afford me necessities. As my salary was small, and I was obliged to make a respectable appearance, I had not been able to save much money. After giving the subject due consideration, and calling to mind my frequent supplications to be rightly directed in this matter, at a suitable time I acquainted my employers with my apprehended duty in quitting their service." "My employers finding that I was firm in my intention, liberated me; and I entered into an agreement with a man in the borough, to instruct me in the working part of shoemaking, with measuring and cutting out; for which I was to give him more than half of my small earnings. Yet I trusted that if I kept close to my good Guide in my future steps, he would so direct me, that time would evince to my friends that I had not been deceived in the step I had taken. The billows, at times, would rise very high, one after another; yet, to my humbling admiration, I had to acknowledge, to the praise of that Power which I believed had led me into this tribulated path, that they all passed over me. My little surplus of money wasted fast, and my earnings were very small, not allowing

me, for the first twelve months, more than bread, cheese and water, and sometimes bread only, to keep clear of debt, which I carefully avoided." "Sitting constantly on the seat at work was hard for me, so that I might say, I worked hard and fared hard. My friends manifested a fear my health would suffer; but I soon became reconciled to the change in my diet, as did also my constitution."

(To be continued.)

THE FRIEND.

THIRD MONTH, 27, 1841.

In another part of this sheet will be found a circular addressed to subscribers; it is, perhaps, unavoidable that in the conduct of a weekly paper at the low rate of two dollars per annum, a large amount of debts should, in the course of years, accumulate, unless vigorous efforts to collect them be from time to time made. The proprietors of the Friend feel this in common with the other conductors of periodical papers, and the embarrassments of the currency during the past year have not a little increased the difficulties of making collections. A reasonable care on the part of our subscribers would remove all cause of complaint on this subject, and *we therefore earnestly request, from such as are delinquents, an early attention to the settlement of their accounts.*

BILLS.

Among those to whom we have sent bills, there are no doubt many who pay punctually every year, and do not need to be reminded; while others may have paid over a part or the whole of the amount due on our books to some agent. In the former cases it is not our intention to hasten the payment earlier in the year than suits the convenience of such subscribers; and those who think they have paid any part of our present demand to an agent, will please make early application to the person who received the pay, to ascertain whether the money so paid has been forwarded, and the receipt acknowledged by us. They will then, by a comparison of dates, perceive whether our bill includes such payment or not. Those who owe six, eight, ten dollars or more, will perhaps not object to a dun. The kind attention of agents is requested to collect what they can, and forward, as soon as practicable, in the *best notes they can procure*, always accompanied by a statement, showing how the money is to be credited; availing themselves of the willingness of postmasters to frank their remittances; which they may legally do by adopting and signing the letter, if the contents relate only to the periodical received at their office. Subscribers may, in many cases, readily send the money directly to us through the kind agency of postmasters, and have the satisfaction of getting our receipt by return of mail. Address plainly,

GEORGE W. TAYLOR.
No. 50 North 4th street.

Tract 68 of Tract Association of Friends of this City, lately issued, is a brief sketch of the life of Thomas Shillitoe. It consists chiefly of a judicious selection from the instructive incidents in the history of that remarkable man, and devoted Christian, as exhibited in the larger work published in the "Friends' Library;" and believing that it will usefully occupy a place in "The Friend," we have commenced its re-publication to-day.

WEST TOWN SCHOOL.

The Committee charged with the care of the Boarding School at West-town, will meet there, on Sixth day, the 9th of next month, at 10 o'clock, A. M.

The semi-annual examination will commence on the preceding Third day morning—and the Committee on Instruction meet on Fifth day evening, at half past 7 o'clock.

THOMAS KIMBER, Clerk.

3 mo. 27th, 1841.

Book-keeper Wanted

In a Dry Goods Commission House.—A member of our Society will be preferred. Address with name and reference A. B. C. Box 844, Philadelphia Post Office.

3 mo. 27.

MARRIED, at Friends' Meeting, Plainfield, N. J. on Fourth day, the 3d instant, Isaac CRAFT, son of Samuel Craft, to RACHEL S. daughter of Nathan Vail.

DIED, of pulmonary disease, on the 22d of last month, BEULAH R. daughter of Joseph B. Lippincott, in the 23d year of her age, a member of West-town Meeting, N. J. Possessing an amiable disposition, the endearing qualities of her mind were rendered more conspicuous by divine grace, enabling her to bear her afflictions with fortitude and patience; and although she was frequently impressed with a sense of her own unworthiness to appear with acceptance before a Being of perfect purity, yet at seasons she experienced the everlasting arms to be underneath to sustain and support: the sweet and heavenly calm also witnessed by those around her dying bed, furnish the consolation to believe that she is gathered by the good Shepherd into his fold of eternal rest and peace.

—, in South Scituate, R. I. 8th of 12th mo. 1840, JULIET SELWYN, daughter of Daniel and Mary Fish, aged 20. She was for a considerable time buoyed in hope that her health might be restored; but was obliged to relinquish it, after medical skill had been exhausted. Until her physicians announced to her that no more could be done for her relief, which was about three months previous to her death, she had not expressed much as to her prospect of a future state. It was, however observable in the family that her mind was deeply exercised in contemplating the change that awaited her. She became more and more serious, until divine and heavenly light shone upon her seeking soul—opening in a wonderful manner, the blessings of a Saviour's love. She several times remarked, with deep regret, that she had not been more thoughtful in striving to secure an inheritance in the mansions of rest and peace while in health; for, said she, "it is all that is worth living for," and exhorted her young friends not to put it off to a death bed. The mispent time of the young, in following the vain amusements and fashions of the world, she could testify, would bring sorrow and regret in a dying hour. From this time a holy calmness and serenity seemed to take possession of her spirit. A day or two before her departure she said, "O the sweet peace I feel in Jesus!" And just before her close, she raised her hands, and said, "I am going to heaven," and without a struggle breathed her last.

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VOL. XIV.

SEVENTH DAY, FOURTH MONTH, 3, 1811.

NO. 27.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1810.

LECTURE FIRST.

In venturing to prepare a few lectures on history, my aim has been to exhibit the superintending providence of the Most High, the moral responsibility of nations, and the certainty with which the crimes of kingdoms are alternately visited in the calamities of their subjects. Incidents elucidating the truth of these views present themselves in every portion of the records of the past. Yet far be it from me to say that every page of the providential ordering of the destinies of nations, can be read or understood by the finite wisdom of man. We can comprehend too little of the public acts, the private characters, the individual crimes and corruptions of the inhabitants, always to appreciate the cause of the calamities we see meted out to empires and republics. To some national punishments are affixed the broad seal of Divine displeasure, which infidelity only can overlook,—on others is impressed the secret signet, which may escape the keenest eye of human wisdom and philosophical investigation.

The all-wise Creator of the universe, who in the infinity of his operations does nothing in vain, has bestowed that memory on man through which he preserves a knowledge of the past, and that reason which enables him to deduce from observation and experience, the principles of truth, in nature, in science and philosophy. To these he has added a still higher and holier gift: even the illumination of his own universal spirit, which bears an efficient testimony in the willing soul to that which is pure in morals, and elevated in virtue.

Thus prepared, if man acts up to his privileges, if he attains the perfection of his faculties, he cannot fail from the events in which he participates to gather stores of wisdom, and to accumulate lessons of virtue. He must profit by the past. He cannot but increase in all those attainments which are worthy of an intellectual and immortal being. The manifold mistakes and misapprehensions in science, in arts and

philosophy, into which he has been led by premature conclusions, are from day to day corrected, as new facts and observations furnish further data for the vigilant exercise of reason to establish or approximate to the truth. His deviations from virtue bring those reproofs to his conscience which warn him of error—which direct him as he values peace in time, and enjoyment in eternity, to seek at the true fountain spring of spiritual knowledge, for wisdom to discern, and strength to execute, the varied duties belonging to his condition.

But does man indeed fulfil the purposes of his existence; does he profit as he might by the physical phenomena around him,—by the mental development and the moral and spiritual revelations within? The answer to this question is written in dark colours on every page of the history of ages, and on every portion of our individual experience. Operated on by the senses, influenced by various passions, the laws of moral truth are continually violated. Man is taught, by the selfish principle, so far to heed the lessons of reason as to avoid that which produces present discomfort and immediate pain; but he is often so under the control of debasing appetites, that he pays little heed to anything in nature, in science or philosophy that does not immediately minister to personal gratification or pecuniary gain. In such an one the animal evidently predominates over the intellectual and moral man. There are others who delight in investigating the interesting combinations of nature and art; who, inattentive to the concerns of eternal moment, apply themselves to the pursuit of scientific knowledge and diversified mental acquirements, as though they considered the cultivation of the intellect the primary duty of man. The education of their spiritual faculties forms no part of their plan; they are not careful to walk according to the light of their spiritual teacher, and their whole course of conduct testifies that they estimate individual existence as terminating at the hour of death. Whether they acknowledge such a conclusion or not, one thing is certain; that if they pass along without reference to a fixed and immutable principle of purity, without seeking aid and instruction from the immaculate and ever present Teacher, their unclothed spirits will be found at last unfitted, unprepared, for happiness and heaven.

From the study of man in his individual capacity, the Christian philosopher may draw lessons of wisdom and instruction. To such an one everything connected with human nature furnishes matter for meditation, and material from which he may profit.

As it is with observations on individuals, so is it with the study of nations. If we but closely investigate the rise and fall, the prosperity and adversity of empires with a mind properly disciplined, and with a reverent respect to the over-

ruling providence of the King of kings, we shall be well repaid. In the midst of the wonderful display of human talents and intellect, of favourable local circumstances, of the turmoil, wrath and contrivances of men, we shall be enabled to trace the operation of His hand, who rules and governs the destinies of nations.

Human society is constituted of individuals acting under diversified degrees of knowledge, and who occupy very different stations in mental, in moral, and religious attainments. Man is a social being, and is drawn into communities by the influence of love and affection, as well as by a sense of weakness and fear. Combining for mutual comfort and convenience, uniting for individual protection, some uniform principles of government and action, with a power to declare and enforce them, must follow of course. In the heart of every man there is the indwelling spirit, which, testifying against all evil, may be considered as the foundation and essence of original law. There it operates, dictating man's moral obligations and religious duties; regulating, with the rules of kindness and the law of love, domestic affections, and private relationships. It is the very spirituality of that precept which the Saviour enumerated as an outward rule, when, illustrating, in his own character, all that is pure in principle, and perfect in action, he walked upon this earth: "Do ye unto others as ye would that others should do unto you." The feeling of our own rights, the sense of our own need of protection and security, enables us to comprehend that which is due unto others. As man obtained a knowledge of individual rights to be supported, of property to be secured, and of weakness to be protected, he established the dominion of external law. His wants demanded it; his fears and affections called for it; and his conscience approved it. Law being at first but the testimony of the spirit in the conscience to that which is right, in its earlier enactments it may be considered as synonymous with justice. Before statutes were made, communities must have enforced the judgment of the moral sense of its members. When the moral sense in man became corrupted by the predominance of the selfish principle, when he had drowned the inward voice of law, or would not regard its dictates, statutes were made and ordinances established to remind him, by the fear of personal infliction, of the rights of others; to recall the recollection of the spiritual testimony of justice by the outward declarations of men. Thus George Fox declares, that "the spirit which leads men from all manner of sin and evil, is one with the magistrate's power, and with the righteous law; for the law being added because of transgression, that spirit which leads out of transgression must needs be one with that law which is against transgressors. So the spirit which leads out of transgression is the

good spirit of Christ, and is one with the magistrates in the higher power, and owns it and them."

A personification combining this universally extended spiritual principle of order and law, from which the knowledge of right and wrong springs, and the practical enforcement of its precepts by love or by fear, which restrains evil, protects weakness, preserves peace and harmony in communities, is described by the celebrated Hooker in the following words:—"Her voice is the harmony of the world, all things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempt from her power; both angels and men and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy."

The inward principle of law teaches "to do justly, love mercy, and walk humbly;" the external controls civil rights and regulations which depend upon the consent of communities—things as to which the internal may not apply, and in which justice only demands that there should be uniformity of practice.

If, as the knowledge and observation of a nation increased, virtue and a submission to moral and religious truths prevailed, the community could not be other than prosperous. It is an immutable principle in the operation of God's overruling providence, that national virtue is still followed by national prosperity; and national sins by the hour which witnesses their punishment.

Man, acting in combination, is no more infallible in judgment, nor more virtuous in operation, than when his own interests are to determine his movements. Thus nations continually violate the principles of justice, and go counter to the testimony of the spirit of order and law.

To observe the operations of intellect in past ages—to collect lessons of wisdom from the actions of our forefathers—to trace the effect of general and individual virtues, and the consequences of similar vices, with reference still to the superintending action of the Most High, is the true business of the historian. It is his province to show us that sin is not more opposed to true purity of soul, than it is to the best cultivation of the intellectual nature of man. He should show us, (and history is full of the proofs,) that though depravity of morals may exist in the learned, the polished, and the scientific, yet that its tendency is to vitiate the taste, to foster effeminacy or barbarism in manners, and degradation in mind. Did the historian, with perceptions quickened by deep thought and extensive research, with a mind elevated by attention to the instruction of the Most High, seek to gather wisdom from the true fount of it, his pages would be richly fraught with facts for the memory, with profitable incitement to the intellect, and lessons of wisdom for the moral and religious perceptions of man.

If we examine the writings of our ablest historians, we shall find little allusion to providential interference in the vicissitudes of nations. Some display great talents in tracing every fluctuation to natural causes. Investigating the sources of mighty events—penetrating into the dark recesses of hidden

influences, they bring to light subordinate agents, and give exercise to the ingenuity of their own minds. They tell us of wars and conquests; of the rise of empires to power through military prowess or commercial industry; they describe the fall of these; but how seldom are their vices pointed out as the cause of these calamities, or the operation of that divine providence through which so frequently the luxuries and crimes engendered by unhallowed prosperity, are made the instruments to scourge their guilty possessors into desolation, degradation and ruin. When urged on by a desire for conquest and military glory, a nation runs riot over the globe, overthrowing empires, devastating provinces, burning cities, how frequently do we, dazzled by the glory, forget the miseries inflicted, the horrible passions excited, and the multitudes who perish, whilst we listen to the historian desecrating on the patriotic virtue of those who have been most active in these scenes of ravage and rapine. When such a nation, in the course of events, shares the fate it has inflicted on others, let us remember that by a judicial punishment of the Most High, their bloody career, their victorious honours, their abundant spoils, have given them those habits which have prepared them to fall an easy prey to the next conqueror. Nations regard not this providence; princes set it at naught; republics would seem to give it a place amongst the influences which lead them to action. But does the universal disregard or disbelief of mankind destroy its truth? Let us appeal to history. We have at least one volume written under the inspiration of the Almighty, which permits us to look behind the veil, and acquaints us with the operation of that unseen influence which determines the history of nations. There we perceive how the wrath of man is governed and controlled, and how the divine purposes stand, whilst man acts still in his free agency. In our examination of this volume, we may, through every part, trace how the sins of communities are visited by calamities. We shall see abundant proof of the same nature in the uninspired records of nations. The converse of the proposition is however more difficult to find—national purity and virtue followed by national prosperity. And yet the scriptures of truth unfold it; and we shall discover that there lacketh not examples, even in modern times, that may well be deemed evidence of its unchanging truth.

We may not confine national sins to those criminal acts performed by rulers, through which the honour, the integrity, and the reputation of the government is involved. Any sins general amongst the people, any public acts of injustice tolerated by them, are truly national. When the imagination of the thoughts of man's heart had become totally corrupt and alienated from virtue and religion, the flood of desolating waters came upon the world of the ungodly, and in righteous retribution annihilated the nations which, in their individual members, had forgotten God. In the ordering of that providence which destroyed the wicked, the ark of preservation cradled, in safety, the upright Noah and his family.

The Dead Sea is an enduring monument of national infliction for national crime. I have often thought whilst gazing on the map of

Judea, it is an admirable simile of death. It was the punishment of sin. It is fed from all the living fountain springs of Israel, whose waters, like human life, flowing fastly or slowly, creeping along an extended course, or more direct in their motions, are still onward, still onward, till they steal into the quiet bosom of this symbol of death—this lake, which has no outlet; the whole supply of whose tributary streams are absorbed in the earth beneath, or yielded in vapour to the heaven above.

(To be continued.)

A Memoir of the late John Pounds, of Portsmouth, shoemaker, and gratuitous teacher of children.

It has been the lot of many a one, who has through life pursued a course of usefulness towards his fellow creatures, that his good deeds have been scarcely known, except to those immediately benefited, until death has placed him beyond the reach of earthly praise. This is no reason why, when brought to light, they should not be placed on record for the imitation of survivors. To preserve the memory of a man, whose benevolent acts were thus performed within a very humble sphere of life, the following brief memoir was penned. It will also serve to illustrate a print, representing the same individual in the midst of the pursuits for which he was remarkable, just published from a painting taken only a few weeks since, by Mr. Sheaf, of Landport, a young and self-taught artist of excellent promise. As that picture presents an unembellished *fide simile* of the person and his abode, so it will be the aim of these pages to preserve a simple, but distinct memorial of his character and habits.

John Pounds, the subject of this notice, whose distinguishing merit was, that while pursuing under great disadvantages, the humble and toilsome occupation of mending shoes for his daily subsistence, he at the same time imparted, without fee or reward, to some hundreds of poor children of both sexes all the education they ever had, was born at Portsmouth, on the 17th of June, 1766. His father was by trade a sawyer, employed in the Royal Dock Yard—who was enabled to get his son, at that time a stout, athletic youth, entered in the yard as apprentice to a shipwright, at the early age of twelve years.

When he had served three years, at the age of fifteen, he met with a serious accident, which altered the future course of his life. By falling into a dry-dock, one of his thighs became dislocated, and he was otherwise so much injured as to render him ever afterwards a cripple.

When his general health had been restored, he might have been re-entered as a labourer, and in due time entitled to superannuation with a small pension; but some new regulations having at that time been made that were not liked by the workmen, by advice of his master he preferred trying what he could do for himself in some other way, and accordingly placed himself under the instruction of an old shoemaker, in the High street, to learn his art. He succeeded so far that, although he seldom tried his hand on making shoes, he was enabled to obtain an honest subsistence by mending them.

For some years he was accommodated with room in the house of a relation; until, about thirty-five years ago, he ventured to become tenant on his own account, of the small, weather boarded tenement in St. Mary's street, where all his future years were spent, and where passers by must have often noticed him, seated on his stool and mending shoes, in the midst of his little, busy school.

About the year 1818, being himself a single man, (as indeed he continued to be through life,) he took upon himself the charge of one of the numerous children of his brother, who was a seafaring man; it was a feeble little boy, born with his feet overlapping each other, and turned inward. Having seen the iron patens, with which a neighbour's child had been provided by an eminent surgeon, he ingeniously contrived, by fastening together the soles of old shoes and boots, an imitation that effectually cured the distortion. The child became a chief object of his care and affection ever afterward; he reared him, at a proper age, put him apprentice to a fashionable shoemaker, and they lived together to the end of his days.

His lameness preventing him from sharing in out-of-door sports, he amused himself at home rearing singing birds, jays, parrots, &c., and succeeded so well in domesticating some of them, that they would play about the room, in perfect good fellowship with the cats and guinea-pigs that sometimes formed part of his establishment. Often has a canary bird been perched upon one of his shoulders, and a cat upon the other. Of late years, since his scholars became so numerous, he kept less of this kind of stock;—the last of his talking birds was a starling, which he presented to the lady of Sir Philip H. Durham, the port-admiral, in testimony of his gratitude for her goodness in supplying some necessities of his little flock, and of the admiral's kindness in getting employment on board ship for some of his boys.

His attempts and success in the work of education arose out of this connection. When his nephew was about five years old, he applied himself to fulfilling the office of schoolmaster to him. After a time, he thought he would learn better if he had a companion; he obtained one, then added another, and went on gradually increasing the number; and found so much pleasure in the employment, that he resolved to extend the same benefit to others whom he saw around him, in that very populous and poor neighbourhood, quite destitute of instruction—the first addition to his charge being the son of a poor woman, who went about selling puddings; her homeless child, unable to accompany her, being left in the open street, amid frost and snow, with no other shelter than the overhanging of a bay window. As he became fond of the work of tuition, he gradually increased his numbers, until at length he became schoolmaster-general to all around, whose parents were too poor or too careless to provide them with other schooling; his establishment, of late years, averaging forty at a time, including about a dozen little girls, who were always placed on one side by themselves.

His humble workshop was about six feet wide, and about eighteen feet in depth; in the

midst of which he would sit on his stool with his last or lapstone on his knee, and other implements by his side, going on with his work, and attending at the same time to the pursuits of the whole assemblage; some of whom were reading by his side, or writing from his dictation, or showing up their sums; others seated around on forms or boxes, on the floor, or on the steps of a small staircase in the rear. Although the master seemed to know where to look for each, and to maintain a due command over all, yet so small was the room, and so deficient in the usual accommodations of a school, that the scene appeared to the observer from without, a mere crowd of children's heads and faces.

Owing to the limited extent of his room, he often found it necessary to make a selection from among several subjects or candidates for his gratuitous instruction; and in such cases always preferred, and prided himself on taking in hand, what he called "the little blackguards," and taming them. He has been seen to follow such to the Town Quay, and hold out in his hand to them the offer of a roasted potato, to induce them to come to school.

When the weather admitted, he caused them to take turns in sitting on the threshold of his front door, and on a little form on the outside, for the benefit of the fresh air.

His modes of tuition were chiefly of his own devising. Without having ever heard of Pestalozzi, necessity led him into the interrogatory system. He taught the children to read from handbills, and such remains of old school-books as he could procure. Slates and pencils were the only implements for writing, yet a creditable degree of skill was acquired; and in ciphering, the rule of three and practice were performed with accuracy.

With the very young, especially, his manner was particularly pleasant and facetious. He would ask them the names of different parts of their body, make them spell the words, and tell their uses. Taking a child's hand, he would say, "What is this? Spell it." Then slapping it, he would say, "What do I do? Spell that." So with the ear, and the act of pulling it; and in like manner with other things. He found it necessary to adopt a more strict discipline with them as they grew bigger, and might become turbulent; but he invariably preserved the attachment of all.

In this way some hundreds of persons have been indebted to him for all the schooling they have ever had; and which has enabled many of them to fill useful and creditable stations in life, who might otherwise, owing to the temptations attendant on poverty and ignorance, have become burdens on society, or swelled the calendar of crime.

A few years ago, when there was a vacancy in the office of schoolmaster to the national school in Green Row, he applied to the curate of the parish to recommend him for the appointment; but receiving no encouragement, took no further steps in the affair.

He never sought any compensation for these labours; nor did he obtain any, besides the pleasure attending the pursuit, the satisfaction of doing good, and the gratification felt when, occasionally, some manly soldier or sailor, grown up out of all remembrance, would call

to shake hands, and return thanks for what he had done for him in infancy. Indeed, some of the most destitute of his scholars have often been saved from starvation only by obtaining a portion of his own homely meal.

To his lasting credit it ought to be recorded, that he taught many of the boys to cook their own plain food, to mend their own shoes; sent them to Sunday schools for religious instruction, and in order to encourage them, and enable them to make a creditable appearance, on those occasions procured, with the aid of friends, clothing, which they were allowed to put on at his house to be restored to his custody in the evening. He was both doctor and nurse to his little flock; did what he could to cure their chilblains, and heal the many ailments, the cuts and bruises, to which poor children are continually exposed; and in cases beyond his skill and means, procured assistance for them from others. Besides, for the juniors, he was not only master of their sports, but also maker of their playthings.

The extent and disinterested nature of these useful labours long passed almost unknown, owing to a certain independence of spirit, which hindered him from seeking aid from others. Of late, however, owing to his having applied for, and obtained ready admission into, the Sunday school at High Street Chapel for many of his pupils, his merits have become more extensively known, and he received assistance that proved highly encouraging to him. He obtained a better supply of books and slates; several times the whole of his little flock were invited to a public examination at the chapel school-room, and regaled with tea and plum-cake. He and his scholars were likewise included in the public dinner, on the occasion of her majesty's coronation, except a few of the very young, for whom he provided at home; and he afterwards walked about with them the whole afternoon, that they might share in the enjoyments of the day, without danger to themselves, or encumbrance to others.

After a long perseverance in this course, J. Pounds was suddenly removed by the stroke of death from the scene of his commendable exertions, on the 1st of January, 1829, at the age of 72 years. On the morning of that day he went to the house of Edward Carter, Esq., in the High street, to acknowledge some acts of kindness lately received; he there saw Sheaf's picture of his school, lately purchased by that gentleman, and expressed himself more pleased at finding his favourite cat holding a prominent place in it than by any other part of the performance. He took with him a little boy named Ashton, and requested some aid towards the cure of the child's sore foot, and showed specimens on the slate of the little fellow's writing and ciphering; when, on the instant of these being restored to his hand with expressions of commendation, he suddenly fell down, as if fainting; the usual means for restoration were immediately resorted to; Mr. Martell, surgeon, who a few minutes before had paid him the compliments of the season, and congratulated him on his apparently good health, was promptly called in, but the vital spark was extinct. Mr. Martell took charge of the body. (E. Carter earnestly desiring that all expenses of a suitable funeral should be at his

charge,) and accompanied to his former abode. Here, about thirty of the children were assembled, and wondering what had become of their tutor. At length they saw their little companion, and said, "Here comes Ashton—Mr. Pounds will soon be here!" The child had now arrived, and said, "Mr. Pounds is dead, or else fainting." The accents reached the ear of the nephew in the upper room, who, on hastening down, saw the body brought in, and immediately fainted; and it was not until some time afterward that he became fully sensible of his loss, when he found the body of his beloved uncle lying, with fixed but placid countenance, extended upon the bed, insensible to any attentions he could pay to him.

The children were overwhelmed with consternation and sorrow; some of them came to the door next day and cried, because they could not be admitted; and for several succeeding days, the younger ones came, two or three together, looked about the room, and not finding their friend, went away disconsolate.

The deceased was of a most cheerful, contented, and happy disposition. On Christmas eve, as was his custom, he carried to a female relative the materials for a large plum-pudding, to be made for distribution among the children; and on that occasion declared that he was never happier in his life, that he had no earthly want unsatisfied, and expressed in words quite characteristic of him, as a bird fancier, (which had been one of his favourite pursuits,) that whenever he should no longer be enabled to support himself by his own industry, and continue to do some good in the world, he might be permitted to go off suddenly, "as a bird drops from his perch." He was, as he had wished, called away suddenly from the continuance of his useful labours. The cause of his death was stated before the coroner's inquest to have been a sudden rupture of one of the large vessels of the heart. He has gone to await the award of Him, who said, "Inasmuch as ye did it unto the least of these, ye did it unto me."

From the "Rhode Island Book," a selection from the productions of some of the best native writers of that state.

To the Weathercock on our Steeple.

The dawn has broke, the morn is up,
Another day begun;
And there thy poised and gilded spear
Is flashing in the sun,
Upon that steep and lofty tower
Where thou thy watch hast kept,
A true and faithful sentinel,
While all around thee slept.

For years upon thee there has poured
The summer's noonday heat,
And through the long, dark, starless night,
The winter storms have beat;
But yet thy duty has been done
By day and night the same,
Still thou hast met and faced the storm,
Whichever way it came.

No chilling blast in wrath has swept
Along the distant heaven,
But thou hast watched its onward course,
And instant warning given;
And when midsummer's sultry beams
Oppress all living things,
Thou dost foretell each breeze that comes
With health upon its wings.

Men slander thee, my honest friend,
And call thee, in their pride,

An emblem of their feckleness,
Thou ever faithful guide,
Each weak, unstable human mind
A weathercock they call;
And thou, unthinking, by mankind,
Abuse thee, one and all.

They have no right to make thy name
A by-word for their deeds—
They change their friends, their principles,
Their fashions, and their creeds;
Whilst thou hast ne'er like them, been known
Thus causelessly to creep;
But when thou *changeest sides*, canst give
Good reason for the change.

Thou, like some lofty soul, whose course
The thoughtless oft condemn,
Art touched by many airs from heaven
Which never breathe on them,—
And moved by many impulses
Which they do never know,
Who, 'round their earth-bound circles, plod
The dusty paths below.

Through one more dark and cheerless night
Thou wilt hast keep thy trust,
And now in glory o'er thy head
The morning light has burst,
And unto earth's true watcher, thus,
When his dark hours have passed,
Will come "the day-spring from on high,"
To cheer his path at last.

Bright symbol of *fidelity*,
Still may I think of thee;
And may the lesson thou dost teach
Be never lost on me;—
But still, in sunshine, or in storm,
Whatever task is mine,
May I be faithful to my trust
As thou hast been to *thine*.

THE FRIEND.

FOURTH MONTH, 3, 1841.

As a pleasant, quiet and healthy place, easy of access by land and by water, we consider Burlington to be an advantageous location for a school. We therefore are pleased to find by the notice annexed, that the Institution formerly conducted by John Gummere, is to be shortly opened under the government of a Friend so competent to the undertaking.

Burlington Boarding School for Boys.

This Institution, established and for many years conducted by John Gummere, and subsequently by Samuel Aaron, has been taken by the subscriber, who will open school on the 1st of 5th month (May) next. The branches taught will be Spelling, Reading, Writing, English Grammar, Geography and use of the Globes, History, Book Keeping, Composition, Arithmetic, and various branches of Mathematics, the Latin, Greek and French Languages, Natural Philosophy and Chemistry. For the French Language an extra charge will be made. Instruction in Natural Philosophy will be illustrated by experiments with extensive and valuable apparatus, collected with great care and expense by John Gummere.

The year will be divided into two sessions; one of four months, commencing on the 1st of 5th month (May), the other of six months, commencing on the 1st of 10th month, (October.) For the Summer session the charge will be sixty dollars, payable in advance; for the Winter session one hundred dollars, payable one half at the commencement, the other in the

middle of the session. For washing 37½ cts. per dozen will be charged. Books and Stationary will be furnished at customary prices. Those who remain in the family during the vacations will be charged \$2,50 per week, for board, exclusive of washing.

The Students will be prohibited from skating, rowing, or sailing on the river, or other adjoining waters, or bathing in them without special permission, in order that proper care may be taken to secure them from danger. They will attend the meetings of the Society of Friends unless their parents or guardians request that they should attend some other place of worship. Each pupil should be furnished with an umbrella, wash-basin, and towels, with every article of clothing should be distinctly marked.

Reference, in Philadelphia, Kimber & Sharpless, 50 N. 4th st.

CHARLES ATHERTON.

Burlington, 2mo. 1841.

By the kindness of a friend to whom we are indebted for many valuable favours, we have been enabled to place before our readers to-day, a very remarkable, touching and instructive piece of biography, in the memoir of John Pounds, the poor crippled shoemaker and teacher of children. We copy from the last number of the Boston Common School Journal, in which it is cited, as taken from the Third London Edition.

A meeting of "The Philadelphia Association of Friends, for the Instruction of Poor Children," will be held on Second day evening, the 5th of Fourth month, at eight o'clock, at the usual place.

JOSEPH KITE, Clerk.

Haverford School.

The semi-annual examination will commence on Fifth day, the 8th instant, and terminate on Third day following. Parents and others who are interested in the institution are invited to attend.

4th mo. 2d.

Wanted, by an experienced teacher, a situation in the country for the summer season—either a select, family, or district school.

Refer to Thomas Kite, or Kimber and Sharpless.

WEST TOWN SCHOOL.

The Committee charged with the care of the Boarding School at West-town, will meet there, on Sixth day, the 9th of next month, at 10 o'clock, A. M.

The semi-annual examination will commence on the preceding Third day morning—and the Committee on Instruction meet on Fifth day evening, at half past 7 o'clock.

THOMAS KIMBER, Clerk.

3 mo. 27th, 1841.

DIED, of congestive fever, the 17th of the 2d mo. 1841, in the 70th year of his age, JOHN PAXCART, a highly respected member of Upper Springfield Monthly Meeting, New Jersey.

A Brief Sketch of the Life and Religious Labours of Thomas Stollitt.

(Continued from page 208.)

After being with his employer eighteen months, he acquired such a knowledge of the business, as warranted his commencing on his own account, which he did, with a capital of a few shillings. After he had been settled a few months in business for himself, his health declined so much that the doctors advised him to leave London. This, although a fresh trial of his faith, he did, and moved to Tottenham. "After a few months," he says, "my health improved, and my prospects began to brighten; but above all other favours, I esteemed the evidence I was favoured with, that this was my right place of settlement." His business prospered: and believing it would be to his advantage "every way" to enter into the marriage state, he besought the Lord to guide him by his counsel in taking this momentous step. He says: "I thought I had good ground to believe He was pleased to grant my request, and point out to me one who was to be my companion in life." He was married to Mary Pace, in the year 1778.

In the year 1790, he believed it was required of him to leave his family and outward concerns, to travel in the work of the ministry. As the visit, if entered upon, would require him to be absent from home a considerable length of time, and he had no one to leave in charge of his business, he was much tried, and at first disposed to put it aside. He says: "I found the enemy began to be very busy, endeavouring to take advantage of me, and sap the foundation of my confidence in the never-failing arm of divine power." "I was one day tempted to come to the conclusion, that let the consequences be what they might, I must give up all prospects of ever moving in this engagement; but He who knew the sincerity of my heart, did not leave me in this season of extremity, to become a prey to the adversary of souls, but in his unmerited mercy had compassion on me. One day when I was standing cutting out work for my men, my mind being under the weight of the concern, these discouragements again presented themselves, if possible, with double force; but in adorable mercy, I was so brought under the influence of divine help, as I had not often, if ever before known. And as I became willing to yield to it, the power of the mighty God of Jacob was mercifully manifest, subduing the influence and power of the adversary; holding out for my acceptance this encouraging promise, which was addressed to my inward hearing, in a language as intelligible as ever I heard words spoken to my natural ear,—I will be more than bolts and bars to thy outward habitation,—more than a master to thy servants, for I can restrain their wandering minds,—more than a husband to thy wife, and a parent to thy infant children." At this, the knife I was using fell out of my hands; and I no longer dared to hesitate, after such a confirmation.* In a short time after this, he informed his friends of his religious concern, and got their consent to visit the families of the members of his own religious society in Norwich, which he accomplished to the satisfaction of those visited, as well as himself. Upon returning to his resi-

dence, he found his outward concerns in as good order as if he had taken the management of them the whole time. He remarks: "After such demonstrations of the superintending care of the Most High, what must be the sad consequences of unfaithfulness to divine requirings, should it in a future day mark my footsteps?"

In the year 1793, he apprehended it to be his duty to pay a religious visit to George the Third: this interview proved satisfactory to Thomas, and that which he communicated appeared to be well received. The king stood in a solid manner during its delivery, and was so affected the tears trickled down his cheeks.

The cares of a young family pressed heavily upon him; but notwithstanding this, he was frequently absent from home. He was accustomed to travel in a very simple way, generally on foot, and was very careful not to occasion needless expense to himself or his friends. In order to set himself at liberty for these services, he often made great exertions in his business before leaving home.

In 1805, he became impressed with a belief that it was his duty to relinquish business, in order that he might be more at liberty to attend to his religious duties. "The language which my Divine Master renewedly proclaimed in the ear of my soul," he says, "was, 'gather up thy wares into thine house, for I have need of the residue of thy days,' accompanied with an assurance, that although there was, as some would consider, but little meal in the barrel, and little oil in the cruse of temporal property, not having realised more than a bare hundred^{*} pounds a year, and all my five children to settle in the world; yet, if I was faithful in giving up to this, and every future requiring of my great Creator, the meal and oil should not waste." This requiring pressed with increasing weight upon him; and, after deliberate consideration, he relinquished his business, which at the time was a very good one. Soon after this, he paid a visit to the island of Guernsey; and, although unacquainted with the language of the inhabitants, yet, through an interpreter, he was enabled to proclaim the glad tidings of the gospel, in that love which embraces all without distinction of name.

In 1806, his faith was closely tested, from an apprehension that it was required of him to make a further sacrifice of part of his property in order to free his mind more effectually from worldly inebriation. The enemy of all good magnified the difficulties of making such a sacrifice, and powerful were the pleadings of the creaturely part against complying with this duty. But the Lord whom he served, seeing the integrity of his heart, did not forsake him until a willingness was wrought in him cheerfully to yield. From this period until near the time of his decease, he seems to have been engaged almost continually in travelling in the work of the ministry; and however humiliating the nature of the engagement, he was faithful and persevering in attending to it. The greater the cross to his natural inclination, the greater was his fear lest self-love, or the desire of ease to the flesh, should cause him to shrink from the performance of what he believed to be the will of God.

His mind was frequently affected with sorrow, on account of the abuse of the first day of the week, and the great prevalence of vice and irreligion among the people generally;—and he often felt himself called upon to address the rulers and those in power, on these and other subjects. In one of these addresses, written in 1808, he says: "Many of you are instrumental in inflicting the punishment which the law allows to crimes. 'And who art thou,—O man, that art saying to another, thou shalt not steal?' for if thou art covetous, living in adultery, wantonly wasting the good things of God, openly and profanely swearing, and taking the name of the Lord in vain, art thou not equally guilty before Him? If thou thinkst otherwise, thou mayest be deceiving thyself, but God cannot be deceived: he is not like poor frail man. How can laws, if they are ever so well framed, prosper in the things they are designed for, except they are enforced by example on the part of those who give them forth, and are entrusted with their execution? Oh, that I had words to enforce these things, equal to the concern that I feel! from a firm belief, that they would do more for us as a nation, and more effectually secure us from the calamities which other nations of late years have been witnesses of, than all your contrivances for defending the nation, all your exertions used to increase the number of watch-towers, or any other means of defence. And I am firmly persuaded, that every one who is preserved in the faith of one God over all, who is good unto all, will at all times feel in himself the force of this sacred truth, that except the Lord keep the city, the watchman waketh but in vain."

In his religious visits among those of his own society, he was often made instrumental in healing differences, and restoring love among those who had long been widely separated. In opportunities of this kind, the hearts of some have been so broken and tendered, that tears were abundantly shed; and that which produced hatred and evil surmisings, was brought into subjection, and sincere evidences of conversion and submission were apparent.

It pleased his Divine Master to lay upon this dedicated servant, the duty of visiting the most depraved and abandoned of the human family: he was also led to warn and plead with those who were either encouraging or conniving at the evil practices of such. It was of no consequence to him how great,—how exalted in their own estimation, or how highly revered by others the individuals might be, if he believed himself called upon to plead with them on these or other accounts, he did not flinch from the service.

In his travels, particularly in Ireland, he beheld with sorrow the great number of places at which ardent spirits were sold, and the large number of persons who frequented them. He also observed the degrading and brutalising effects which the use of this pernicious article produced upon the lower classes of that country. The apathy manifested by the priests in reference to this fruitful source of vice and immorality, he found was great. The estimation in which they were held, and the implicit manner in which they were obeyed, gave them the power, if they had chosen to exercise it, of

* About \$444 at par value.

materially checking a practice, which, while it was totally subversive of anything like true religion, destroyed the physical and mental powers, and ultimately landed its victims in squalid wretchedness and poverty. He had not been long a witness of the misery which the drinking-houses were producing, before he felt constrained to give up to visit their keepers, and plead with them and their visitors against their evil doings; notwithstanding the anticipation, which was at times realised, that he should meet with insult and abuse.

The first visit of this kind was in the town of Waterford, in company with Elizabeth Ridgway, a friend who had a similar concern. "Our service," he says, "was not confined to the keepers of the houses, but frequently extended to the company sitting in them to drink; who mostly heard quietly what we had to offer, and at our parting behaved respectfully." "Yet we met with a few instances of refusing to receive our visit; and some of the remarks that were made were very humiliating, as well as the crowd of people that sometimes followed us from house to house: but by endeavouring to keep near our Holy Helper, we were enabled to rise above all that otherwise would have been hard to bear. The visit in the city closed under an humbling hope that, as ability had been afforded, we had delivered the whole counsel we were entrusted with: having to contend with dark spirits, settled down in gross superstition, but yet so far wrought upon by divine power, that the words given us to utter appeared generally to find a door of entrance. We felt abundant cause to acknowledge that the Lord, our Divine Master, had dealt bountifully with us." They next proceeded to the suburbs; and, having finished there, he says: "It felt to me as though the bitterness of death was not past, believing I must submit to make a visit to the people in the market, on 7th day." This engagement was made additionally trying from the fact, that the market-women had, during the other visit, cursed them for crying down whiskey. But this circumstance, however humbling, did not deter him: he ascended the steps of a house near the market, and was soon surrounded by sellers and buyers, "whose quiet and solid attention," he says, "was very remarkable." "Feeling ourselves," he adds, "clear of any further service in this way, we returned home, with hearts truly contrited, under a fresh sense that all things are possible with God, who, in mercy, condescends to confirm this truth in the experience of such as are willing to be guided and led about by him."

A short time after finishing this trying service, he felt it to be his duty to visit the drinking-houses at Carrick on Suir, and Ross, in company with the same female friend. On entering the town of Carrick, they became the subjects of much remark,—Friends being but little known there. They generally found both houses and hearts open to receive them, and what they had to communicate. They were followed from house to house by crowds of people. Thomas says: "Although the houses would be so filled, that there did not appear to be room for another to squeeze in, yet quietness soon prevailed, and was in a remarkable manner preserved, especially whilst we were engaged in delivering our message. Truly,

we may say, this was the Lord's doing; and that we were able to come at any quiet in ourselves, is marvellous in our eyes. By our endeavouring to keep in the patience, and to have our minds clothed with that love which would have all gathered, taking quietly such insults as were offered, and any opposition that was made to what we had to communicate, the veil of prejudice would generally give way; love would beget love, make way for free and open communication, and for the opportunities closing satisfactorily, as some of the people would themselves acknowledge." "Sometimes, on entering a house, we found persons in a state of intoxication; their companions, aware of our errand, boasted they would have liquor, calling out for large quantities; but on our appearing not to notice them, but to take our seats quietly amongst them, others would take pains to keep them still, and, in time, all has been hushed into silence, as much so as I have known in our own meetings." On leaving one of the houses, they observed a young woman standing as if she had been listening to what had been said; and who, on being asked where she resided, gladly conducted them to her mother's house, who was a widow. A young man followed, who had been with them at one of the sittings. "We had," he says, "a religious opportunity with them at our parting; and my companion had a favoured time in supplication, which crowned this day's work. O, may my language ever be, when recurring to these few days' labour of love, 'Return unto thy rest, O my soul, for thy merciful Lord has indeed done great and mighty things for thee.'" After the conclusion of these visits, he continued to labour for some time among those of his own society in Ireland; and about the middle of the year returned home.

(To be continued.)

For "The Friend."

Some lines intended principally for the Youth of the Society of Friends.

(Continued from page 157.)

O, that we might see our youth, as in former days, filling up their several allotments in the church of Christ; choosing the Lord for their portion, and the God of Jacob for the lot of their inheritance. As Moses, of old, refusing the pomp, the glitter and glory of this Egyptian world—"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures" of this life. We read of valiants in the cause of truth and righteousness springing up in the early years of our religious society, and those often among the youth: who went boldly forth, pulling down the strong holds of sin and Satan, and building up the broken walls of our Zion, in demonstration of the spirit and power that led them forth. The same Almighty power still remains—the same command to go forth into the vineyard and labour—and what if I say the same or as great a need still exists for the work to go forward as in any age of the church. Why, then, let me ask, while the harvest is so plenteous, are the labourers so few? Why so much apathy, and

so little of the *right* life in comparison to early times? Is it not because we are endeavouring to climb up some easier way? Is it not because we are unwilling to take up our daily cross and follow him in the way of regeneration? Is it not because we are unwilling to enter in at the strait gate and keep in the narrow way that leads to life, that *this* life is not more eminently felt and seen amongst us? Christ said "I am the way and the truth, and the life," and it is declared that *this* "life is the light of men." "In him was life, and the life was the light of men." Mark the close connection between *him* and the *light* and the *life* of men. He is "the *true* light, which lighteth every man that cometh into the world." And it is vain to look for the *true* light from any other source. And it is also vain to look for an increase of the *true* light, unless we believe in it. Wherefore "while ye have the light, believe in the light, that ye may be the children of light," "for he that walketh in darkness knoweth not whither he goeth." "If any man walk in the *day* he stumbleth not," "but if a man walk in the *night* he stumbleth because there is no light in him." By giving diligent heed unto this light it will shine brighter and brighter unto the perfect day. Or until "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." Yes, we shall be enabled to advance from one degree of light and grace to another, until "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." But surely this light, shining in its pureness, from the glorious sun of righteousness, is abundantly eclipsed in the present day amongst us—is abundantly obstructed by the intervening darkness of mundane things: so that in many places it too feebly shines "before men" for them to behold our "good works, and glorify our Father which is in heaven." Many are the deviations of the present day, amongst both young and old. Great is the declension in many places, from that true simplicity and integrity that once so adorned our favoured society. Many are departing, as it were, on the right hand and on the left, saying lo here is Christ, or lo, he is here. Some running on the Lord's errands without being sent; endeavouring to do his work in their *own* time and strength—others resisting the holy commandments delivered unto them, and turning "again to the weak and beggarly elements," appear satisfied to remain in bondage—endeavouring to serve God a little and mammon a little—to pass pretty easily and respectably through this life, and risk that which is to come; laying up treasure on *earth* instead of in heaven. Hence so much *dryness* and *barrenness* as to religion—"hence in some places what poor lifeless meetings—how little of the sacred fire of divine love burning! how little of the light of the glory of God shining! No *living* minister left amongst them, and scarcely one living member of the body of Christ to feel for others, and take some tender care of them for their good; their lamps gone out, and scarcely any oil retained in a single vessel." The spirit

* J. Gough.

of judgment almost gone from those who ought to sit in judgment. But beloveds, I am persuaded better things of many of you, and things that accompany salvation, though I thus speak. I have a cheering hope that many yet remain in our Society, and some in this land, who are standing firm as pillars in the church that shall go no more out. To those I would say, although you may appear as a remnant scattered through the land, and often made to drink deep of the cup of suffering for the desolation of our Zion, remember that the blessing is *only* to those who hold out to the last. "Wherefore gird up the loins of your mind, be sober, and hope to the end." Then with a single eye to the captain of your salvation, you will experience the "unction from the Holy One" to be your support; and while under the influence of it, which "is truth, and is no lie," be not afraid; stand firm, persevere and faint not. "Greater is he that is in you than he that is in the world." "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God."

Let us remember that in lowliness and true humility alone is safety. "For God resisteth the proud, and giveth grace to the humble." We have great need, amid the commotions of the present day, to guard against that spirit which exalteth itself above the true knowledge of God. For when self is exalted, and the activity of the creature is suffered to work, under the influence of the wisdom of *this* world, although the work that such pursue may be good, yet not having the *true* guide to direct their steps, it *will* not prosper. And where people, making a fair show, are thus misled, they are *too* apt to mislead others. Hence the necessity that our "faith should not stand in the wisdom of men, but in the power of God." "Wo to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth: to strengthen themselves in the strength of Pharaoh, and trust in the shadow of Egypt! therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Now let us a little examine ourselves and one another, and see if we have not rebellious children within our borders; who take counsel, but not of the Lord, and who cover themselves with a covering, but not of his spirit, and who are walking in a way that leads down into Egypt, because they have not asked at his mouth; and who are strengthening themselves with the strength of the kings, or rulers of this Egyptian world, and trusting in the shadow thereof, and in the arm of flesh. I fear that there is too much of this—too much trusting in the wisdom and policy of this world—too much of the cunning ingenuity of the creature at work—too much that exalteth itself above the knowledge of God. "It is written, I will destroy the wisdom of the wise, and will bring to nothing the under-

standing of the prudent," and that "the world by wisdom knows not God." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

As mankind, in the fallen state, in which we are by nature, stands separated from God, having lost his image, his righteousness, his purity and holiness, and become as wells without the water of life, and clouds without the heavenly rain, and as trees whose fruit withereth, and are degenerated into the nature of beasts, or received the image of the groveling, twisting serpent, in the room of the image of God; so the Almighty, in his condescending goodness, promised a Deliverer—a *seed* in which all the families of the earth should be blessed; even he of whom Moses and the prophets did write—who was to make reconciliation for iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecy, and make an end of sin. And it is by and through the operation of this seed, this spirit of Christ, in the *willing* and *obedient* heart, that sin is destroyed, and our evil propensities overcome.

But there is a great difference between evil *justified*, and evil *condemned*. If we justify our sins, and plead for the evil of our ways, we harbour and cherish that within us, and cause it to grow, which should be mortified, condemned and crucified. But if we condemn, and strive against our sins and imperfections, although they may at times almost overwhelm us, while we abide this "ministration of condemnation," we are of those who "have an advocate with the Father," and although we may do that at times which we allow not, we can say with the apostle, that it is no more I that do it, but sin that [still] remaineth in me; and may look for the law of the spirit of life in Christ Jesus, in time to set us free from the law of sin and death; and can then ascribe "thanks to God which giveth us the victory through our Lord Jesus Christ," whom we may then as experimentally acknowledge to be our Saviour.

D. H.

U. Co. Inda. 3d mo. 18th, 1841.

The editor will oblige a subscriber by giving the enclosed document a place in "The Friend."

New York, 3d mo. 26th, 1841.

ANCIENT ABOLITIONISM.

The editor of this paper had the pleasure last spring of spending an afternoon in company with the venerable patriarch, Moses Brown, at his own house, near Providence, Rhode Island—of hearing from his own lips the substance of what is published below—and of seeing the oldest deed of emancipation

made by a living man now on record.* Although Mr. Brown was then in his 97th year, his mind was active, his memory good, and his conversation truly attractive. His feelings were ardently enlisted in the cause of emancipation, and he spoke with great animation of the prospect of its final triumph.

PHILANTHROPIST.

From the Times and Independent Press.

Philadelphia, 5th mo. 29th, 1836.

Having recently paid a visit to Providence, R. I., and enjoyed the privilege of intimate intercourse with the venerable patriarch Moses Brown, he was kind enough to consent to my having the following instrument of manumission published, which, although executed sixty-three years ago, will, I doubt not, produce much benefit to the cause of emancipation, by holding up the principles of immutable justice. This document was written with all the solemnity of deep conviction, entirely uninfluenced by popular excitement, or moved by the amazement which such an act of generosity and benevolence produced at that remote period, when the rights of men were so little understood, *being twelve years before Clarkson commenced his labours for the abolition of the slave-trade*, and long before the public attention had been at all arrested on the subject of slavery, as a moral and political evil. As it will, no doubt, be interesting to every reader to know how the mind of this venerable father in the truth became so much enlightened sixty-three years since, I will endeavour to give some account of his feelings, and the exercise of his mind, as nearly as I can remember them, in his own words.

The Instrumentality.—In the sick chamber of a very tenderly beloved friend, he had, from time to time, been favoured with the precious visitations of divine love, while he watched the progressive work of regeneration, and witnessed in her a gradual preparation for the mansions of eternal rest. After consigning to the silent tomb the remains of her he had best loved, as he was returning home, his heart was made to overflow with gratitude and praise to the God of all consolation, for the condescending mercy which had been manifested during her illness, and the sweet assurance which was then granted, of the happy and joyful immortality of his beloved companion. In this subdued and tender frame, the query arose in his mind, "What shall I render unto the Lord for all his benefits?" When, immediately his slaves, as it were, appeared before him, and he was made sensible, that to give them their freedom, would be a sacrifice well pleasing to his Heavenly Father. He therefore determined to manumit them, but the determination was not carried into effect without many temptations from the grand adversary of all good, who produced many doubts in his mind, by reasoning against the expediency of such a measure—the loss he would sustain thereby, &c.

His Firmness of Purpose.—Amid all opposition, he was, however, favoured to be faithful to the openings of divine wisdom and justice; and after assembling his slaves together, read

* It will be seen this was first published several years since.

to them the following document, by which they were set at liberty. That this was not the effect of a mere evanescent feeling on behalf of the coloured race, but the result of the purest benevolence, founded on Christian principles, has been amply proved by his subsequent labour in the cause of this oppressed people, and the lively interest he still manifests, even at the advanced age of *ninety-seven*, in the efforts now making to break every yoke, and unloose the heavy burdens of hopeless bondage. In speaking of the exercises of his mind at this period, he remarked, If all slaveholders were brought down to such a tender, humble frame as I then was, *there could be no more slavery*. He further observed, that he never had repented of this act of justice and mercy, although many had feared that evil consequences would ensue from it, and one individual told him, that when he had heard what he had done, he thought he was one of the worst of men.

Its Holy Influence.—Some of his manumitted slaves remained in his employ, and they all continued to treat him with respect and affection. They are deceased, but some of their descendants now live in Providence, and own property there; and they still remember Moses Brown as the benefactor of their forefathers with gratitude.

The design of publishing the Document.—The great object I have had in view in the publication of this document, has been to present slaveholders with a calm and practical appeal to their feelings, as men and Christians. That they "may go and do likewise," and receive the same reward of peace in their own bosoms, is the earnest desire of one who can feel for the oppressor, as well as for the oppressed, and would, if possible, persuade them that no evil can result from *immediate* emancipation. No one need fear the consequences of obeying the divine commands. "Do justly, love mercy, and walk humbly with thy God," for he is the rewarder of all those who diligently seek to do His will in the simplicity of little children.

A copy of the Instrument of Emancipation from the records.—Whereas, I am clearly convinced that the buying and selling of men, of what colour soever, as slaves, is contrary to the divine mind manifest in the consciences of all men, however some may smother and neglect its reproving; and being also made sensible, that the holding of negroes in slavery, however kindly treated by their masters, has a great tendency to encourage the iniquitous traffic and practice of importing them from their native country, and is contrary to that justice, mercy and humility enjoined as the duty of every Christian. I do therefore, by these presents, for myself, heirs, &c. manumit and set free the following negroes, being all I am possessed of, or am in any ways interested in, viz. Bonno, an African, aged about 32 years; Caesar, aged 32 years; Cudge, aged 27 years, born in this colony; Primie, an African, aged about 25 years; Pero, an African, aged about 18 years; Pegg, born in this town, aged 30 years. And one quarter, being the part I own of the three following Africans, viz. Yarrow, aged about 40 years; Tom, aged about 30 years; and Newport, aged about 24 years; and

a child, Phillis, aged about 2 years, born in my family—she having the same natural right—I hereby give her the same power as my own children, to take and use her freedom, enjoining upon my heirs a careful watch over her for her good; and that they, in case I be taken hence, give her suitable education; or, if she be bound out, that they take care in that and all other respects, as much as to white children; hereby expressly prohibiting myself and heirs from assuming any further power over or property in her. And as all prudent men lay up, in time of health and strength, so much of their earnings as is over and above their needful expenses for clothing, &c. so it is my direction and advice to you, that you deposit in my hands such a part of your wages as is not from time to time wanted, taking my receipt therefor, to put at interest, and apply for your support, when through sickness or otherwise you may be unable to support yourselves; or to be applied to the use of your children, (if free), and if not, to the purchasing their freedom; and if not wanted for these uses, to be given in your wills to such persons, or for such uses, as you may think proper. And for your encouragement to such sober prudence and industry, I hereby give to the six above named, (the other three having good trades,) the use of one acre of land, as marked off in my farm, as long as you improve it to good purposes. I now no longer consider you as slaves, nor myself as your *master*, but your friend, and so long as you behave well, you may expect my further countenance, support and assistance.

His Counsel to the Emancipated.—And as you will consider this an instrument of extending your *liberty*, so I hope you will always remember and practise this, my earnest desire and advice that accompanies it, that you use not the liberty hereby granted to you to licentiousness, nor take occasion nor opportunity thereby, to go into, or practise the lusts of the flesh, the lusts of the eye, or pride, on any occasion or temptation; but be more cautious than heretofore, and with love serve one another, and all men; but as fearing and revering that holy God who sees all the secret actions of men, and receive your liberty with an humble sense of its being a favour from the Great King of heaven and earth; who, through his light, which shineth upon the consciences of all men, black as well as white, and thereby showing us what is good; and that the Lord's requirements of each of us to do justice, to love mercy, and to walk humbly with our God, is the cause of this my duty to you; be therefore watchful and attentive to that divine teaching in your own minds that convinces you of sin; and as you dutifully obey its enlightenings and teachings, it will not only cause you to avoid open profaneness and wickedness, as stealing, lying, swearing, lusting, frolicking, and the like sinful courses; but will teach you and lead you into all that is necessary for you to know, as your duty to the great Master of all men: for He said, respecting mankind universally, "I will put my law into their inward parts, and write it in their hearts, and they shall know me from the least to the greatest." And therefore you can't plead ignorance that you don't know your duty to the God who made you, because you can't all read his mind

and will in the Scriptures, which indeed is a great favour and blessing to those who can understand and obey. But there is a book within you that is not confined to the English language; and as you silently and reverently wait for its openings and instructions, it will teach you, and you will be enabled to understand its language; and as you are careful to be obedient thereto, and often silently read it, you will be able to speak its language with African as well as English tongues to your poor fellow-countrymen, to the glory of Him who has wrought your deliverance from slavery. To whose gracious care and protection I commit and fervently recommend you, and bid you farewell.

Signed MOSES BROWN.
Signed this 10th of the 11th mo. 1773, in the presence of

MARY BROWN,
LEVI ARNOLD.

Received Nov. 12th, 1773, by
G. ANGELL, Clerk.
Clerk's office of the Municipal Court of the city of Providence.

I, Albert G. Green, clerk of said court, do hereby certify, that the foregoing is a true copy of an instrument of writing, recorded in the records for recording wills, &c. of the former town council, of the town of Providence, in book No. 6, p. 73, &c., which records are now in my charge and custody, as clerk of said court.

In attestation thereof, I have hereunto set my hand, and have affixed my seal of said court, this 23d day of May, A. D. 1836.

ALBERT G. GREEN, Clerk.

United States and Great Britain.—The Madisonian states that the despatches received by our government by the Caledonia, from Great Britain, are of entirely a pacific character, and although there had been some excitement in England on account of the arrest of McLeod, yet the public mind was gradually becoming more quiet.

McLeod.—The New York Herald says that Crittenden, the U. S. Attorney General, has examined all the testimony in McLeod's case, and come to the conclusion, that there is no evidence to convict him of participation in the destruction of the Caroline. It adds, that the case will go through the forms of law without interruption, to the liberation of the prisoner by due legal process next fall.

DIED, the 24th ultimo, at her residence in this city, ANN COOPER, widow of the late Benjamin Cooper, in the 63th year of her age, after a short illness of about four weeks, which she bore with Christian patience and resignation. She was an esteemed member of the Northern District Monthly Meeting; and had endeared herself to a large circle of acquaintance by her cheerful disposition, urbanity of manners and circumspect deportment. It may be said, in truth, that with her the poor have lost a warm and active friend. We doubt not she has changed this temporal scene for an inheritance with the saints in light.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

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Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1840.

LECTURE FIRST.

(Continued from page 210.)

After the deluge, mankind rapidly dispersed themselves over the face of the earth, and in different sections laid the foundations of many kingdoms. We have not time to enter into a consideration of the Tower of Babel; nor to attempt an investigation of the meaning of the term "Confounding the Languages." It is enough for us to know, and it is plainly set forth in the Scripture History, that the Most High by a special providence and controlling power frustrated the designs, and baffled the wisdom of man.

The first kingdom which rose into existence appears to have been that of Babylonia. Nearly contemporaneously the foundation of Nineveh was laid on the Tigris, and the Assyrian monarchy was established. The gathering together of men in large cities, was in those early times found favourable to the growth of science, and the increase and diffusion of knowledge. As an insulated individual had no protection from the hand of violence and oppression, he entered gladly into those precincts, where comparative safety was secured by social compact and municipal regulations. The belief that his property would be protected, and his rights respected, gave a spur to his industry, which led to the accumulation of wealth, and promoted the cultivation of all those arts which minister to the bodily comfort, or give pleasure to the intellectual faculties of man. Thus we may account for the rapid rise of cities in the earlier ages, and the astonishing progress made in them in the various useful and ornamental arts.

It is supposed that Ninus became king of Assyria about 500 years before the time of Moses—this would make him a contemporary with Abraham. As far as we know, he was the first monarch, that prompted by ambition, sought to run a race for universal conquest and military glory. Assisted by an army of Arabians, he made his first attack upon the Baby-

lonians; who, busily employed in cultivating the arts of civil life, had made small preparations for war. He easily overrun and devastated the country, overthrew the kingdom, and added the territory to his own dominions. The fire of his ambition was fanned into a flame by success; and as he swept onward from kingdom to kingdom, his sword established his sceptre over most of the infant states of Asia. Bactria, which alone of all the empires offered energetic resistance, was, after many obstinate conflicts, effectually humbled, and obliged to submit to the yoke. The final conquest of this country has been ascribed to a contrivance of the youthful Semiramis, then the wife of a captain in Ninus's army, by which the principal city and strong-hold of the land was taken. The heart given up to the control of ambition, is seldom nice in its moral feelings, or very attentive to the happiness or comfort of others. Ninus took Semiramis from her husband, and made her his wife. In a few years, death laid his hand on this conqueror, who left Semiramis to reign over Assyria in the name of her infant son, Ninyas. Urged on by an ambition as strong as that which had impelled her husband, she undertook to perfect the plans, and complete the conquests which he had commenced. Babylon sprang into existence at her will; and with new cities and magnificent monuments of art, she is said to have marked the path she devastated with her armies. Her career of victory, however, was checked—she lost battle after battle in India, and retired with the wreck of her armies to her dissipated and impoverished dominions.

It has been said, that after these reverses, she renounced all participation in the affairs of the government, and remained in retirement to the time of her death. The lives lost in her wars—the enormities committed—the injustice which planned them—and the violence with which they were executed, are all forgotten by historians, in the glitter of the glory which false views of greatness have shed around them. Plutarch, in admiring wonder, writes, "Semiramis, raising herself above her sex, built magnificent cities—equipped fleets—armed legions—subdued neighbouring nations—penetrated into Arabia and Ethiopia, and carried her victorious arms to the extremities of Asia, spreading consternation and terror every where." It is poor philosophy, even in a heathen historian, to celebrate as glorious the power of spreading consternation and terror. As a man, he should have been interested in the happiness of his fellows, and should have affixed the mark of disapprobation upon every thing which tended to destroy it. As a man of letters, intensely alive to the prosperity of science, he should have condemned her career, for his observation must have told him, that no external cause deadens the operation of intel-

lect—destroys the vital principle of all improvement in arts and science, in philosophy and morals, like the state of public and private insecurity which mark the progress of devastating armies. The history of the past might have told him, the history of his *own times* would have shown, that in seasons of war and commotion—the agitation of apprehension—the precariousness of subsistence—the uncertainty of life—the destruction of domestic enjoyment, forbid that progress of the human mind in science, in art, and philosophy, which a state of general tranquillity, and the quiet of a well ordered government ensure. Surely if we consider the waste of human life—the anguish of the battle-field death—the bereavement of affection—the loss of comfort and confidence—the ruin of innumerable monuments of the labour, the science, and the ingenuity of man, which marked the varied period of her reign, we may well consider her as a scourge of a guilty world, sunk in idolatry and licentiousness. She was the cause of national suffering to Assyria, and might well be deemed a destroyer, notwithstanding the great and magnificent Babylon which she built, and the multitudes she planted within it.

When Ninyas succeeded his mother, sensible of the errors which his predecessors had made in their choice of a path to national prosperity, he devoted himself to cultivate the arts of peace at home. As he made no attempts to destroy the happiness of his neighbours, to seize upon their habitations, or invade their rights—ancient writers, who deem no reign glorious but one well studded with victories, have represented him as a feeble and effeminate prince. They describe him, however, as taking due care, by the silent operation of a good government, to preserve in peace the empire over which he presided. For thirty generations afterwards, Assyria may be supposed to have remained in comparative quiet, since the knowledge of the acts of its various monarchs has perished from the records of history. Its two great cities, however, Nineveh and Babylon, were increasing in the ornaments of art, whilst their unbounded riches, and unchecked prosperity, were bringing them into that state of corruption and pride, for which the judgments of heaven ultimately came down in manifold punishments.

Leaving all further notice of Assyria until we come to consider the fulfilment of the prophecies, we may now take a rapid glance at the other kingdoms, of whose history, from the time of Abraham to Moses, any information has descended to us. We have seen that there was then a kingdom in India which resisted the utmost efforts of the aspiring Semiramis. We have seen Arabia alternately aiding the Assyrians in their conquests, and being herself the object of their attack; beyond this

information, the early history of these nations is lost. When Abraham was called from Ur, of the Chaldees, into the land of Canaan, he found many petty kingdoms there—and the superintending providence of the God that led him, was marvellously displayed before his eyes, in the protection afforded, in the preservation experienced, from the jealousy of weak nations, and the swords of quarrelsome kings. There he witnessed that terrible infliction of divine justice upon one of them, which has left in the Dead Sea an enduring sentence against sin and corruption.

A few clusters of inhabitants along the southeast coast of the Mediterranean, were the seeds of the kingdom of Philistia. Further north, the city of Sidon was, even then engaged in that commerce and piracy, by which its inhabitants, as Phœnicians, were afterwards so much distinguished.

At the time when the Jews were led into the country of Promise, 1410 years B. C., Sidon is spoken of as a great city. Egypt was, even in the time of Abraham, a nation of some importance; and beyond it was the land of Ethiopia.

Let us now proceed to investigate the history of Egypt, and we shall find plainly written on its pages—National Punishment is the Reward of National Crime. Methinks the echo of this truth shall come to us from every portion of that mighty mass of ruin,

"Where Thebes' colossal relics still
The world with awe and wonder fill."

and from obelisk and tower and dome, from desolate village and unpeopled plain, to the very borders of her northern waters.

If superior skill in science—if higher attainments in art, could have ensured continued prosperity, Egypt, the enlightened—the embellished—the philosophical Egypt, had never bowed to the yoke of foreign domination, or suffered the light of her literary glory to have been quenched by an overflowing flood of ignorance. In the time of Moses, Thebes, with her 100 gates and 10,000 palaces, perfect in all that wealth and science could furnish, lay far stretching by the Nile, the proudest monument of man reflected in its waters. Throughout this fertile and populous land, the eye might have marked tower, tomb and pyramid, linking city to city, from the southern dwellings of Syene to the royal courts of Zoan by her northern sea. But though the sun saw no such scene of earthly magnificence, though her architects were planning new models of beauty, her sculptors were working from the block more graceful forms of imagery, and her painters tracing with more delicate tints the splendours of her festivals, the progress of the arts, and the domestic economy of her children, their varied duties of peace, and their actions of war, yet the multitude groaned throughout the land under hard service and cruel bondage. Little did it minister to their comfort, to look upon the varied embellishments of the scenes through which they trod as slaves.

Egypt abounded in those things which are commonly esteemed the strength of nations. She was thronging with inhabitants—stored with all the munitions of war, and always prepared for defence. The Shepherd kings, once

the usurpers of the thrones of the Pharaohs, had been driven to their native wilds, and a standing army of 400,000 trained and disciplined men, might seem sufficient to protect them from African invasion, or Asiatic attacks.

Independence of thought, and freedom of action were found amongst her priesthood—knowledge, science and literature were protected in their colleges; and there was some hope of preferment to stimulate activity amongst her soldiery. But prospects of political preferment, expectations of protection in individual rights, or domestic enjoyments, could scarcely have illuminated the fancy of the most imaginative of her industrious, yet illiterate peasantry. Of these we have little knowledge, except that as slaves, having no interest in the soil, they were removed from place to place, at the will of the king, that they were taken by tens of thousands to fill up the vacancies in his armies, that they perished by myriads, whilst labouring for him in hewing out mountain quarries, or in transporting materials for palace and pyramid, for dwellings for the living, for receptacles for the dead. The records of history touch but upon the uplifted portions of national actions—the mountain tops are illuminated, whilst the valleys are left in dim darkness, or a rayless gloom, save where they come forth in the light of an accidental reflection from some neighbouring height. The great may despise them—history may forget them—yet, it is well to remember, that every one of the mighty mass of mankind, the free, fierce wanderer of the wilderness, whose hand is against every man, and every man's hand against him—the poor in substance—the destitute of mental light and literary endowments—the bondmen of every clime, and of every colour, are each of them possessed of that, which, if gathered unto, will be riches, light, freedom, and elevation of soul—and with which they are heirs of a kingdom of glory, to which the brightness of that of the Pharaohs were but as the light of a moon kindled dew-drop, compared with the sun's noon-day splendour, as it glows over vapourless Egypt. Yes—I have no doubt, even there, the soul of many a superstition-clogged peasant slave was touched by the operation of that power or principle, through which they experienced a preparation, in measure, for participating in the joys of another state of existence. Bearing witness, by the testimony of a good example to the universal extension, and individual instruction of the Spirit of truth.

Our beloved Friend, Daniel Wheeler, who, in the ordering of Divine Providence, and in the love of Christ, has had his feet made spiritually beautiful on the mountains and in the isles afar off, testifies that every where, and amid all classes, even in the dark places of the earth, he found the teaching, the rebuking, the saving operation of this principle, or seed of life.

But to return to Egypt—

By her superstitiously protected priesthood were preserved those principles of science—those elements of philosophy, that, in after time, furnished the Greeks with materials, which, appropriating without acknowledgement, they framed together as monuments of their own genius, learning, and literature.

From the testimonies of the Hebrews to purity, in morals and virtue, corroborated by the witness in themselves, or from the immediate revelation of the indwelling fountain of truth, the priests had collected, and at times disseminated precepts and opinions, worthy the belief of all ages, and the attention of men of every clime. Through all the desolation and degradation of Egypt, kept in circulation amongst her people by the overruling hand of the Most High, they were an outward testimony in confirmation of the faint whispers which were breathing within them.

The slavery of the natives was gentleness and freedom, compared with that inflicted by the nation upon its foreign slaves, the children of Abraham. We shall not dwell upon the outrages committed upon strangers settling amongst them by invitation—to whom Egypt owed an unextinguishable debt of gratitude—but shall pass on to that period, when the cup of their iniquity being full, the judgments of the Almighty came down in national punishments. Warning after warning was administered, the freedom of the Hebrews was demanded; but the king, judicially blinded by his own corruptions, and for his people's crimes, refused to break the yoke of their bondage, till he saw desolation spread over his fertile valley, and death enter into every habitation of his populous realm.

Then driven to desperation, and fainting for fear, the Egyptians hastened the departure of the band, for whose sake they felt the judgments of the Controller of nature, and the Dispenser of life and of death was upon them. Whilst in the direct ministrations of his will, the Almighty, by cloud and by fire, was leading the seed of his chosen—the Egyptians, left to the dominion of their own corrupt determinations, were preparing to force back the late ransomed host to bondage and oppression. They acted in their free will, whilst they were but bringing on themselves the full measure of punishment which justice had meted for the crime of the nation. Full of wrath and fury, they fiercely followed amid the parting deep, which returning suddenly upon them, buried horse and rider, chariot and footman, in the surge of its rushing waters.

National crimes bring national punishments. If the Egyptians with national severity robbed the Hebrews of their rights, spoiled them of their wages, and murdered their offspring, we have seen retributive justice following them in the desolations of Egypt, and their destruction in the Red sea. But he who punishes the oppressor, protects and preserves his people. He regards with saving mercy, whilst he rebukes and reproves them in the wilderness for their sins. There he leads them about, whilst the heaven furnishes food, and the flinty rock water, until the contaminated remnant, who were led out of idolatrous Egypt, were in the course of nature, and in the ordering of his providence, one by one, gathered into their unchangeable state. Those two only, who, with integrity of heart, had borne a true report of the Land of Canaan, were permitted to see the waters of Jordan stand on heaps, and a path opened through its depths for the Israel of God to pass dry-shod into the country of Promise.

(To be continued.)

For "The Friend."

THE PERKINS INSTITUTE.

Dr. Howe recently made an interesting exhibition of his pupils at Salem, Massachusetts, which is thus described by a witness:

"Many of the pupils were quite young, all but one or two were in their minority, and their happy countenances and cheerful demeanour made one almost cease to regret their deprivation of sight.

"Not the least interesting object among them was little Laura Bridgman, whose extraordinary case is now extensively known. She is very animated, has all the marks of fine intellectual faculties, and her countenance is exceedingly pleasing—I might say almost beautiful—for she has nothing of that repulsive appearance often manifested in those deprived of sight. During the first part of the exhibition, she was seated before a little desk, in front of the stage, knitting with great assiduity, and, of course, (being deaf, dumb and blind,) during the whole time unobservant of what was going on around, unless when some one touched her. Toward Dr. Howe she evinced the most unbounded attachment, clinging to his arm whenever he approached, and seeming unwilling to leave him. To her blind companions, also, she seemed tenderly attached, and would pass round among them, recognising each one by the touch, and giving some joyful manifestation of recognition. In fact, her fingers are her eyes, ears, tongue, and voice. By means of them, she converses with, and understands her companions very readily, and it is astonishing to see with what wonderful rapidity ideas are communicated by the finger alphabet.

"In the course of the afternoon, an incident occurred which showed Laura's power of recognition. Dr. Fisher, an intimate friend of Dr. Howe, whom Laura formerly knew, but whom she had not seen for some time, as he has only recently returned from Europe, was sitting by the stage, when she passed near him. He reached out his arm, and touched her hand, and scarcely had Laura passed her hand over his, when she immediately recognised him—her countenance brightened, and clapping her hands as if delighted, she communicated his name to Dr. Howe—and this too, although she had no idea that the gentleman was at the present time in this part of the world.

"To show the manner in which communications were made to her, one of her companions were desired to hold a conversation with her, which was done with great ease and fluency, so to speak, by means of the finger alphabet—one ascertaining by the touch the letters which were made by the fingers of the other. Laura was asked where she was. The reply was, 'She did not know; but she presently answered, 'in a hall,' and inquired why she came there. Her affectionate disposition has been often remarked, and she had hardly stood a moment by the side of her companion, who was considerably taller than herself, when she reached up her arms, clasped the neck of the girl, and kissed her in so touching and tender a manner as to call forth an irresistible burst of applause from the audience.

"Dr. Howe stated that another little girl, deaf, dumb and blind, had lately (within a fort-

night, I think, he said) been brought to the Institution from Vermont, and that she comes nearer a complete savage than any being he ever saw. At home she was perfectly uncontrollable, biting and scratching every body, even her mother, like a cat. He has finally succeeded in controlling her himself; but not without suffering from her teeth and nails, and being obliged to wear a mask, to save his face and eyes.

"The exercises commenced with singing. The children were then examined in reading, arithmetic, algebra, geography and writing, in all of which they manifested a praiseworthy proficiency. Some of them are also considerably advanced in natural philosophy, astronomy; but there was no time to examine them in these studies.

"One of the boys being requested to write a definition of light, wrote, 'Light is like a highly glazed sheet of paper;' which was the most perfect conception he could form of it.

"Before closing, Dr. Howe made some remarks in relation to the Institution, calculated to impress on the minds of the audience its benefits. He stated that none in the world, not even the royal institutions of Paris and Vienna, were better endowed than this, and that the state of Massachusetts paid as much for the education of the blind, as France with her 30,000,000."

From the Emancipator.

THE NIGER EXPEDITION.

The British government has for a long time in preparation an exploring and commercial expedition up the river Niger, designed partly for the object of carrying out Sir Fowell Buxton's views for the annihilation of the slave trade by the civilization of Africa, and partly for the object of extending and strengthening British commerce. The expedition consists of three iron steamers, fitted to navigate the Atlantic; but at the same time capable of being lightened so as to pass up the Niger some hundreds of miles from its mouth. The steamers are named the *Albert*, *Wilberforce*, and *London*. We find the following outline of the plan of the voyage in the *Boston Mercantile Journal*.

"We learn from a late English paper that the expedition would call at St. Vincent, one of the Cape de Verd Islands, for coal; at Sierra Leone, for Kroomen and interpreters; and at Cape Coast Castle; and were expected to arrive at the mouth of the Niger early in March. The vessels would there fill up their coals from a store-ship, sent out for that purpose; and having placed their heavy stores, &c., in canoes, and otherwise lightened the vessels for river navigation, they will proceed up the Quorra, either by the *Formosa*, or *Nun Branch*, which ever may be reported of most favourably; and steaming rapidly through the Delta, make their first halt at the town of Ibo, on the left or western shore of the Nun, about 120 miles from the entrance. Here they will commence their operations with a view to the execution of the principal objects of the mission, namely, to make treaties with the African chiefs to put down the traffic in slaves, and to substitute instead of it a friendly intercourse

with Great Britain. After as short a delay as possible at Ibo, the expedition will proceed up the river; and, forty miles beyond, reach the first hills at the apex of the Delta, about 190 miles from the sea—a distance easily accomplished, with even moderate steamers, in from three to four days. Here the monotony of an alluvial soil, and all the malaria of the Delta are left behind, and the traveller looks cheerfully forward to the remarkably formed range of the Kong mountains, which show themselves in the distant northern horizon.

"Here an opportunity will be afforded for showing the Africans the best mode of cultivating the ground, and of distributing plants and seeds suited to the climate and soil. Should any opportunity be afforded, the vessels will probably explore the upper part of (Quorra, (Kawara,) towards Basah, where Mungo Park lost his life, and also the Chadda, as far as water communication will admit of it, and thus open the road to the missionary, the merchant, and the man of science."

Many delays have taken place in fitting out the expedition. The time first set was the beginning of December, 1840. The newspapers in January reported that it would sail the middle of February. Private letters from a gentleman connected with the enterprise, led us to suppose that the first of March was definitely fixed upon. But now, from a debate which took place in the House of Commons on the 16th of February, it appears a still longer postponement had taken place, and it was quite uncertain when the vessels would sail. Our American Exploring Expedition was not, therefore, very different in its early history, from those set on foot by the governments of greater power and resources for such objects.

NIGER EXPEDITION.

February 16.—Lord Ingestre begged to call the attention of the house to the period which had been fixed upon for the sailing of the expedition which was shortly to leave this country for the Niger. From some circumstances or other, incidental to undertakings of this sort, the expedition had been delayed, probably the preparations would not be in such a state of forwardness as to enable it to start, at the earliest, before the 1st of April next, and that it could arrive before the middle or the end of May. It would then become necessary to procure some of that class of the natives called Kroomen, which would again naturally take up more time, probably ten days, or a fortnight, at least, and the vessels must then proceed up one of the numerous entrances of the Niger, when would commence the known objects of the undertaking. This would bring them to the month of June, about the most unhealthy period of the rainy season—that season began in the middle of April, and lasted till the middle of October, and the last three months were the most unhealthy of the six. He was told that it was necessary these vessels should go out during the rainy season, when the river was in a state of flood, in which state only it would be capable of admitting them. That might be very true; but what he complained of was, that they had no certain data to go upon as to the time when they would arrive at

the river. The delta of the Niger extended 200 miles at least, and the course of its channels was constantly shifting and changing, and the probability was, that when these vessels arrived at the mouth, they would be able to proceed but a little way up, where they would remain. And delay would be fatal to the crew, exposed to the effects of that pestilential climate. He therefore hoped that the expedition would be delayed, and in the mean time that a survey would be made. He felt sure that the Niger could never be made the medium of commerce with Africa, all ingress or egress being denied by means of that river during six months of the year. Heavy goods could never be conveyed by it, such as coffee and rice, but only such light ones as palm-oil, gum, gold dust, and ivory. Under these circumstances, he would conclude by moving for a copy of the correspondence relative to the Niger expedition.

Mr. M. O'Ferrall said the Niger was supposed to be navigable during the dry season for vessels drawing six feet of water. On this proving not to be the case, the departure of the expedition was deferred till March. It would arrive about the latter end of June. It had been ascertained that the rainy season was by no means the most unhealthy in those parts.

Mr. Hume wanted to know whether it was the intention of the government to plant colonies, or take possession of land in that part of Africa, and alarm the inhabitants, or whether it was simply a voyage of discovery.

Mr. V. Smith would not, on the present occasion, enter into a long discussion on the subject, as Mr. Hume would have another opportunity afforded him of voting more money by a bill which would be brought in the present session. The principle was to extirpate slavery. It was intended to establish relations with the native chiefs, and to obtain the cession of lands, as by possessing them they would be in a better position to superintend the commercial operations which they might carry on. He would assure the noble lord that every attention had been paid to that important feature in the exhibition, which as much concerned humanity as its ultimate object, he meant the health of those about to engage in it. The difficulty was this, that the season which was considered the least healthy was that at which the possibility of navigating the river was greatest. The noble lord, however, must not assume that the health of those persons would be subjected to the same trials as that of travellers; because in this case every possible contrivance for averting the bad effects of the climate would be resorted to, while it was well known that very little, if any, precaution had been taken by those who had travelled in the country.

Mr. Warburton said, that when the sum of £60,000 was voted last year, the honourable member for Kilkenny was not in the house, and no discussion whatever had taken place. In his opinion, there never had been a vote of so much consequence passed with so little attention, or in a manner so wholly disproportionate to the magnitude of the expedition it was intended to set on foot. He hoped sincerely that advantage would be taken of the delay which had arisen in consequence of

defective information, after, he might almost say, the expedition had been begun, and that the house would require from the government a complete explanation of the difficulties likely to be met with, before the vessels were allowed to sail. If £60,000 were required at the outset, what were they to expect hereafter!

Mr. O'Connell was of opinion that the noble lord had not made out any great case as regarded the time the expedition was to be undertaken, or the likelihood of its failure. The noble lord had spoken of the unsuccessful attempt of Captain Becher to ascend different branches of the Niger; but when he came to read the letter, it appeared that he had at least succeeded in penetrating farther than any one else. When we were expending large sums of money in fruitless attempts to put down the slave trade, he thought that £60,000 ought not to be objected to for the purpose of attempting to establish a legitimate commerce in the interior of Africa, and thereby check the horrible traffic which was there going on in human flesh.

Mr. Hume agreed with his honourable and learned friend, that it would be very desirable to establish commercial relations in the interior of Africa, but he denied that this expedition was one calculated to do so. He contended that those relations had been already established, and that merchants, and not sailors, were the persons required to render them effective.

Mr. Hawes felt with the honourable and learned member for Dublin, that it was at least worth the experiment of attempting to do by natural what they could not effect by artificial means.

Lord Ingestre, in consequence of what had fallen from the honourable member for Dublin, read some further extracts from the intelligence which had been received respecting the Ethiopic steamer, to show that, although Captain Becher had found an entrance by way of Warree, and had penetrated to near Lever, yet, that owing to the state of the river, the sickness of the crew, and other causes, the experiment had totally failed. He entertained such strong doubts of the success of the enterprise, that he thought it most probable he should give his vote against the grant for the expedition, when it came before the house.

Sir C. Adam said, that every inquiry had been made as to the most eligible time of sailing, and by proceeding about this season, it was expected that no difficulty would be found in crossing the bar, and entering the river, and that the expedition would be certain to make its way up some of the tributary streams, of which there were many, to a sufficient distance. On a former occasion, the vessel under Captain Becher had been delayed at the delta.

The motion was then, by leave, withdrawn. If we recollect rightly, Dr. Madden, already honourably distinguished by his literary works, as well as his labours for the benefit of Africa and her sons, is attached to the expedition in some important capacity. The two young African princes, William Quantamissah, and John Anshah, will accompany the expedition. These young men were placed in the hands of the British government at the close of the

Ashantee war, as hostages, and have been carefully educated in England for several years. They are said to be gentlemen of uncommonly agreeable manners, good intelligence, and pious dispositions. One of them, in particular, appears to possess the spirit of a missionary. During the last summer, they travelled over a considerable part of England, visiting celebrated places, and persons of distinction. They had for their travelling guide, that devoted Christian philanthropist, Thomas Pyne, a clergyman of the church of England, formerly resident in this city. Mr. Pyne takes the deepest interest in his charge, and in his letters to his friends in this city gives them an excellent character. While waiting for the expedition to sail, they have spent the winter under his care in London, pursuing their studies, and increasing in knowledge of divine truth.

WHO ARE THE FREE?

BY JOHN CRITCHLEY PRICE.

Who are the Free?
They who have scorned the tyrant and his rod,
And bowed in worship unto none but God;
They who have made the conqueror's glory dim—
Unchained in soul, though manacled in limb—
Unwarped by prejudice—unswayed by wrong,
Friends to the weak, and fearless of the strong;
They who could change not with the changing hour,
The self-same men in zeal and in power;
True to the law of right, as warmly prone
To grant another's as maintain their own;
Foes of oppression whoso'er it be:—
These are the proudly free!

Who are the Wise?
They who have governed with a self-control
Each wild and baneful passion of the soul,—
Curbed the strong impulse of all fierce desires,
But kept alive affection's purer fires;
They who have passed the labyrinth of life
Without one hour of weakness or of strife;
Prepared each change of fortune to endure,
Humble though rich, and dignified though poor,—
Skilled in the latent movements of the heart,—
Learned in the lore which nature can impart,—
Teaching that sweet philosophy aloud,
Which sees the "silver lining" of the cloud,
Looking for good in all beneath the skies:—
These are the truly wise!

Who are the Blest?
They who have kept their sympathies awake,
And scattered joy for more than custom's sake;
Steadfast and tender in the hour of need,
Gentle in thought—benevolent in deed;
Whose looks have power to make dissension cease,—
Whose smiles are pleasant, and whose words are peace;
Who have lived as harmless as the dove,
Teachers of truth and ministers of love;
Love for all moral power—all mental grace—
Love for the humblest of the human race—
Love for that tranquil joy that virtue brings—
Love for the Giver of all goodly things;
True followers of that soul-exalting plan
Which Christ hid down to bless and govern man.
They who can calmly linger at the last,
Survey the future, and recall the past;
And with that hope which triumphs over pain,
Feel well assured they have not lived in vain;
Then wait in peace their hour of final rest:—
These are the only blest!

DIED, at her residence in Oneonta (formerly Otego), Otsego county, N. Y., 3d mo. 22d, 1841, MARTHA, wife of Nathaniel Niles, aged upwards of 78 years. She was a member of Laurens Particular and Butternuts Monthly Meetings of the religious Society of Friends.

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 207.)

Nicholas Phelps, who had already been fined five shillings a week for not attending at the place of public worship, and who had rendered himself the object of suspicion and dislike to the rulers for having had meetings at his own house, was present at the court held in Salem in the 5th mo. 1658. During the sitting of that body, one of the magistrates declared that the Quakers denied magistrates and ministers. Nicholas undertook to disprove the assertion, and presented to the court a paper containing the views of Friends on these subjects. The document was read, and as probably its description of the only real business of the magistrate, and the true call and qualification of the gospel minister, sorely pinched both the conscience-compelling court, and its priestly encouragers, they determined to make Nicholas suffer for presenting it. On asking him if he would own it, he replied in the affirmative. They then fined him forty shillings for the paper, forty shillings for having had a meeting at his house, and condemned him to be sent as a Quaker to Ipswich jail. The proof, and the only proof offered in evidence on the last charge, was, that he came before the court without taking off his hat. Daniel Denison, the major general, was the chief instigator to persecution amongst those present at that time.

Nicholas was, as to his physical strength, a weak man, his body was small, and his back deformed; yet he was strong in faith, and endured with patience three severe whippings in five days. These were given to him to compel him to work, which he was not free to do. This imprisonment took place in the latter end of the Fifth month. (Seventh month of the present year,) and of course it was the season of harvest. His hay and corn having no one to oversee them, suffered much in his absence. The magistrates finding that Nicholas did not flinch from suffering, and that there was no prospect that he could be brought to violate his conscience, and submit to their will, were now very anxious to give him his liberty. Still they were determined he should not be released, except under such circumstances as might enable them to boast that he had bowed to their requirements, and that his labour had paid his prison fees. To get him to perform some act, which they might designate work, was now their endeavour. To effect their purpose, they employed an acquaintance of Nicholas, who probably was anxiously interested in obtaining his release, whilst he felt not the force of those conscientious scruples which bound the prisoner. This man coming to the prison, invited Nicholas to his house, having obtained, as if by favour, liberty from the jailer for the visit. Whilst walking together, his friend told him that he thought he would be set at liberty before long. Nicholas, in reply, said, that he could not tell how it could be brought about, for that he had suffered much already because he could not work at their wills, and he was no more free to do it now than he had been. Coming to a stone wall partly finished, the

man began to lay stones on it, and meeting with one too heavy for him to lift, Nicholas kindly proffered his aid, and assisted to lay it in its place. This was all the man desired, Nicholas was reported to the magistrates to have laboured, and they immediately ordered that he should be discharged. He had been confined sixteen days.

Scarcely had William Brend, William Leddra, Thomas Harris, Humphrey Norton, and John Rouse arrived at Rhode Island, before those two true yoke mates, Christopher Holder and John Copeland, prepared to leave that place. After their banishment from Plymouth, as before narrated, they had been labouring about Newport or Providence, until a religious concern came upon them to visit Boston. They well knew that there was a law of the Massachusetts colony, to whip all Quakers who should come into that jurisdiction, and they understood that the prison discipline might be executed in so barbarous a manner as to cause the death of the prisoner. They were also well aware that the penalty for those who had been banished, as they had been, and should return was the loss of an ear. But though they knew all this, they did not dare to hesitate or reason against the requiring; they felt that it was their duty to go, and as faithful servants of the King of kings, they prepared to obey.

On the 3d of the 6th month, they left the limits of the "Providence plantations," and the same evening came to Dedham. It was towards the close of the day, and so turning into an ordinary, they lodged there that night. Information of their arrival having been communicated to the head men of the place, two constables were sent early in the morning to arrest them. The officers demanded of them, "Whither are you going?" To this they replied, "We are passing towards Boston." The constables then added, "We have a warrant to have you to Boston before the magistrates." The two Friends demanded a sight of the warrant, but this was refused, probably because such a warrant had never been issued. After having been detained several hours, one of the constables, assisted by two men, carried them as prisoners to Boston. On reaching that town, they were immediately taken to Endicott's house. The governor seemed much agitated at the sight of them, and very angry—his first words appear to have been—

Governor. You shall have your ears cut off. What are your names?

The prisoners told their names. He then said—

Governor. You have been here twice before. What—you remain in the same opinion you were before?

Prisoners. We remain in the fear of the Lord.

Governor. You can never speak a true word. I look upon it as a great judgment of God to us, that you are suffered to come so often amongst us to trouble us. You are the worst heretics that I ever heard or read of. Why do you come seeing you know that we will not receive you?

Prisoners. The Lord God hath commanded us, and we could not but come.

Governor. The Lord command you to come!—it was the devil.

The governor then urged them to prove by the Scriptures that they were called to come to Boston. To this they replied.

Prisoners. Our names are not in the Scriptures.

Governor. You speak true, your names are not written in the Scriptures. It is something if you can make it appear that you are sent of God.

Prisoners. Whilst thou stands in unbelief, although we speak never so plainly, thou wilt not believe.

Nathaniel Williams, who was standing by, thus addressed them:—Seeing you know that we will not believe you, it must needs be out of malice that you come.

Prisoners. The Lord God, who searcheth all hearts, knows that we came not on malice.

Governor. Do you believe that Christ's body is in heaven?

Prisoners. We know that his body is in heaven.

Governor. I will set Humphrey Norton on your backs, for he will not say so.

After some further conversation, the governor called the keeper to take them away, saying to them as they went, "You shall hear from us to-morrow." They were then taken to the House of Correction, or, as the prisoners more properly term it, the House of Oppression. The next day was the fifth, and the court sitting, Christopher and John were taken before it. When they were brought in, at the command of the magistrates, their hats were rudely pulled from their heads, and cast upon the ground.

Governor. You were before me yesterday, and I asked you to prove your call hither, but you did not, because you said I would not believe you—therefore, I ask you to prove it before this people, and it may be they will believe you.

Prisoners. Will you believe us when we speak the truth?

Governor. Yes, if you can prove it by Scripture.

Prisoners. To prove our call hither by express words of Scripture, that we cannot, because neither our names nor this place are mentioned in Scripture; but that we have examples in the Scriptures from the prophets and apostles, who, in obedience to the Lord, travelled from place to place as we do, that we can prove.

At this the governor laughed.

Governor. Are you prophets and apostles?

Without waiting for an answer, he commenced on another subject.

Governor. Do you believe that Christ has a body in heaven, distinct from the bodies of his members?

After some more words, another put the question, thus—

Do you not believe that Christ hath a body in heaven, made of sinews, flesh and bone, distinct from the bodies of his members?

Prisoners. What is the body of the members of Christ?

To this question no one replied, but the examiners passed on to other matters. The prisoners observing that the questions were

not framed in order to draw out the truth, but to entangle them with metaphysical distinctions, at last said—

Prisoners. It is best for us to be silent; for you ask questions for nothing but to ensnare us, for you will not be satisfied with any answer.

Governor. Sure enough, we do seek to ensnare you.

The secretary Rawson then stood up and spoke to this effect:—"These men have been here twice before, and have received the law, and were sent out of this jurisdiction, and now are come a third time to sow their damnable heresies, and to infect the hearts of this people with their poisonous doctrines." He then wrote an order, which he handed to the governor, who approved it, and delivered it to the jailer, bidding him take the prisoners away and deal with them according to that direction. Christopher and John were taken to the House of Correction again, and kept there for that night. The next morning, the sixth, the jailer came to me and commanded them to work. They requested to see the order of the court, and he permitted them to take a copy. It was as follows:—

To the Keeper of the House of Correction.

You are by virtue hereof required to take into your custody the bodies of Christopher Helder and John Copeland, and then safely keep close to work with prisoner's diet only, till their ears be cut off; and not suffer them to converse with any while they are in your custody.

EDWARD RAWSON, Secretary.
N. E.

LAST HOURS OF AN OWENITE.

(Extracted from the Christian Beacon.)

Henry H—, a young man whose happiness was undermined by the specious infidelity of the Owenite principles, died broken-hearted in London, in the autumn of 1831, having arrived from Maidstone.

His education has been liberal; his disposition was kind; his manners pleasing and gentlemanly; his person handsome. Like other young men, however, he had greedily perused those publications so widely circulated at the present day, the leading principles of which are Deism, or Atheism. In addition to this, he became a constant attendant at the places where the same principles were publicly maintained. The result was, that he became an unbeliever. The Bible, and every thing derived from it, were now objects of aversion to him. Those parts of it which were above his comprehension, he condemned as irrational; its plain and practical precepts he turned into ridicule.

It was in vain that he enjoyed the benefit of the advice and example of the relation under whose roof he was. The pride of reasoning, and perhaps a little affectation of singularity, rendered him callous to all arguments, but such as were drawn from the school to which he had devoted himself. In a word, having assiduously attended every lecture upon his favourite subject, no matter where, or by whom delivered, poor Henry had been taught to believe

that the Bible produced taxation and suffering; discontent and disunion; and that the only sure way to get rid of once of all the evils incident to the human race, was to have no religion at all.

From all places where he might have been made sensible of the folly of these doctrines, he studiously absented himself. All forms of worship were alike abjured by him.

The new system of morality, which, according to his views, was soon to renovate the world, and to make it an earthly paradise, was to be produced solely by the exertion of the native energies of the mind of man!

In the belief or disbelief of an hereafter, he was not quite fixed. As to this great point, he was in a state of wavering and uncertainty. In short, he had scarcely established himself in his new principles before he was called upon to put them to the test.

On the 27th of November, this young gentleman was in the enjoyment of excellent health, and full of the life and gaiety of youth. On that day, while walking with the writer in Henrietta street, Brunswick square, he was strenuously maintaining the position that death was only a change from one form of matter to another; and was advocating, generally with a confidence that savoured little of sober and serious reflection, the principles of Paine, Carlisle, and Owen. Before three weeks more had passed over his head, he was a corpse; and within a few yards from the spot where he had been conversing, was consigned to the grave!

On the 29th, he complained of headache, and was confined to his room. His disease soon became manifest. It was the small-pox. About the sixth or seventh day of his illness, he became restless and uneasy; and from certain expressions which fell from him, it appeared that something lay heavy upon his mind.

I was then in the next room to him. Calling me from it, he said, "I wish you would not leave me, but would sit down here: I am not happy. Look at me, (holding up both his hands,) see what a figure I am become! and all within these few days. When we were walking together last week, who would have thought of this?" He then put some papers into my hands, requesting that I would deliver them to a person who had often accompanied him to the meetings of unbelievers. When I intimated to him that he might get better, and that it would be more proper that he should deliver them himself, he replied, "Do me this favour, it is not likely that I shall ever see him; at any rate I have no wish to do so. Even if I were able, I should certainly never visit those haunts of infidelity again. What do my visits to them avail me now? Nothing—*worse than nothing!*" What consolation have I now from what I have of late been taught to believe?"

Upon its being hinted to him, that in case of recovery, he would again be an attendant on Mr. Owen's lectures, "Never!" he exclaimed!—"Never!—his very name is horrible to me."

Two days before his death, and when he was himself fully sensible that all hope of his recovery was at an end, he was heard from the adjoining room crying out, "O my Lord and

my God, do thou forgive me!" And ejaculations of this kind were continued by him for hours together. To a person who now attended him, he often repeated, "How can I bear this heavy visitation? O God! have mercy upon me. O God! do thou assist me."

On another occasion he asked, "What noise is that?" Mrs. S— told him that it was only mice.

"Mice, mice," he said: "Would that I were as innocent as they! Oh, Mrs. S—, how have I been deluded! O Jesus! (lifting up his hands,) into what errors have I fallen! Have mercy upon me!"

The day before he died, he addressed Mrs. S—, thus: "I shall very soon be numbered with the dead. I have one request to make; will you promise to fulfil it? Tell Mr. Owen that I listened to him with attention, and that as a young man, I was pleased with his philosophy; but tell him at the same time, that *I would now give worlds that I had never heard it: it was vanity on my part, and on his foolishness.* Tell him also not to lead other young men astray as he did me: I was wrapped up in him; and was deluded; fatally deluded. Beseech him, in the name of God, to search the Scriptures with a desire to understand them, and not for the purpose of vain cavilling, and unprofitable dispute. A few days ago I was in health, like him; see me now: tell him, from a dying young man, not to trust in his philosophy; it will not console him when he is as I am."

Exhausted with speaking, he disengaged his hands, which had been clasped in those of his friend; and after dozing a short time, resumed: "One more request, Mrs. S—, for my sake, I hope you will not forget it. I was often accompanied to those lectures by Miss C. W—; tell her affectionately from me—I feel she values her peace here, and her happiness hereafter, to avoid those assemblies, where every thing serious is scoffed at. I shall never see her again; but, Oh! tell her from me, that except she repent, she cannot see God; that which I have often listened to in her company, is now a source of bitterness and remorse to me, but that the goodness of the Almighty gives me grace—on my death-bed, peace and hope; and that I die in charity with all mankind."

At one o'clock in the morning, on the 15th, he had only strength enough feebly to exclaim, "My God, I am an orphan child, have mercy upon me; O Jesus, I come!" And a little after two, he quietly expired.

"'Tis religion that can give
Sweetest pleasures whilst we live;
'Tis religion must supply
Solid comfort when we die."

From the Annual Monitor of 1831.

Richard Burlingham, of Evesham, England, died 11th of Tenth month, 1840, aged nearly sixty-one years, a minister about thirty years, much beloved and highly esteemed amongst us. The illness which terminated the life of this dear Friend was but of short duration. On the 7th of Ninth month, he left home under religious engagement, to visit the Quarterly Meetings of Cheshire and Staffordshire, Derbyshire and Nottinghamshire, &c. On the

evening of the same day, he was taken ill at the house of a friend, near Nantwich, with hemorrhage from the nose; severe and repeated attacks of which produced extreme debility; but he was at length favoured so far to recover, as to be enabled to reach home on the 19th of Ninth month. After his return, he became much worse, suffering from great prostration of strength, nervous irritability, induced by low fever, and a rheumatic affection of the limbs, which rendered him unable to move without assistance.

These symptoms, however, gradually subsided, his strength seemed returning, and his friends were much cheered in the hope that his valuable life might be prolonged. But He who ordereth all things in infinite wisdom, saw meet that it should be otherwise.

About the beginning of the week preceding his decease, more unfavourable symptoms appeared, which rapidly increased, though it was not until within three days of the final close, that either his friends or medical attendant apprehended such a speedy termination of his sufferings. At this time, he suffered much from oppression and difficulty of breathing, with other distressing symptoms; but throughout the whole of his illness, it was strikingly instructive to observe, the patience and resignation which he was enabled to manifest.

On one occasion, when feeling greatly depressed, he said, "What I want to feel is something of that contriving influence which brings into tenderness of spirit: this is what I seem to want. I can take no rest in any thing that I may have feebly done, in nothing but the unutterable mercy of God, in Christ Jesus. I have nothing else to rest on; feeling my own great unworthiness, often resembling the poor Publican, when he smote his hand upon his breast, saying, 'God be merciful to me a sinner.' I feel a very poor unworthy servant, and that it is in great mercy that I have been afflicted and brought so very low."

In the afternoon of the 10th of Tenth month, he remarked, "The Scripture declaration is, 'Not every one that saith unto me, Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' Whatever sacrifice has been called for at my hands, I think I may say, that I have endeavoured to be faithful to the will of my Heavenly Father; but I feel that I have been a very unfruitful, or I should say, an unprofitable servant; and that great weakness has attended my labour. If it should be His will to remove me soon, I hope He will give me an evidence that I am accepted." After a pause, with a sweet expression of countenance, he said, "I feel I love you all so much—such precious love." The result of this illness is hidden from me; but what is impossible with men is possible with God."

Although the termination seemed hidden from his view throughout the whole of his illness; yet on looking back, it is striking to observe, how he was led silently and unconsciously as it were to "set his house in order."

He remarked during the following night, "I know not what may be the will of my Divine Master respecting me, but I have all along endeavoured to keep in the quiet, and to seek after resignation."

At another time—"I have loved the Lord from my youth up, and desired to serve Him; and He has wonderfully blessed my endeavours—he has indeed blessed me in basket and in store. I have a strong testimony to bear to His goodness, and to the love of my dear Lord and Saviour Jesus Christ." And he repeated with much emphasis, "Ah! I have a very powerful testimony to bear to the love of God, through Christ Jesus. I believe that it is only through the blood of Jesus that we can be saved—no works of our own—it is through grace, for by grace are ye saved through faith, and that not of yourselves, it is the gift of God." My love has greatly increased of later years for my dear relatives and friends, and it has flowed towards all. I can say that I have not followed cunningly devised fables, but so far as I have been enabled to give up to the will of my Heavenly Father, *firm and substantial truths.*"

On being asked if he felt happy, he repeated, "I feel very comfortable. I am very comfortable." Indeed the state of his mind was strikingly indicated by his countenance, the expression of which was often extremely sweet and peaceful.

About half an hour before his decease, he expressed a desire to be removed to his easy chair, which was complied with, and the change seemed a comfort to him; but he soon sunk into a deep sleep; and it was evident that all would soon be over—his breathing became shorter and shorter, and about eight in the morning of First day, the 11th, he quietly and peacefully departed this life without a struggle, leaving his sorrowing and bereaved family and friends the unspeakable consolation of believing, that through Redeeming love, his purified Spirit had joined that countless multitude, who, having come out of great tribulation, and knowing their robes to be washed and made white in the blood of the Lamb, are for evermore before the throne of God, and serve Him day and night in His temple. His loss will be long and deeply felt, not only by his immediate relatives, and a numerous circle of friends by whom he was much beloved; but in his removal, the church at large will have to mourn the loss of one, who was ever ready to spend and be spent in its service; and who desired to count nothing too near or too dear, so that the cause of truth and righteousness might be promoted in the earth.

From the same.

Ann Payne died 28th of ninth month, 1839, aged 70 years, relict of Peter Payne, late of Wellington, Somersetshire, and youngest daughter of John and Mary Pryor, of Hertford. She survived her husband about two years and a half, and resided during the last twelve months of her life with a married daughter at Plymouth. She was attacked partially with paralysis a few months after her husband's death, and had at times to endure great suffering and many privations, being unable to walk and mostly confined to an horizontal position; but through all, she evinced much patient resignation, and when tolerably free from acute pain, was cheerful, pleased to see her friends, and able to take a lively interest in promoting the innocent pleasure of her grandchildren, and adding to the enjoyment of those around her, for

whose eternal welfare and that of our religious Society at large, her mind was often deeply exercised; desiring that all might be founded on the Rock Christ Jesus, against which the gates of hell never shall prevail; convinced, as she was to the last, that on this Rock, our early friends were concerned to build; and that He was experienced by them to be indeed the sure foundation; so that when the storms arose and the rain and wind beat vehemently, their building fell not.

The increased illness which terminated in dissolution, was short, and accompanied with very little suffering; she appeared to be in an awful weighty frame of mind anchored on Christ; and although she uttered but little, such expressions as escaped her lips indicated that she was patiently waiting for her change. During the last night, she said that she was "very happy and quite ready," and without a struggle she quietly passed away.

The following are extracted from some memoranda penned at her dictation.

"One day as I was sitting alone, cheerless and depressed, I felt the language arise: 'As my covenant was with David, so is my covenant with thee; I will never leave thee nor forsake thee'; but at the time feeling myself to be unworthy of Divine regard, I could not receive this assurance of it as from Christ; thinking that I had read the language before, and that it was from recollection. When as in a moment with Divine power these words sweetly arose: 'As my covenant is with the day and with the night, so is my covenant with thee; I will never leave thee nor forsake thee.' Then I could rejoice in believing that He who had been with me from my youth upwards, would look upon me in my latter days.

"And one night afterwards, when my head was laid on my pillow, and I supplicated that whatever I suffered, my sins might go beforehand to judgment, the language was: 'I have cast all thy sins behind my back'; and at another time, 'I will clothe thee anew, that thou mayest be ready to enter into the supper of the lamb.' And though I feel as an unprofitable branch, whose summer fruit has withered away, yet the Arm of Omnipotence is in everlasting loving kindness stretched forth; and I believe will support me through the dark valley, and convey my spirit to never ending rest and peace; where I shall be enabled to sing hallelujah and high praises to the Lord God and the Lamb, and that for ever more."

"Again when under feelings of deep depression, a precious sense of the continued mercy of my God was permitted, and the promise arose to my inexpressible rejoicing: 'Thou shalt have a mansion on Mount Zion, with a harp in thy hand, to celebrate the name of Him who sitteth on the throne, and of the Lamb.' At another time, when passing through much bodily suffering, and contemplating death as probably nigh at hand, without the enjoyment of much sensible support from the Divine presence, I was refreshed with the promise—that I should be furnished as with the loud sounding cymbal, wherewithal to glorify and praise the God of my life, who hath extended His mercy even to me, who feel truly but as a worm of the dust, and utterly unworthy of the least of all His mercies."

FRIENDS' READING ROOM.

The Friends' Reading Room Association having recently directed some important changes to be made, the managers take this method of informing Friends, that the alterations and improvements are now completed, and that the Reading Room is ready for visitors. The room heretofore used for conversation and lectures is dispensed with. The cases containing the cabinet are removed into the upper room, which has been painted and carpeted, and the furniture and books newly arranged. By these changes, it is rendered much more comfortable and inviting in its appearance than it has heretofore been. This room will be open every evening in the week, except First day evening. In order to afford an opportunity for social intercourse, Fifth day evenings will be appropriated for conversation; at which time the committee of six Friends to be appointed by the board monthly, will be invited to attend.

By the amendment of the constitution of the Association, adopted at the last meeting, tickets of admission are now unnecessary; any member of the Religious Society of Friends, here or elsewhere, may have free access to the room.

It is the desire of the managers that Friends residing here, and those who visit the city, may feel entirely at liberty to avail themselves of the privileges of the room. The library contains about 1600 volumes, embracing the most useful branches of literature, and arts, and sciences, with judicious selections in history and biography; also, including a good selection of the standard works of our Religious Society. "The Friend," and "Friends' Library," with several other useful periodicals, are regularly taken. A Washington and a Harrisburg paper, containing reports of the proceedings of the state and national legislatures are received.

The cabinet contains a good collection of minerals and shells—some fine specimens of birds, with a variety of other natural productions.

Altogether the room furnishes facilities for literary improvement which render it a desirable place of resort for those young men who might otherwise be induced to seek them in places where they would not be so much sheltered from improper influences. It will also afford a comfortable place for Friends of all classes to meet once a week, to mingle in social intercourse. It is hoped that the new arrangement, in this respect, will increase the attendance of that portion of the members of our Society, whose consistent example and conversation are calculated to promote, in their young fellow-members, an attachment to the principles and testimonies of our Religious Society.

Signed by direction, and on behalf of the managers of Friends' Reading Room Association.

JOSIAH H. NEWBOLD, Clerk.

Philadelphia, 4th mo. 6th, 1841.

A son of James S. Wood, of Lewistown, Millin county, (Pa.) was last week rescued from drowning in a creek, by a coloured boy named Alexander Cunningham—he brought the child to shore, but was himself so much exhausted that he sank and perished before he was got out.—*Late paper.*

THE FRIEND.

FOURTH MONTH, 10, 1841.

Participating in the general feeling relative to an afflictive dispensation which has spread the country as with the garment of mourning, we abstract from the National Gazette of 5th inst, the following account:

"The intelligence of President Harrison's death reached this city early yesterday afternoon. He expired in the morning, at thirty minutes before one o'clock, surrounded by his family and the members of his cabinet. Aware that the last vital struggle was at hand, he was calm and resigned, and uttering fervid wishes for the prosperity of his country and the perpetuity of her republican institutions, he yielded his noble spirit, with Christian faith and trust, into the hands of the God who gave it.

"The following bulletin was very properly issued by the cabinet.

CITY OF WASHINGTON,

APRIL 4, 1841.

An all-wise Providence having suddenly removed from this life, WILLIAM HENRY HARRISON, late president of the United States, we have thought it our duty, in the recess of congress, and in the absence of the vice president from the seat of government, to make this afflictive bereavement known to the country, by this declaration, under our hands.

He died at the president's house, in this city, this fourth day of April, Anno Domini, 1841, at thirty minutes before one o'clock in the morning.

The people of the United States, overwhelmed, like ourselves, by an event so unexpected and so melancholy, will derive consolation from knowing that his death was calm and resigned, as his life has been patriotic, useful, and distinguished; and that the last utterance of his lips expressed a fervent desire for the perpetuity of the constitution, and the preservation of its true principles. In death, as in life, the happiness of his country was uppermost in his thoughts.

DANIEL WEBSTER, Secretary of State.

THOMAS EWING, Secretary of the Treasury.

JOHN BELL, Secretary of War.

J. J. CRITTENDEN, Attorney General.

FRANCIS GRANGER, Postmaster General.

"In this event we recognise the will of that all powerful Ruler, whose motives or objects humanity presumes not to question or to scan."

The dying words of the president are thus given by one who was in the chamber.

"After a long silence, he suddenly revived for a moment, and as if desirous of leaving his solemn injunction upon his successor, surrounded by the awful circumstances under which they were uttered, he thus expressed himself:—SIR, I WISH YOU TO UNDERSTAND THE TRUE PRINCIPLES OF THE GOVERNMENT—I WISH THEM CARRIED OUT; I ASK NOTHING MORE."

HAVERFORD SCHOOL.

The summer term of this institution will commence on Fourth day, the 12th of Fifth month next. Applicants for admission must be members of the Religious Society of Friends,

or the sons of members, and no student will be admitted for a less term than one year. The price of board and tuition is \$200 per annum. Applications will be received by John Gummere, superintendent, at the school, or, if by letter, addressed to West Haverford Post Office, Delaware county, Pa.

Philadelphia, 4th mo. 1841.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigues, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaiah Hacker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—Thomas P. Cope, No. 277 Spruce street; John Richardson, No. Clinton street; Mordecai L. Dawson, No. 332 Arch street.

Superintendents.—John C. and Lætitia Redmond.

Resident Physician.—Dr. Pliny Earle.

MARRIED, on Fourth day, the 31st ultimo, at Friends' Meeting House, on Twelfth street, GEORGE VAUX BACON to SARAH ANN TWEELE.

DIED, the 18th of the 3d mo., JOHN EVANS, a member of Upper Evesham Monthly Meeting, in the 68th year of his age. During several of the last years of his life he suffered much pain from bodily disease, which he bore with patience, but was not confined to his bed much more than a week. A short time previous to his death, he expressed a belief that he had experienced repentance and remission of sin; that he felt entirely resigned to the Divine will, and was willing to leave this world, which was nothing in his view; and if he could be favoured to endure his great sufferings with patience to the end, he believed all would be well with him.

—on the 17th of 2d mo. last, in the 27th year of her age, RUTH, wife of John Bundy, being a member of Stillwater Monthly Meeting, Ohio. Her illness was of several months' duration, most of which time she was flattered by the physician who attended her that her recovery was hopeful, a practice which, in the view of the writer of this obituary, is too commonly pursued; it did not, however, divert her attention from making preparations for the solemn event which has taken place, so that when the more certain symptoms of dissolution were apparent, she was not alarmed, but said, "I have been endeavouring to prepare for my change, and I feel entirely resigned to the Lord's blessed will;" she had "felt his good presence to be near," adding, "I think I am not mistaken in it." It was much her concern in the latter part of her illness, when visited by her younger friends in particular, to impress on their minds the obligation resting on them to attend diligently on religious meetings, and to maintain a state of reverently waiting on the Lord, that they might indeed be benefited by these solemn opportunities. Her attachment to the Society and the principles we profess seemed to increase as the period drew nigh when the earthly house of this tabernacle was to be dissolved, on several occasions entreating those who had the charge of young children to bring them up in plainness of dress and address; and to her husband, on whom was now devolved the entire care of five small children, her parting words were, "Frequently sit down with these dear children and family, and read the Holy Scriptures to them; provide for their going to meeting, and tell them in an impressive manner what they are going for."

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, OF STAIRS,

PHILADELPHIA.

For "The Friend."

Observations on the use of Intoxicating Liquors.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.—1 Tim. v. 23.

As this passage has been frequently quoted to show the propriety of drinking wine, and thence inferentially that other liquor of intoxicating quality may very properly be used in moderation, I shall spend a few lines upon the apostolic sanction here given to the consumption of wine.

Whether we suppose the apostle to have written this precept by permission or by command, we must certainly allow the same rule to be applicable here, which is applied to the construction of law; that the reason of the law is the life of the law, or that a law must be so construed as to fulfil its intention. Now the reason for using wine is clearly explained—to remedy some morbid affection of Timothy's stomach. Consequently, where no infirmity exists which wine can remedy, this passage gives no authority to use it. We may also observe, that the injunction or advice is to use a *little wine*, and that only for his stomach's sake, and his often infirmities. That the apostle intended to limit his friend to a *little wine*, and that little as a medicine, rather than a drink, appears obvious from other parts of the same epistle. Timothy, it appears, was bishop of the Ephesian church, and the apostle describes the necessary qualifications of a bishop; one of which is, that he must not be given to wine. The deacons also, he says, must not be given to much wine.* In his epistle to Titus, bishop of the Cretians, he gives the same account of what a bishop must be. He must not be given to wine.† The epistles of Paul, therefore, rather condemn than encourage the use of wine, except as a medicine. When used medicinally, he prescribes a *little wine*. When the celebrated Dr. Johnson was invited to drink a little wine, he replied, that he could not use a *little*, and that *abstinence* was easier to him than *temperance*; and there are unquestionably many in that situation who have not the candour to acknow-

ledge it. As wine was probably the only intoxicating liquor used in the apostolic age, the declarations of Paul in regard to wine may be fairly considered as applicable to every species of alcoholic liquor.

I am not about to assert that every kind of liquid which contains any portion of intoxicating matter, ought to be rigidly excluded from our tables. There are, unquestionably, several kinds of beverage which contain a small portion of alcohol, diffused among other ingredients, which may be swallowed in moderate quantities without injury, and in some cases perhaps with advantage. Yet, when we reflect upon the unavoidable tendency which the use of the weaker liquors has to encourage and promote the consumption of those which are stronger, and the easy transition from the temperate to the excessive use of intoxicating drinks, it appears a subject of serious consideration, whether it may not be the duty of the respectable and conscientious part of the community, to withdraw their support altogether from the manufacture, sale, or use of intoxicating liquors of any kind.

The apostle Paul not only considered what would be safe and lawful for himself, but what would be the effect of his example upon others. He examined not only what was lawful, but what was expedient; and declared, that if meat made his brother to offend, he would eat no flesh while the world standeth, lest he should make his brother to offend.‡ There are probably very few, if any, in the present day, whose example is as extensive and forcible as that of this eminent apostle; yet every man has his limited sphere of influence; and the more respectable the character of a man is, the more powerful, for good or evil, will his example be. And certainly every man, of sober reflection, must desire that his influence, whatever it may be, should be thrown into the scale of virtue. If those who lead many to righteousness shall shine as the stars for ever, certainly those who lead others into the pit of pollution, have great reason to dread the consequence to their future hopes.

It would perhaps be considered as a rash assertion, should I declare that all the drunkenness existing among us, is to be attributed to the encouragement given by men of temperate and respectable character, to the manufacture and use of intoxicating liquor. Yet, when we soberly consider the subject, in its various ramifications, we can scarcely avoid the suspicion, that if this assertion would not be strictly true, it would have at least a strong spice of truth in its composition. Of the thirty thousand who have been estimated to sink annually to their graves in the United States, in consequence of the intemperate use of strong drink,

can we reasonably suppose there is one, who set out, in the morning of life, with a fixed intention of becoming a drunkard? And probably not one in a hundred was led into the habit by associating, in the first instance, with persons addicted to beastly excess. The love of strong drink is generally acquired by drinking a little, under circumstances which excite no suspicion. The society of drunkards is disgraceful to those who have any character to lose; and therefore young men of sober habits are not generally in much danger from them. But when they find the intoxicating draught freely circulating among respectable people, and nothing but inoffensive hilarity resulting from it, they very naturally conclude, that there is neither danger nor harm in its use. If their employment or manner of life casts them frequently in the way of reputable and moderate drinkers, it is very possible that a fondness for strong drink may be imperceptibly contracted, and the prisoner not be aware of his bondage, till the chains become too strong to be broken. I was once acquainted with a young man whose disposition appeared remarkably amiable, and whose prospects in the world were unusually flattering, but whose hopes, and those of a rising family, were blasted by intemperance. When his widowed mother expostulated with him on account of the course he was taking, he honestly confessed the ascendancy which the appetite for ardent spirit had acquired; but told her that this fondness was contracted in their own harvest field. The mother had furnished her workmen with ardent spirits in time of harvest, probably with an expectation of obtaining more work from them, and her favourite son was rendered a slave to intemperance. Could any possible advantage, resulting from the use of the article, compensate the mother for the ruin of her son? The history of this case is probably in substance the history of thousands.

When we observe the habits and propensities of children, we cannot fail to perceive that they generally manifest, at a very early period, a fondness for some kinds of food, and an aversion to others. This indicates something like native tastes; and among these native tastes, we sometimes find an easy susceptibility to the slavery in question. Some persons, almost from their childhood, manifest a fondness for intoxicating drink. Whether this propensity is natural or acquired, we can readily perceive that the safety of the individual depends upon having the temptation kept at a distance. I have read of a tiger, which was taken young, and fed on cooked meat, but carefully excluded from the taste of blood. In this way, he grew up a powerful but harmless animal. But at length a piece of raw flesh was accidentally left in his way, the taste of which roused his savage propensities,

* Chap. 3—8.

† Chap. 1—7.

‡ 1 Cor. 8—13.

which had lain dormant, and rendered him at once a fierce and ungovernable beast of prey. A propensity to the intemperate use of strong drink, however that propensity may have originated, resembles the savage propensities of the tiger. Keep the stimulus to that propensity at a distance, and the propensity itself remains innocuous, and may be finally overcome and obliterated by sound principles and correct habits. As it is impossible to discern with certainty what dormant propensities may lurk in the constitution of a child, a prudent parent will of course avoid exposing him unnecessarily to the danger of having those of a vicious and degrading character roused into action. We have ample evidence that intoxicating liquor can be dispensed with; and consequently the introduction of it into our families, or among our workmen, cannot be defended upon the score of necessity. Many who have tried conducting business of the most laborious and exposing kind, with and without the aid of intoxicating drink, have come to the conclusion, that strong drink is not only unnecessary, but absolutely injurious, even when not used to obvious excess, in the prosecution of laborious business. We are therefore brought to the conclusion, that the act of placing this article in the way of any person, whose habits of temperance are not firmly established, is an unnecessary, and therefore an unjustifiable exposure.

If we trace the annals of pauperism, of insanity, and of crime, we find them swelled with the victims of intemperance. If it were proper to fill this essay with statistical accounts upon these subjects, it could be readily shown that a large majority of the paupers, whose support imposes so heavy a burden upon the community, are brought to penury, directly or indirectly, by intemperance; that insanity, that most appalling malady to which humanity is subject, is superinduced more frequently by intemperance, than by any other cause; and that the crimes with which strong drink is in some manner connected, bear so large a proportion to the whole, as to warrant the conclusion, that if intoxicating liquor could be totally banished from our land, the business of our criminal courts would be almost annihilated. Murders—assaults, with intent to commit murder—assaults and batteries, are almost always committed, either under the excitement of strong drink, or by persons who are addicted to the use of such stimulants. Since this essay has been on hand, my eye has been attracted to a public notice of a recent conviction in one of our county courts. The criminal, in a drunken mania at a lime-kiln, struck the victim several times on the head with a cord stick, which occasioned his death. The crime was pronounced murder in the second degree, and the sentence was *four years* confinement in the Eastern Penitentiary. So much for the aid of strong drink, to enable men to bear the heat and labour of a lime-kiln.

In most of our large cities, there are great numbers of taverns and tipping houses, where strong drink is furnished to any person who will drink it and pay for it. These houses are, I suppose, generally licensed; that is, they pay, annually, from ten to twenty dollars each to the government, for the liberty of entailing

on the public, in the shape of taxes, for the support of the poor, and the prosecution of criminals, an expense more than ten times the amount of the license; besides the misery which they introduce into private families, for which the public neither do nor can make compensation. Now let any person, who has a fraction of influence upon the legislation of our country, seriously inquire whether these establishments are necessary for the public good; or whether indeed they contribute to the public good at all? If they are not necessary, why are they licensed? Or if they produce more evil than good, ought not their license to be withheld? Probably there would be little diversity of opinion upon these points, among men of reflection. Would then such houses be licensed, if the respectable members of the community were to exercise their influence to prevent it? The intention of the law in requiring a license, is to secure the public from the effects of the sale of intoxicating liquor by any other than persons of sound discretion. In the preamble to an act of the legislature of Pennsylvania, passed in 1794, it is declared that a great abundance of taverns and public houses for the vending of spirituous liquors, has been found to promote habits of idleness and debauchery. The subsequent act was therefore passed for the purpose of limiting their number "by the measure of real utility and necessity." Now can we reasonably suppose that *any houses*, for the sale of spirituous liquors, for other than medical purposes, would be licensed, if the measure of real utility and necessity was strictly observed? Houses of entertainment, where liquor is not sold, do not, in Pennsylvania at least, require a license; and such houses, however numerous, are not likely to produce habits of idleness and debauchery. If travellers, and the inhabitants of the neighbourhoods could be sufficiently accommodated by houses of entertainment, without the appendage of intoxicating liquors, it is obvious that the object designed by our existing laws might be gained, without licensing any taverns to sell spirituous liquors.

It may be supposed that the profits derived from such houses, if liquor was excluded, would not be sufficient to induce a competent number to keep them. But this is to suppose that a necessary establishment requires a vicious basis to support it. A little acquaintance with political economy is sufficient to convince us, that the wants of the community are prettier to bring the article required into the market. Besides, there is no more reason to suppose that houses of entertainment, where every thing actually needful might be had, could not be supported without the aid of spirituous liquors, than that a sufficient number of tailors, shoemakers, or blacksmiths could not be kept in the country, without giving them the privilege of selling strong drink, to bring customers to their shops. In large cities, there would be no danger of any want of public houses; neither would there be on roads which are much travelled. If on those where the travellers are few, there should be a little deficiency, it would be readily supplied by the farmers. There are not many of them who would object to feeding a traveller or his horse

at the price usually charged at public houses. When oats is selling at from twenty-five to fifty cents a bushel; and boarding is charged at one dollar fifty cents or two dollars a week, farmers would not object to the trouble of selling the former in small quantities, at two dollars a bushel, or furnishing boarding and lodging, for a short time, at the rate of six dollars a week.

It is unquestionably worthy of sober consideration, whether the circumstances of our time do not warrant, or rather require that the friends of good order, and good morals, should unite in a general and simultaneous effort to stop the granting of licenses, for the sale of spirituous liquors, to tavern-keepers of any kind. We are very apt to suppose that the low disorderly taverns, where drunkenness appears without concealment or disguise, are the great corrupters of youth. They unquestionably do their part; and we owe them no thanks for not doing more. But they are rather the receptacles than manufacturers of drunkenness. They are the sinks into which the drainings from more respectable nurseries of intemperance collect. Such taverns are great nuisances in their neighbourhoods, but the most effectual mode of abating such nuisances, would be to stop the currents which flow into them. If our taverns could be generally converted into houses of entertainment without intoxicating liquor, abundance would be done towards drying up the sources of misery and crime throughout the land. It would be an effort worthy the land of Penn., to limit the sale of alcoholic compounds to their appropriate places, the shops of apothecaries.

The business of our country requires that houses of entertainment should be located, at convenient distances on our principal roads, but who can say that necessity or the public good requires that intoxicating liquor should be sold at them? We must admit, that as places of entertainment, public houses are necessary; but as disposers of alcoholic liquors, they are nuisances. We have hitherto tolerated the evil for the sake of the benefit. Why not separate the evil from the good, and retain the latter without the former? While the present system continues, it can hardly be expected that the race of drunkards will become extinct. Among the great numbers of inexperienced youth, whose business calls them at times to public houses, we must expect that some will fall victims to intemperance, unless we can separate the dram shop from the house of entertainment. Is there a father, worthy of the character, who would not willingly contribute his utmost efforts to produce this separation, in case he could clearly foresee, that without it his own sons would be involved in the misery and degradation of beastly intemperance, and become tenants of a hospital or penitentiary. To the pious Christian, the preservation of another man's son from the pit of pollution, is an object of nearly the same importance as the preservation of his own.

Within a few years past, a very great improvement, in regard to the consumption of strong drink, has been made in various parts of the world; and the public attention has been unusually excited on the subject of temperance. It is often said, that the time to

make hay is when the sun shines; and I would suggest to the friends of their race, in this favoured state, that they should take advantage of the existing excitement to procure such legislation as should separate the house of entertainment from the nursery of intemperance. If petitions could be extensively circulated, and respectfully supported, urging the legislature to enact a law which should withdraw from the Mayor's court of Philadelphia, and the general courts of Quarter Sessions in the several counties, the authority to grant licenses for the sale of intoxicating liquors, within their respective limits; and establish such regulations as to confine the sale of alcoholic liquids to its appropriate sphere; perhaps an act of the kind might be obtained. And if we could once establish the system of public houses without the sale of strong drink, and keep them up throughout the state, during two or three years, it seems probable that the improvement would be so obvious, that no man of reputation would afterwards attempt to set up a tavern on the plan now generally pursued.

I recommend this subject to the serious consideration of the readers of "The Friend;" and hope that if the plan briefly sketched in this essay should be approved, some of the contributors to this paper may furnish us with a better.

E. L.

Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1840.

LECTURE FIRST.

(Concluded from page 215.)

The discoveries of the Champollions have opened to us another page in the history of the good providence of the Most High, and have convincingly shown that there was mercy mingled in the judgment which lengthened the wanderings of the children of Israel in the depths of the desert. Infidels have, from time to time, in their attempts to invalidate the authority of the Sacred Scriptures—to prove it a work of modern date, and not worthy of credence or regard—brought forward the fact, that Sesostris, the most celebrated monarch of Egypt, is not once mentioned in its pages. And this too, when it is known that he subjected Phenicia, and led his conquering armies in triumph through Palestine. Some Christian authors have endeavoured to reconcile the Sesostris of profane, and the Shishak of sacred historians. Infidels could not, however, but perceive that this attempt offered violence to the Truth of Chronology. From the historical investigations of Champollion, the younger, we learn that Sesostris mounted the throne of Egypt, eighteen years after the children of Israel had vanished from its borders into the arid and uninhabited deserts of Arabia. There were they led about and instructed—there were they kept in the hollow of the Lord's hand, whilst Sesostris, as his sword was weakening the power of the wicked and idolatrous Canaanites, and preparing the path of the chosen in the land of Promise. Per-

haps Sesostris deemed he was revenging the land of Egypt for the losses and humiliations it experienced, when Moses led the descendants of the Patriarchs of Canaan from its power and dominion. Preserved in the quiet of the desert from the violence of this invader and desolator of provinces—this pillager of flocks, and ruiner of cities—this exacter of tribute, and impoverisher of nations, their history is in no wise connected with his.

Now conquering and now conquered, Egypt continued for many centuries to hold up a bright light in science, whilst sunk in the grossest darkness as to political rights, national probity, and religious truths. Animals of various kinds were the objects of worship; and it could not be supposed that those who, in this respect, understood not the testimony of the indwelling Spirit, would follow implicitly its other moral requirements, or attain to the pureness of virtue. He who judges righteous judgment, saw the national crimes, and the individual contaminations, and foretold by his prophets what should certainly come upon them. This literary light of the world—this cradle of science—this nurse of armies—this granary of nations, it was declared should be a base kingdom, and desolate, that it should not exalt itself among the kingdoms, that it should be made waste by strangers, and that there should be no more a prince of the land of Egypt. He who declared that for their wickedness he had delivered them into the hand of a mighty one—brought Nebuchadnezzar upon them, who robbed the land of its riches—who spoiled it of its treasures—broke the pride of its strength, and narrowed its dominions to the valley of its fertilizing river. To fulfil the purposes of Him, who is the arbiter of nations, the Persian armies, three hundred and fifty years before the Christian era, planted their ruinous standard in all her conquered cities; and took possession of that throne which has never since been filled by a native prince of Egypt. After a few years of uneasy servitude to an effeminate people, the country found a new master in the person of Alexander of Macedon.

The Macedonian conquest left the race of the Ptolemies on the throne of the Pharaohs, who remained nearly three hundred years to cultivate foreign science, and to patronise foreign learning and philosophy, whilst the natives were ground by the yoke of a grievous oppression and bondage. Her cities in the multitude of strangers who were occupied therein, were truly but as colonies planted by foreign nations, and the light of literature which shone there, the perfection of art attained, sprang not from her children, and neither elevated them in taste, stored their minds with knowledge, or endued them with a purer morality, or a holier religion.

The history of Egypt, through much of this period, is but a record of atrocity and crime. Murder and parricide were fashionable amongst the contenders for its throne. Rollin, in summing up the catalogue of their vices, says, "We see here a sad complication of the blackest crimes, perjury, divorces, poisoning, incest. Princes on a sudden becoming monsters, disputing treachery and wickedness with each other—attaining crowns with rapidity, and

disappearing as soon—reigning only to satiate their passions, and to render the people unhappy. Such a situation of a kingdom, wherein all orders of the state are in confusion—all laws despised—justice abolished—all crimes secure of impunity, denotes approaching ruin, and seems to call for it in the loudest manner." Eighty-one years before the time of our Saviour, an insurrection broke out amongst the native Egyptians, who took possession of Thebes, which being reduced after a siege of three years, was from the most populous and richest city in Egypt made a heap of ruins, and stript almost entirely of inhabitants.

But the full meaning of the prophecy was not yet fulfilled, Egypt was not yet thoroughly base. Thirty years before the coming of the Desire of all nations, the Roman legions made themselves masters of the country, and destroying the very existence of the nation, added it as a province to their empire.

Time will not allow us to follow the history of Egypt very minutely, but from century to century, under Pagan or Christian dominion, she lies trodden a downward path, becoming still more and more base as a kingdom. And yet for a long period after the Christian era, learning and literature were found at Alexandria. The heathen idolaters fostered in—the Christians protected it, and the Arabs, although destroying it as conquerors, soon patronised it as princes. The light was in their cities, yet the nation was not illuminated by its rays, and when the Mamelukes, in A. D. 1250, usurped dominion in Egypt, the last spark of philosophy, the last glimmer of art and scientific acquirements were totally extinguished. The Mamelukes were originally slaves from foreign countries, and the vacancies in their ranks were always supplied from such. No native born Egyptian, whatever was his parentage, was permitted to partake of the government of the country. Though Egypt came under the power of the Turk in 1517, the Mamelukes were permitted to control and tyrannise over it until the present century, when they were all but one destroyed by Mohammed Ali, the present master of Egypt.

To prove the truth of Scripture History—to show the overruling providence of the Most High, I have traced the condition of this country in its various positions on the stream of time. Now let us listen to the testimony of infidels, and see, whether at the close of the last century she did not verify the language of prophecy. Volney says, "Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length the race of the Tartars distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power, and elected a leader. If their first establishment was a singular event, the continuance is not less extraordinary. They are replaced by slaves brought from their original country. The system of oppression is methodical, every thing the traveller sees, reminds him that he is in the country of slavery and tyranny." Gibbon writes, "A more unjust and absurd

constitution cannot be devised than that which condemns the natives of a country to perpetual servitude, and the arbitrary dominion of strangers and slaves."

Now the Mamluks have fallen, and Mohammed Ali sits on the throne of Egypt. Is the land prosperous? Are the inhabitants happy and secure in human rights, under his energetic reign? No! Go look at her uncultivated fields! her untenanted cities! her desolation, degradation and misery! her terror driven agriculturalists! her robbed citizens! and these shall answer. The stranger is still on her throne, and gathering the fruit of her labour. Stevens, who visited Egypt but a few years since, after describing the manner in which the choicest of her young men are forced into the army, thus writes, "For centuries, Egypt has been overrun by strangers, and the foot of a tyrant has been upon the necks of her inhabitants; but I do not believe that since the days of the Pharaohs, there has been on the throne of Egypt so thorough a despot as the present Pacha." We shall close our remarks on this nation with another quotation from this author. "For thirty centuries the foot of a stranger has been upon the necks of this once favoured land, now lying in the most abject degradation and misery, groaning under the iron rod of a tyrant and stranger. I cannot help recurring to the inspired words of prophecy: "It shall be the basest of kingdoms, neither shall it exalt itself any more among the nations; and there shall be no more a prince of the land of Egypt." It may be as well to remark, that Ibrahim, the appointed successor of Mohammed Ali, is a native of Candia, and is but his adopted son. The eldest of his own children have already fallen victims to cruel and unnatural jealousies.

The history of the Jews, is a history of Providential interferences. Of national prosperity following obedience to the Lord's will, of national calamities springing from the sins of the people. Very clear and positive were the blessings promised to them if they were faithful to the Lord their God, and equally precise and definite were the calamities denounced for disobedience and departure from his will. The blessings of increase in population and substance were abundantly verified, whenever, as a nation, they observed the laws, kept the ordinances, and preserved pure the worship of the King of kings. The punishments pointed out for unfaithfulness, were, that famines should be upon them—that strangers should come against them, and spoil them of all their precious things—that they should be shut up and besieged, and in the straits of the siege, eat their own children—that they should be scattered among all people—that they should have no rest to the sole of their feet—that they should be a reproach, an astonishment, a hissing, even among all the nations whither they were driven—that they should, nevertheless, be preserved, and that a full end should not be made of them.

The book of Judges is but a history of a series of oppressions brought upon the Israelites for their sins, and of their deliverances on repentance. In the sieges of Samaria, we find mothers feeding on their own offspring. The same dreadful fulfilment of the prophecy was witnessed when Nebuchadnezzar besieged Je-

rusalem. Very horrible are the scenes which Josephus describes to have taken place in the famine attendant thereon. Jeremiah lamenting over the miseries and calamities of his people, says, "The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people." Again, when the children of Israel, by taking on themselves the guilt of crucifying the son of God, had filled up their cup of indignation to the utmost—the Romans were brought against them, and every thing that is terrible to humanity, of carnage, contention, and murder, took place in the siege of Jerusalem.

Have all the prophecies against them been fulfilled? Let their sufferings the world over—the oppressions which have been on them for 1800 years—the scorn and derision which every where meet them, give answer to the question. After the return from the Babylonish captivity, they were alternately oppressed by the Syrians, the Egyptians, and the Romans. Titus razed Jerusalem to its foundations, ravaged all Judea with the sword, and banished its inhabitants to surrounding countries. After sixty years, on their attempting to repossess themselves of the land, they were discomfited with great slaughter, and the few that escaped were again driven from that soil which was then laid waste as a desert. It had been said that their cities should be wasted without inhabitant—that they should be rooted out of their land in anger, in wrath, and in great indignation. All which has been more than once fulfilled.

How remarkably have they been preserved as a separate and distinct people, although dispersed over the earth. To narrate all the denunciations concerning them, and the calamitous fulfilment in every age and country, would occupy more time than our brief limits will allow. It is enough to say, that the most minute predictions have been fulfilled, and that their history is one continued course of cruel sufferings and grievous oppressions.

The ruin foretold for the sins of her children has come upon the land of the Prophet Bards. Every portion is desolate. Her plains overlooked by Carmel, Hermon and Tabor, are unpeopled, and lie sad in the silence of solitude. The vale of Sharon is desolate, the whole valley of Canaan has no vestige of cultivation.

The beauty of her mountains has departed: Carmel is a habitation of wild beasts; the land mourns and is laid waste, and has become as a desolate wilderness. The prophet had said, "The generation to come of your children that shall rise after you, and the stranger that shall come from a far land shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, wherefore hath the Lord done this unto the land? what meaneth the heat of this great anger?" In confirmation of this we find Volney, that inveterate enemy of revelation, writing of this land and its neighbouring districts—"The temples are thrown down, the palaces demolished, the ports filled up, the towns destroyed, and the earth, stripped of inhabitants, seems a dreary burying-place." "From whence proceeds such melancholy revolutions? For what cause is the fortune of these countries destroyed? Why

is not that ancient population reproduced and perpetuated?" "I wandered over the country, I traversed the provinces, I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What are become of so many productions of the hands of man? What are become of those ages of abundance and life?" Though the infidel might be at a loss to account for these sorrowful changes, the prophet was not, and immediately furnishes an answer for those who might inquire—"because they have forsaken the Lord God of their fathers."

In our next lecture, we shall conclude our brief examination of the Scripture testimony to the overruling Providence of the Most High, and shall proceed to the investigation of the histories of other nations, and the determining influences of unerring wisdom, in corrective punishments, and in saving mercies. We shall find that the coming of the Just One has not changed those laws by which, in former ages, the iniquities of nations brought on them, immediately or immediately, the rod of retribution. Now, as then, the Most High ruleth in the kingdoms of men. The laws which he has given—the principles which he has established, acting in subordination to His will—bind not only the elements of unessential life, but overrule the determinations of the individual freedom in man, to promote the general purposes of His presiding providence.

From the Emancipator.

JUDGE JUDSON.

"Honour to whom honour is due."

Now that the principles which two years ago the abolition press contended for almost alone, in their application to the Africans of the Amistad, have become the recognized law of the land, as binding in Georgia as in Connecticut, and multitudes who then only dared to wish rather than hope for such an adjudication in favour of liberty and justice, are rejoicing in the victory won by the firmness and perseverance of a few, and it is plain that the decision of the Supreme Court, and the case of which, it is the legal conclusion, are to form an important and glorious part of the judicial history of our country, it is proper to bring forward the claims of the magistrate, whose name is placed at the head of this article, for his due share in the public honours hereafter to follow these adjudications.

Be it remembered then, in the first place, that Judge Judson was identified in party attachments with the national administration then in power, that he had been an active, leading promoter of that party, that he had shared in all the pro-slavery demonstrations which that party had seen cause to make, so long as he remained in political life, and that he had been raised to his position of dignity, ease, and permanency, in the federal judiciary, by that administration. Consequently, all his political sympathies would influence him to lend the power of his office, for the accomplishment of any objects of that executive.

Remember, secondly, that there was and

could be no special sympathy between Judge Judson and the abolitionists, in whose hands the defence of the Africans was thrown by the general sentiment of the public, that it rightfully belonged to them, and naturally devolved on them. The part he had taken, or was generally understood to have taken, in first procuring and then enforcing the celebrated black law of Connecticut, under which Miss Crandall underwent such a series of persecutions, utterly precluded any such sympathy. He owed nothing to abolitionists, nor they to him. He expected nothing from abolitionists, and they nothing from him. They stood before him, and he listened to them, solely on the basis of *strict law*.

In the third place, remember that the administration attached the utmost importance to their attempt to deliver these people to the Spaniards. The eagerness of the secretary of state diffused itself down, through the attorney general, the official editors, the district attorney, the officers of the navy, the collector, marshal, &c., to the turnkey of the New Haven jail, and the writers of the kindred *Heralds* of New York and New Haven. Judge Judson's official adviser, Holabird, in his suppressed letter of November 25th, 1839, conveyed to Mr. Forsyth the impression that there was at that time scarcely a doubt but that the Africans would be given up by the court. Hence the preparation of the famous *Grampus* plot for their sudden removal.

And, in the fourth place, it should be borne in mind that the great weight of the public press, of both parties, was in favour of their surrender, and that the general voice of the public, so far as it could be known, was that the treaty so required, and that the public faith *must be preserved*. So that, had he decreed their surrender, he could have had no ground to fear the general reprobation of the community as a just retribution for an outrage on acknowledged law and right.

And in the last place, this general course and current of the public mind, and of the authorities, was silently connived at, or openly countenanced by professional authority. The President of the United States, a lawyer of long practice and high standing; the secretary of state, a lawyer; the attorney general of the United States, the highest law officer of the land, and the district attorney of Connecticut, were all agreed that the negroes must be given up. There was no publication of legal opinions to the contrary, except the arguments of paid counsel on behalf of the Africans. (We ought to except the single publication of a short but perfectly explicit letter of Mr. Adams.) His own immediate superior in the judiciary had admitted the Spanish claim to be so imposing that he would not examine it under the writ of habeas corpus. The general impression was, that the Supreme Court of the United States had virtually decided the whole question in the case of the Antelope. The courts of New York had almost rendered nugatory the correlate suits brought here against the Spaniards, by reducing the bail to a mere trifle. And he himself was but a district judge, whose decisions could be immediately appealed from, and would be, as one might say, of almost no weight in the august tribunal of the last resort,

so that he might very well have shielded himself from the responsibility of stemming so great a torrent, by saying, that if his decision in favour of slavery was not satisfactory, it could be appealed from.

We make these remarks for the purpose of showing that the circumstances under which Judge Judson came to the final adjudication, were not in favour of his coming to the decision which he actually gave, but were such as would have greatly lessened his own misgivings, had he given the contrary decision.

It was under these circumstances that he came to the hearing of the case, on the 7th of January, 1840, and after a patient investigation, pronounced the solemn and glorious decree of *liberty*.

Many will remember with what general apathy this decree was received, how few papers gave publicity to the irrefragable reasoning by which it was supported, and what a ready acquiescence there was in the appeal taken by the executive to the Supreme Court of the United States. This state of things remained, through the whole year, while the Africans lay in prison, up to the time of the sitting of the Supreme Court. How arrogantly was Mr. Birney rebuked by the official *Globe*, for his presumption in daring to assert, before an Irish auditory in Dublin, his belief that the Chief Justice of the United States would be true to the *law*, and would affirm the decree of Judge Judson. And the very day the court met, the same *Globe* published the furious "Review" from "one of the brightest intellects of the south," which we copied a few weeks ago. And there was Judge Judson's professional and judicial reputation in suspense, with all these odds against it, and we fear, fewer expressions of sympathy and approval than he deserved, even from those who knew he was right.

Well, the case was elaborately argued under circumstances of much interest in the Supreme Court, and after a proper time for deliberation, the decision is made by the highest tribunal known to human governments, and THE OPINION OF JUDGE JUDSON STANDS AS THE LAW OF THE LAND.

And now, every body is so pleased, so happy that it is so, so satisfied that it is right, so grateful to think it was not decided the other way, so proud of the court that thus vigilantly maintained the law, that there can be no doubt a great deliverance has been wrought. No person conversant with the history of *LAWFUL LIBERTY*, can doubt that this is the greatest judicial triumph of modern times. The Amistad case will stand on the pages of judicial history along side of the Ship-Money case, and the judgment in the case of the negro Somerset. And the "GREAT COURT," so gratefully lauded by Cinque and his liberal comrades, will live in everlasting remembrance for *this deed*.

But, honour to whom honour is due. "This Great Court" has only sanctioned and sustained the *RIGHTEOUS DECREE* which was first made, under far more trying circumstances, and with far less support, by Judge Judson. We ask, therefore, of the American press, and the American people, and of future impartial history, that justice be done to the District Judge of Connecticut.

Honour to the Supreme Court, to honoured and honourable

ROGER B. TANEY, *Chief Justice*.
JOSEPH STORY, *Associate Justice*.
SMITH THOMPSON, *do*.
JOHN MCLEAN, *do*.
JAMES M. WAYNE, *do*.
JOHN CATRON, *do*.

Honour to them all, as they deserve, but let proper honour be accorded also to the judge, who dared to make the decree which they dared to ratify—ANDREW T. JUDSON.

For "The Friend."

SCHOOL BOOKS.

I was much pleased with "Observations on Historical Reading," which appeared in "The Friend," No. 15th of the present volume, and also with the notice taken of it by Friends of Ind. Indeed, I have no doubt such a work as is there proposed would be a valuable acquisition to the members of our Society; and not only so, but it might be influential in improving the taste and raising the standard of morals in the community at large. There is another subject, analogous to this, which, though it may be of minor importance, is, in my view, of sufficient magnitude to demand our serious attention. I allude to the first and primary school books for children. If we attach that importance to plain language, that is, to the Scriptural use of the singular number of personal pronouns, names of the months, days of the week, &c., which our predecessors did, and which we certainly ought, would it not be advisable to keep all of a contrary nature out of the way as long as it is in our power? I know not how Friends in the cities may be supplied in this respect, but I believe in remote situations, and perhaps Society at large, would experience important results by having uniform and appropriate class-books, adapted to the capacities of children and youth; compiled or prepared with a view to familiarise them to "a pure language," as well as correct morals; thereby greatly lessening the difficulties and encouraging the exertions of concerned parents and teachers, in their arduous task of rightly educating the rising generation.

Long Island.

L. B.

HAVERFORD SCHOOL.

The summer term of this institution will commence on Fourth day, the 12th of Fifth month next. Applicants for admission must be members of the Religious Society of Friends, or the sons of members, and no student will be admitted for a less term than one year. The price of board and tuition is \$200 per annum. Applications will be received by John Gummere, superintendent, at the school, or, if by letter, addressed to West Haverford Post Office, Delaware county, Pa.

Philadelphia, 4th mo. 1841.

MARRIED, on the 14th inst., at Friends' meeting house on Orange street, WILLIAM HENRY HOWELL, to REBECCA, daughter of Isaiah Hacker, of all this city.

DIED, on the 22d of 2d month, 1841, in the 62d year of her age, after a lingering complaint, which she bore with exemplary patience, ALICE, wife of Isaac Roberts, a member of Gwynedd Monthly and Plymouth Particular Meeting.

For "The Friend."

Having recently perused with much satisfaction a small pamphlet published a few years ago by our deceased friend Daniel Wheeler, addressed to the professors of Christian religion, especially those of the "Church of England;" and believing that it will be interesting to most of the readers of "The Friend," I send it for the editor's approval. Though particularly intended for circulation in Great Britain, the principles held forth are those of unchangeable truth, and universally applicable to the Christian church. H.

An affectionate Address to Professing Christians; more especially the members of the Established Church of England. By one educated in its doctrines.

Under the influence of that love which would gather the sons and daughters of men universally into the heavenly garner of rest and peace, I have felt constrained thus to address my Christian brethren in this highly favoured land, and all others wherever scattered, in the hope of being instrumental to the good of some, by awakening their best feelings to a consideration of the excellency of those things which belong to life and salvation; by encouraging the faithful to perseverance in the path of known duty; or by arousing the negligent and careless to a sense of their dangerous situation; and, lastly, that in thus doing my own duty, I may be found clear of the blood of others, in the sight of Almighty God: to whom belongs all praise.

No sinister motive induces me to take this step; but the comprehensive principle of that gospel which must ever breathe the language of, "Glory to God in the highest; and on earth, peace, good-will toward men;" firmly believing, that the Omnipotent, Omniscent, and Omnipresent Lord God, with whom we have to do, "is no respecter of persons," but that under whatever name of religious profession we may pass amongst men, "in every nation, he that feareth Him and worketh righteousness is," (and will be) "accepted with Him." "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

I have no path to point out but what strictly accords with the text of the Holy Scriptures: "Other foundation can no man lay than that is laid, which is Jesus Christ." There is but one way to that "Kingdom which cannot be moved;" and this is now, and will continue to be, to the utmost boundary of time, the same that it was in the beginning. Through the sacrifice of Him, who being without sin, was made a sin-offering for us, we all "have access by one Spirit to the Father." It is my present business to invite the most serious and constant attention of all, to the true knowledge of this Holy Spirit; this heavenly "light," which shines in every heart, "and lighteth every man that cometh into the world;" for the blessed influence of which, in the language of the liturgy, the request is so often preferred: "endue us with the grace of thy Holy Spirit;" and consistently with the unspeakable value of this grace: "take not thy Holy Spirit from us;" "cleanse the thoughts of our hearts, by

the inspiration of thy Holy Spirit, that we may perfectly love Thee," are the frequent petitions to "the God and Father of our Lord Jesus Christ." It is, then, to this inestimable treasure, of such eternal importance, that I beseech all, in true earnest, to take heed; as the only effectual means by which we can overcome the evil propensities of fallen nature; witness a death unto sin, and a new birth unto righteousness; and be ultimately prepared for "an inheritance incorruptible and undefiled, and that fadeth not away."

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty;" but it is the liberty which consists in freedom from sin;—liberty to serve and worship a good and gracious God; to walk reverently before Him, in filial fear and love; in holiness and newness of life; to serve Him with our spirits, in and through the gospel of his dear Son, and therein to worship Him in spirit and in truth; and so great is the condescending mercy of our Heavenly Father, that he *seeketh* such. "God is a spirit, and they that worship Him, must worship Him in spirit and in truth;" "for the Father seeketh such to worship Him." Those only who are thus made truly free, can "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;" but "are complete in Him, who is the head of all principality and power." These "are buried with Him in baptism, wherein also they are risen with Him through the faith of the operation of God, who hath raised Him from the dead." True and living worshippers indeed, of the only true and living God; who experimentally know and feel, that "honour and majesty are before Him, strength and beauty are in his sanctuary;" they are desirous, above all things, "to dwell in the house of the Lord all the days of their life, to behold the beauty of the Lord, and to inquire in his temple;" the temple of a pure and undefiled heart, cleansed from all sin by the refining operation of Him who came, in the greatness of his love and strength, "to seek, and to save that which was lost;" "that we might have life, and that we might have it more abundantly."

"Behold the Lamb of God which taketh away the sin of the world!" and behold the "kingdom which cannot be moved;" for the coming of which, the Saviour of men graciously taught his disciples to pray, in the sublime though simple language of, "Thy kingdom come." As, doubtless, for the coming of this kingdom, many of you endeavour earnestly to pray; let me remind you of the instructive lesson of our Saviour to the Pharisees, who were looking for the coming of their Messiah with great outward pomp and demonstration; "the kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you."

Observe the transcendent excellency of the everlasting covenant, written "on the fleshly tables of the heart," over the old covenant which was written on tables of stone. "The law was given by Moses, but grace and truth came by Jesus Christ." "The law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto

God;" as saith the apostle. The outward law could only take cognizance of the outward action; but the inward law, "the law of the Spirit of life in Christ Jesus," written on the "fleshly tables of the heart," reproves even for the inward lusts, the inward thought of the heart; and, if heeded and obeyed, will make us "free from the law of sin and death."

A man may yield an assent to all the great and solemn truths of Christianity: the miraculous birth; holy life; cruel sufferings; ignominious death; and glorious resurrection and ascension of our ever blessed Redeemer—he may also believe, in the abstract, in his inward and spiritual appearance in the hearts of mankind by his Holy Spirit; and yet himself fall short, unless he comes to witness the saving operation of the Holy Spirit in his own heart, and to know thereby that purifying preparation, which can be effected solely by this blessed agent; and by which alone the heart of man can be fitted to become the temple of a Holy God. "Know ye not," saith the apostle to the Corinthians: "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself."

Seeing then it is the heart, in which the great and indispensable work of sanctification must be effected, there we must look for the inward appearance of the Lord of life and glory; there we must watch and pray, and patiently wait, and diligently seek for Him. It is then the great and lasting interest of every individual to be so employed: it is a primary duty, enjoined by our supreme Lawgiver himself, with a gracious promise to those who obey the command: "Seek ye first the kingdom of God and his righteousness, and all things needful shall be added."

"Through the faith of the operation of God, who raised up Jesus from the dead," we must witness a being risen with Him; a being quickened into life, by and through the wonder working power of his Holy Spirit, which is able to subdue all things unto Himself; through which alone we can overcome sin, and receive strength to "wrestle against spiritual wickedness in high places;" and which is "mighty through God to the pulling down of strong holds" of sin and iniquity; however these may be entrenched in us, by inveterate habit, and supported by the prince of darkness: "casting down imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ;" and, if submitted to on our part, it would heaven all within us, into its own pure and heavenly nature; into that simple, humble, child-like state of innocence and submission, wherein—"Thy will be done," is feebly uttered, in sincerity and truth.

And, blessed be God! this change results to those who repent, believe, and obey the gospel: they are delivered from the bondage of corruption into the glorious liberty of the children of God. "The truth had made them free, and they are free;" indeed: "sin hath no longer dominion over them; they are not under the law, but under grace;" that grace which came by Jesus Christ; which "bringeth

salvation, and hath appeared to all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Such, "are washed," such "are sanctified," such "are justified, in the name of the Lord Jesus, and by the Spirit of our God;" they are regenerated and "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." These and these only most sensibly feel, and as certainly know, that "the gospel of Christ is the power of God unto salvation." To them, it is "glad tidings of great joy," having obeyed the heavenly message, they are turned "from darkness to light, and from the power of Satan unto God." They receive "forgiveness of sins, and inheritance amongst them which are sanctified by faith, which is in Christ Jesus, the way, the truth, and the life."

Unless we individually witness this death unto sin, and new birth unto righteousness, all our religious profession is vanity: and will sorrowfully end in vexation of spirit; for Christ Himself saith: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God;" and again: "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Behold this stupendous act of unutterable love and mercy! "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." How ample the means! how admirably adapted to the gracious design of reconciling the world unto God! of restoring every son and daughter of Adam, from a state of fallen nature, to a state of grace; from the state of children of wrath, to that of inheritors of the kingdom of heaven.

(To be continued.)

For "The Friend."

Historical fragments, illustrating the early religious labours of Friends in America, with biographical sketches of the first ministers who visited it.

(Continued from p. 222.)

After Christopher Holder and John Copeland had read this order, the jailer again commanded them to work, saying, "As you are rational men, I would wish you not to put your bodies to so much suffering. I have an order to whip you twice a week if you do not work." He then presented the order already described, which authorized the whipping of Thomas Harris, William Leddra, and their companions. As the prisoners were not prepared to say whether they should be easy to work or not, the jailer said he would give them till noon to consider it. On his return, they told him they had no liberty to work. On this, he dragged them by force into the room where the work was, and shut them up until the evening. The next morning they were again taken to the same place, and the jailer

told them that they should be kept there until their backs were "slashed." He then set bread and pottage by the work; but the Friends had no freedom in their minds to meddle with either. At evening they were returned to the jail—here they were shut up in a close room, where they remained for eight days, without leaving, to the knowledge of the jailer, eaten any food. He became alarmed at this, and his wife coming to see them, told them, that if they would have milk it should be bought for them, and if they would have beer, she would sell it to them. Their Salem friends confined in the same prison were now allowed to furnish them with such provisions as they desired.

Towards the close of the sixth month, John Rouse left Rhode Island under an impression of duty to return to Boston. Taking a horse he rode thither, reaching it on the evening of the 25th. After seeing his beast taken care of, he went into the inn, and to use his own words, "After some stay there, I being not desirous to be a snare to any man, declared who I was to the man of the house, who I told the marshal, and he had me to the governor's house. When I was brought before the governor, he came towards me in a lofty manner, and said, 'Put off thy hat.' I answered, 'I cannot.' So my hat, at his commandment, was taken off. The governor then asked me, 'Why I came to this town?' I said, 'to visit my friends in prison; and if I may have the liberty, if they want any thing, to minister to their necessities.' He answered in derision, 'That is a charitable deed; why did not Humphrey Norton come?' I replied, 'Thou hast best ask him the next time thou seest him.' He asked me whether I had any letters? To which I was silent. So he bid the marshal search me, who did according to his command; and the governor took several papers out of my letter case, and kept them; and after some questions about the body of Christ, to which I answered according to the Scriptures; and after telling me that this is no new thing that we held, and said, 'If I had time, I would show you out of books which I have in my house, that several heretics before you held the same opinion. To which I answered little, knowing that the Spirit of God is pure from all heresy, whatsoever men, who are blind, may say of it. Then he bid the marshal have me to prison—the which was done without warrant or mitimus, that I did see or hear of."

On Seventh day, the 7th of the seventh month, Christopher Holder, John Copeland and John Rouse were sent for from prison, to be examined by the "Court of Assistants," then sitting in Boston. When they were brought before that body, their hats were taken off; after a time of silence, the jailer spoke, demanding whether they were not acquainted with the law against Quakers.

Prisoners. We know your law.

Jailer. Why did you come hither?

Prisoners. The Lord God, whose law is just and equal, required it of us, and in obedience to him we came.

Denison. Is not every man master of his own house?

Prisoners. The Lord God is master of

heaven and earth, and he can send whither he will, and whom he will.

Governor. Were you not here before and sent away, and now are come again?

Prisoners. Amos must prophesy at Bethel, although he be forbidden.

Denison. If a man should forsworn another man from coming into his house, and should stand with pike or sword at his door, and yet for all this, the other should attempt to come in and should be slain, would not this man's blood be upon his own head?

Prisoners. If the Lord sent a man to such a man's house to forsworn him, or any in his house to repent of the judgment that was to come; if that man was slain, he was innocent in the sight of God, and had cleared his conscience towards the man, and his blood would be upon his head that slew him.

In the conversation which ensued, the prisoners referred to the governor by the name of John Endicot.

Denison. It is not fit to call him by his name. He hath another name by which he is known, the governor of Massachusetts Bay.

Prisoners. Thou mightest have shown more wisdom—his name is John Endicot, and men's names are given to them to be called by.

Some objections were then urged against Friends for not taking off the hat, and several quotations from Scripture were recited, to prove that respect should be shown to them, they being persons in authority.

Prisoners. He that respect persons, commits sin.

Magistrate. That is in judgment. Prisoners. Are ye not in judgment? Why do you plead for it? If ye be the magistrates of God, speak in the majesty of God.

Governor. We do, I hope.

Prisoners. Nay, for thou dost often laugh.

Governor. Is not laughter lawful?

Prisoners. Not such laughter as thou usest.

Governor. What is the honour you would give to men?

Prisoners. Love is the honour which is due unto all men. How can ye believe which seek honour one of another? If ye were believers, ye would not seek it.

Denison. Ignorant people may wonder that we keep so much ado about putting off the hat, and seeking honour to our persons, but herein lies the ground of contempt of authority.

The prisoners then desired their examiners to prove that any magistrates, mentioned in Scripture, required that any should put off their hats.

Governor. You cannot prove by Scripture that any did wear hats.

To this they instantly replied, that in Daniel, 3d chapter and 21st verse, it is said, "These men were bound in their coats, their hosen, and their hats."

Governor. There is no such word there as hat.

Upon this the prisoners pulled forth a Bible, and read it.

Governor. It is mistranslated.

Prisoners. If the Scriptures be mistranslated, how can they be taken for a rule?

Governor. Some is, and some is not.

The Deputy Governor Bellingham here began to pour out a flood of false accusations upon the prisoners, which perhaps Endicot did not think much to the purpose, for he interrupted him, saying, "I pray let the mayor speak."

Denison. You say you own governors and magistrates, such as are set up by God; but you say that all the rulers and magistrates that are now in the world, are the powers of the world, and the powers of darkness; and you are Judah; therefore the ten tribes of Israel are offended, and divided against Judah, the tribes of the Presbyterians, the Independents, and Prelates, &c. All these are against the Quakers, so Manasses is against Ephraim, and Ephraim against Manasses, and both against Judah; and you say you shall reign; but we are the stronger, and so look to ourselves.

Prisoners. You have never heard any of us say so; but the Lord is stronger than all, and he shall reign.

Magistrate. You are deceived and deluded. **Prisoners.** If we are deluded, and out of the way, you have more need to pity us, instead of doing as you do.

Magistrate. We pity you while we punish you.

Prisoners. That is, as if a man should set a dog on a sheep, and be sorry for it while he is doing it.

During the further examination, the prisoners being all young men, were called by the magistrates boys and blasphemers.

Governor. You come in a show of love and humility, and the spirit of meekness; but you are such as Christ spake of, who have outwardly sheep's clothing, but inwardly are ravening wolves.

Prisoners. Christ there spake of a people very like yourselves.

The Governor then addressed them for some time, and concluded his remarks with the assertion, that he spake to them from heaven.

Prisoners. Nay, nay, we do not believe thee.

They were then returned to prison.

N. E.

SHORT SUMMER NIGHTS IN NORWAY.

If I may judge by my own experience, I should say there are few circumstances connected with a Scandinavian tour that afford deeper enjoyment, not unmingled with surprise, than the exquisite beauty of the short summer nights. It has been beautifully said, by one of their native poets, that "At midsummer, on Norway's hills, the blush of morning kisses the blush of evening;" and so slight is the interval at this season between the fading of the sun's rays a trifle to the west of the north, and the rapid re-appearance of his orient beams, as little to the east of that point, that this pause between the two sweetest periods of the day might be compared to the balmy breath that parts the coral lips of the sleeping infant. These few brief hours are, indeed, surprisingly lovely in the further north; I say in the further north, for it is not until the Dovre Fjeld is crossed that their full charm can be felt. On the southern side of the Dovre Chain, the nights are only shorter and lighter than those of the Scottish Highlands; when that barrier is passed,

they seem to assume an entirely new character. There, at that season, the course of the sun is so oblique to the plane of the horizon that, while he never rises high in the zenith, he also never sinks far beneath view. Unlike, therefore, "the set of the tropic sun, who sudden sinks, and all is night," the glorious orb, for some time before and after the summer solstice, remains so few degrees below the horizon that the refraction of its rays preserves a perpetual twilight; how holier, sweeter far than garish day, and yet how different from our own midsummer nights, sweet though they be! The light is strong enough to enable one to read or write in the interior of a room; and stars, even of the first magnitude are invisible. Yet it is a chastened, mellow light, not casting strong shadows, but throwing a golden mantle of tranquil repose over every object it touches and beautifies. It is impossible to describe the peculiar effect it produces not only upon the eternal snows of Sneehattan, or "the pine forest's immortal shade," or the silvery cataract's ceaseless turmoil; but still more upon a sleeping city, like Trondhjem. The buildings lie so palpably stretched before the eye, yet so harmoniously blended together, their picturesque points heightened, their harsher defects softened down; the vast Fjord expanding distinctly without a wave or ripple to the feet of the distant blue mountains; the boats rocking idly by the shore; the scenes of labour silent as the grave; and all the records of nature and of man so perceptible, yet so still: it needs but to follow the musings of the imagination to fancy oneself alone in a new world, or realising the conceptions our childhood formed of fairy land. However dreamy such fancies may appear to others, not conversant with these latitudes, they portray but faintly the emotions I have felt on those lovely northern nights, which are classed in my memory of memories with the delicious evenings of Naples and Baie.—*Two Summers in Norway.*

THE SPIRIT OF BEAUTY.

The spirit of beauty unfurls her light,
And wheels her course in a joyous flight:
I know her track through the balmy air,
By the blossoms that cluster and whiten there;
She leaves the tops of the mountains green,
And gems the valley with crystal sheen.

At morn, I know where she rested at night,
For the roses are gushing with dew delight;
Then she mounts again, and around her flings
A shower of light from her purple wings,
Till the spirit is drunk with the music on high
That silently fills it with ecstasy!

At noon, she hies to a cool retreat,
Where bowring elms o'er waters meet;
She dips the wave where the green leaves dip,
That smiles, as it curls, like a maiden's lip,
When her tremulous bosom would hide, in vain,
From her lover, the hope that she loves again.

At eve, she hangs o'er the western sky
Dark clouds for a glorious canopy;
And round the skirts of each sweeping fold
She paints a border of crimson and gold,
Where the lingering sunbeams love to stay,
When the orb in his glory has passed away.
She hovers around us at twilight hour,
When her presence is felt with the deepest power;
She mellows the landscape, and crowds the stream
With shadows that flit like a fairy dream:
Still wheeling her flight through the gladsome air,
The spirit of beauty is every where!

Rufus Dawes, an American poet.

THE FRIEND.

FOURTH MONTH, 17, 1841.

We have before us the twenty-fourth annual report of the state of Friends' Asylum, near Frankford, for the relief of persons deprived of the use of their reason. It is accompanied with a beautiful and correct front view, recently drawn and engraved by J. Sartain, of the principal buildings and contiguous grounds, including the circular railway constructed for the recreation of the patients. The report, which contains a very pleasing and encouraging exposition of the state of the interesting institution, we propose to insert in a future number. At the annual meeting of the contributors, which occurred on the 17th ult., the following officers were appointed for the year ensuing:—

Clerk of the Contributors.—Samuel Mason, Jr. No. 68 North Seventh street.

Treasurer.—Isaiah Hacker, No. 112 South Third street.

Clerk of the Board of Managers.—Edward Yarnall, No. 39 High street.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.
Superintendents.—John C. and Læticia Redmond.

Managers.—Joel Woolman, Isaiah Hacker, John G. Hoskins, Edward B. Garrigues, William Hillis, Edward Yarnall, Samuel B. Morris, George R. Smith, Isaac Collins, John Richardson, Mordecai L. Dawson, John Farnum, George G. Williams, Samuel Bettle, Jr., Thomas P. Cope, William Jones, Clayton Newbold, Thomas Evans, Jeremiah Willits, John Elliott.

Edward B. Garrigues, No. 153 High street, is authorised to receive the money for the board of patients, from those persons to whom it is inconvenient to call on the superintendent.

DANIEL WHEELER'S JOURNAL.

A few copies of Daniel Wheeler's Journal may be had by early application at the office of "The Friend."

TRACT ASSOCIATION OF FRIENDS.

The annual meeting of the Tract Association will be held on the evening of Third day, the 20th instant, at 7½ o'clock, in the Committee Room, Mulberry street.

JOHN CARTER, Clerk.

A stated annual meeting of "The Institute for Coloured Youth" will be held at the Committee Room, Mulberry Street Meeting House, on Fourth day evening, 21st instant, at 7½ o'clock.

SAMUEL MASON, Jr., Clerk.

4 mo. 1841.

A stated annual meeting of "The Bible Association of Friends in America" will be held on Second day evening, 19th instant, at 7½ o'clock, at the Committee Room, Mulberry Street Meeting House.

SAMUEL MASON, Jr., Clerk.

4 mo. 1841.

THE FRIEND.

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For "The Friend."

SYRIA.

The following letter was written by Asaad Kayat, a native of Syria, who having within a few years been awakened to the importance of religion, is now warmly engaged in an attempt to diffuse among his benighted countrymen some portion of the religious and intellectual knowledge enjoyed in more favoured regions of the earth. He spent several years in England in endeavouring to qualify himself for this service, and in translating, and preparing school and other books for the use of his countrymen. He likewise paid some attention to the study of medicine; happily, it has since proved, for the afflicted people among whom his lot has lately been cast. This letter was addressed to a committee of his friends in England, previous to the recent bloody conflict between that country and the forces of the Pacha of Egypt, on the coasts of Syria. It gives one a glimpse of the state of the people in the land of the patriarchs and apostles, which is the more interesting, as it comes from the pen of a native. The writer, it will be perceived, has not yet mastered the English idiom.

HASBAYA, May 20th, 1810.

"This place is in Antilibanus, thirteen hours journey from Beyrout.

"On the 19th ultimo, I thank God, the Father of all mercies, I reached Syria, and landed at Toppa, in company with Lord and Lady Francis Egerton: * * * I proceeded with the party to Jerusalem, with the aim of making observations &c., in a quiet way; and being with such people of distinction, the suspicion will be somewhat less. And now, having travelled over Toppa, Barula, Jerusalem, Nabdous (Shechem) Tiberias, and just arrived at Hasbaya, the capital of Antilibanus, I commence my first letter to you, for the information of the committee, and the rest of my friends in dear Britain. I could not have been in better company than the present party, for I made my observations, and often spoke very freely, where I found opportunity, especially to governors, princes, and judges, who called to see his lordship, and at those places very often we lodged. I spoke of the state of civil-

ization in England; and, of course, when they were delighted in the description of its laws and customs, they were equally interested to hear the state of their moral character and religion. In this I trust I always succeeded in showing that the religion of our Lord and Saviour Jesus Christ, wherever it is embraced, must carry peace and blessings on earth, with everlasting life above; but all this came in the course of general conversations. I attacked not the ignorance of the people in this poor afflicted land; but I could little doubt, when you show the poor man the wealth of others, he must see himself exceedingly in want. In a word, true effects of means are the best proofs of success. I found my dealings with them were such as they could comprehend—and as to superstitions and sinfulness of mankind, I left each man to examine himself, and to see whether he can see such an holy Almighty God, Creator, and Judge of the universe—at the same time, confessing my own sinfulness—and when I was asked, 'What shall I do,' I always pointed out the unspeakable everlasting mercy of God, in our Lord and Saviour Jesus Christ, who desires not the death of a sinner, but rather to turn from his wickedness and live. The governors and great men, the more I spoke to them on the endeavours of the English people in promoting knowledge, the means they used, and the good institutions, especially of Cambridge, and the other universities, the more they desired to have the same. But the tyranny under which they are labouring seems to overwhelm them.

"When we arrived at Joppa, all my friends, with many others, expected to see me in a most curious dress, for the reports about me were very many; some have said I was made a bishop, others a priest, and not a few a patriarch. But when they saw that their friend was as plain as possible, and that it is not a little thing to be a bishop in England, they began to doubt the reports, especially when they saw me in their church, and in their evening parties, which were made for me, to hear me conversing in an orthodox manner. The spirit of my conversation was my report on Europe, my studies in England, and the state of religion there. I was asked whether I saw the sect of the Falmehs, (evil-worshippers), and whether I had any thing to do with them. I denied, to their surprise, the existence of such a sect, and that I held nothing but Jesus Christ to be the Alpha and Omega. These reports are spread against the protestants by the Jesuits and other members of the Roman church. I was asked whether I believed in every thing the church believed, and whether those who were out of her were in a safe condition. I asked them who was the head of the church?—they said, Christ. Then, I said, I love all those who love the Lord Jesus

Christ, and they are all in a saved condition. This I found a complete answer. When they asked me about the sacrament, I replied that every thing Christ said was good; and that nothing of what he said or did was unnecessary. One of the hearers told me that he understood that the English, my friends whom I love, undervalued the sacrament which saves people. I denied that any thing could save but Christ; and when he was savage against me, I cried, whether he believed that Judas was saved who took first of the holy supper. This frightened them all, and all kept their peace; and so we concluded that the faith of Isaiah in Christ, though he saw him not, or the faith of the Canaanite woman of our coast, was the only means to effect salvation and eternal happiness. I gained the majority; and I bless God, in many places I had calls of bishops, clergy, with many of the higher class. I assisted much in medical advice; but to my lamentation I found the people suffering in every respect, and nothing could exceed their misery. My heart bled at their wants; many that I left rich I found poor, and many who used to entertain travellers had scarcely bread to eat. This is all from the cruelty of the tyrant who is governing them. As for the torture of the poor Jews, for whom my eyes and heart teared, I cannot describe; I believe in no country they suffered worse. I would to God that something was done to relieve them from this insufferable pain. * * * I find that the distress is so great that little could be done in the way of schools * * * at Nabdous I saw our only clergyman there, who is, to my delight, teaching the children of his little flock to read, (the church at Nabdous does not exceed sixty families.) I visited the little school, and encouraged them, and hope to help them from time to time. It is extremely satisfactory to see a little remnant of the Christian Samaritan church, the descendants of the Samaritan, and of those who came out to see the adorable son of God at Jacob's well, which I have myself visited this time. I thought much of the circumstance, that the Prince of Glory should walk that fatiguing journey that day, to come and preach to the poor woman, and plant his church there. I think we took the same route that our Saviour did, and I believe he must have travelled twenty-five miles; and alas! I came on horseback to the same well, with a heart that deserves nothing good, and which was never given entirely to the Saviour. O! what a merciful God is the Lord Jesus Christ, with his long suffering with those who profess to follow him! Still I rejoice that he feels for us, as it is according to his nature of love, and rewards us not after, or according to our iniquities. Time fails me to say more at present. I hope not after long, I shall be able to write something more

satisfactory. I would only add, that I have just returned from a long visit to the governor of this place, who, with his secretary and many of his noble friends, listened to my lecture on England in his own room, and which lasted two hours. The lecture was in a kind of a tale (for you know how the easterns are fond of hearing news in a styled shape.) I was myself astonished at their believing every report I gave. This, more than ever, convinces me of the absolute importance of native labourers. To speak correctly with the easterns, is every thing; foreigners will always fail; they can never deliver an eloquent speech, nor can they make up what they wish to say in a kind of tale or parable. Time fails me to tell you the parable I said; and, indeed, I find it impossible to recollect what I may say during the conversation. I hope in God, that sooner or later, no account will be wanted, but that so many are brought to the Lord, such are the fruits of the Spirit, so many colleges, and good charitable institutions we have to the glory of God. The Christians and Mahomedans had formerly a very strong enmity towards one another; but now both these and the Jews are reconciled to a certain extent, for they are all oppressed. I hope you are all quite well, and beg you to remember me to all my friends whom you may see. I long to hear from you, for I can assure you, that not a minute you and the rest of my dear friends in Britain go from my mind: may our common Lord and Saviour grant us, sooner or later, to meet round his throne of glory, never to part, but to praise his holy name, world without end."

For "The Friend."

The Negroes on board the Amistad.

As the arrival of a vessel on the coast of the United States, under the command of a company of native Africans, is a circumstance unprecedented in the history of naval affairs, and one which we may hope will not soon recur, in all its details; it is apprehended that a concise narrative of the case will be interesting to the readers of "The Friend."

It appears that in the spring of 1839, a cargo of slaves was procured in the usual manner on the African coast, and shipped for the island of Cuba. The vessel was crowded with slaves; the space between decks not more than four feet—the men secured by irons on their legs and wrists; and the sufferings in consequence were dreadful. After a voyage of about two months, the vessel arrived on the coast of Cuba. The slaves were landed by night, at a small village near Havana. Several white men came soon afterwards to make purchases, among whom was one whom they called Pipi, but who is known in the subsequent narrative by the name of Jose Ruiz. Having selected such as he chose, he caused them to stand in a row, in which situation he examined them minutely, feeling every part of their bodies, and requiring them to open their mouths, to show the state of their teeth.

The slaves were taken through Havana in the night, and put on board of a vessel, where the men were confined as they had been in the voyage from Africa. The vessel in which they were embarked was the schooner *Amistad*,

commanded by Ramon Ferrer. There were fifty-two of these African slaves; forty-nine of whom were claimed by Jose Ruiz, and three by another Spaniard, named Pedro Montes. They were furnished with passports from the Governor General of Cuba, in which these negroes were described as *ladinos*,* the slaves of Don Jose Ruiz, and Don Pedro Montes, and permitted to pass to Puerto Principe by sea. Ruiz and Montes also took passage in the *Amistad*. The captain, Ferrer, likewise had a boy, named Antonio, a native of Cuba, whom he claimed as his slave.

After being three or four days at sea, the slaves managed, during the night, to extricate themselves from their shackles. They then rose and killed the captain and a mulatto cook; upon which two of the crew took to the boat, and were supposed to have reached the shore. The only white men remaining on board, were Ruiz and Montes; the latter of whom had been a sea captain. The negroes took command of the vessel, and required Montes to steer for Africa. During the day time he was obliged to comply, as the slaves knew, from the sun, the direction of their native land; but at night he steered upon a different course. In this way the vessel was kept beating about the coast for nearly two months. At length, on the 26th of Eighth month, the schooner then lying at anchor, not far from the east end of Long Island, was discovered by Lieutenant Gedney, of the United States brig *Washington*, then engaged in a survey of the coasts. Upon being visited by the American officer, one of the Spaniards claimed his protection, and declared himself the owner of the negroes, whom he pronounced to be slaves. A number of the Africans were then on shore on the island, and of course within the jurisdiction of New York. Lieutenant Gedney took possession of the *Amistad*, and of the negroes, both those whom he found in the vessel, and those on shore, and conveyed them to New London, in the state of Connecticut.

After a hasty examination, in which the two Spaniards, and the boy Antonio gave their testimony in regard to the facts of the case; the remaining adults, thirty-eight in number,† were committed for trial, upon a charge of murder upon the high seas. The boy Antonio and four children were also committed as witnesses, and the whole number placed in the jail at New Haven.

This unusual circumstance excited considerable attention among the friends of the coloured race. There was a company of strangers brought within the jurisdiction of our courts, charged with the crime of murder on the high seas, and rendered amenable to laws of which they were totally ignorant. They were unacquainted with any language, except that of their native country; and were consequently destitute of the means of vindicating their rights.

* The term *ladinos* is applied to negroes long resident in the country. Those recently imported are called *borale* negroes. Hence we find the evidence of fraud on the face of this document.

† It appears that ten had died after being shipped at the Havana, before they reached our shore, and six within four months afterwards; but none within the last fourteen months.

A number of citizens of New York interested themselves in the case, engaged able counsel to defend them, and after repeated trials, were fortunate enough to find a native African, residing in that city, who could converse freely with one or two of the prisoners, and imperfectly with the others.

A few weeks afterwards, Professor Gibbs, of Yale College, who had taken a deep interest in the cause of these helpless strangers, came to New York, and visited the British brig *Buzzard* then lying there, which was recently from the African coast. Among the Africans employed on board this brig, two were discovered who were judged to speak the same language as the prisoners of the *Amistad*. These men were permitted by Captain Fitzgerald, commander of the *Buzzard*, to go in company with Professor Gibbs, and visit the prisoners at New Haven. It was immediately discovered that they spoke exactly the same language with the prisoners, who were natives of Mendi, and not of Mandingo, as at first supposed. One of these men had been educated at Sierra Leone, and could both speak and write English very well. Means, as favourable as could be desired were thus obtained for holding conversation with these people, and instructors were engaged to teach them the English language, and the elements of science and literature. One of these men, whose African name is *Jingua*, or *Cinquez*, appears to possess unusual powers of body and mind, he is viewed as their chief, and holds very great authority over his companions.

The Spanish Minister, A. Calderon, addressed to the Secretary of State, a letter dated New York, September 6, 1839, in which, after detailing the outlines of the case, and objecting to the competency of the District Court of Connecticut, to award the salvage which Lieutenant Gedney claimed for rescuing the *Amistad* from the negroes, he asked of the government of the United States—

1st. That the vessel should be immediately delivered up to her owner, together with every article found on board at the time of her capture by the *Washington*, without any payment being exacted on the score of salvage, nor any other charges made, other than those specified in the treaty of 1795, article 1st.

2d. That it be declared that no tribunal in the United States has the right to institute proceedings against, or to impose penalties upon the subjects of Spain, for crimes committed on board a Spanish vessel, and in the waters of the Spanish territory.

3d. That the negroes be conveyed to Havana, or be placed at the disposal of the proper authorities in that part of her majesty's dominions, in order to their being tried by the Spanish laws which they have violated; and that in the mean time they be kept in safe custody, in order to prevent their evasion.

4th. That if, in consequence of the intervention of the authorities of Connecticut, there should be any delay in the desired delivery of the vessel and the slaves, the owners both of the latter and of the former be indemnified for the injury that may accrue to them.

It can hardly be supposed that A. Calderon was ignorant that these slaves were imported into Cuba, in violation of the laws of Spain,

that those laws declare Africans so imported to be free, and that the act of importing them is highly penal. The fact that they were totally ignorant of the Spanish language was evidence enough upon that subject. Yet, with this knowledge before him, he not only demanded their delivery as property, but urged the necessity of having them punished by the authorities of Cuba. Their condemnation and execution by the tribunals of the United States would not, according to his opinion, sufficiently deter the slaves of Cuba and Porto Rico from attempting to free themselves.

To these demands the secretary of state very tamely replied, that his letter had been laid before the president, and would be answered as soon as his decision was obtained; and a few days subsequently, by direction of the president, requested him to communicate any official documents in his possession which might cast light on the case. It seems to indicate no small share of moderation on the part of our cabinet, if indeed their conduct was not influenced by other principles, to receive so calmly an official demand for the executive of the United States to assume the office of constable and jailer for the slave traders of Cuba. These pagan Africans were held in slavery by physical force, contrary to the laws of Spain. They had achieved their liberty by force, and in the contest for attaining what the Spanish laws declare was their right, had killed two of those who were opposed to them, and the Spanish Envoy Extraordinary was not willing they should be hung for it in America, but required our government to keep them in safe custody, till they could be returned to Cuba, to expiate on a gibbet there the crime of supposing it as justifiable to obtain their freedom by violence, as to deprive others of it by similar means.

The Circuit Court, on the 20th of Ninth month, decided that the negroes of the *Amistad* could not be tried by a court of the United States, for the offence alleged to have been committed on board a Spanish vessel on the coast of Cuba. In announcing this decision, Judge Thompson expressly declined giving an opinion, whether the act of those negroes was an offence or not.

The ground on which they were originally imprisoned being thus taken away, their liberation might have been expected to follow of course. But several libels were filed in the District Court. One by Lieutenant Gedney, on the vessel and cargo for salvage. Others by Montes and Ruiz, for the negroes whom they claimed as their slaves, and for parts of the cargo. The United States Attorney for the District of Connecticut was informed by a letter from the Secretary of State, dated September 11, 1839, of the application from the Spanish minister for the delivery of the vessel, cargo and slaves; and directed to take care that no proceeding of any judicial tribunal should place the vessel, cargo or slaves, beyond the control of the Federal executive. In consequence, probably of this direction, he filed an information on the nineteenth of the same month, setting forth that the Spanish minister had officially presented a claim to the proper department of the government of the United States, for the restoration of the vessel, cargo

and slaves, as the property of Spanish subjects, according to the provisions of the treaty between the two governments; and praying the court, upon its being made legally to appear that the claim of the Spanish minister was well founded, to make such order for the disposal of the vessel, cargo and slaves, as would best enable the United States to comply with their treaty stipulations. But if it should appear that these negroes were brought from Africa into the United States, in violation of our laws, he prayed the court to make such order for their return to the African coast as the court should think proper.

On the 19th of Eleventh month, the same attorney filed a second information similar to the first, except that the second petition was omitted. Whether this amendment was made in compliance with orders from the department of state, does not appear. On the same day, the Vice Consul of Spain for the state of Connecticut, put in a claim to the boy Antonio, on behalf of the representatives of Ramon Ferrer, late captain of the *Amistad*, and praying that he might be delivered to him, for the purpose of being returned to his lawful owners in Cuba.

On the 7th of First month, 1840, the counsel on behalf of all the negroes, except Antonio, filed answer, denying that they were slaves, or the property of Ruiz and Montes; and praying for their discharge. Other claims for parts of the cargo found on board the *Amistad*, were filed on the same day by several Spanish inhabitants of Cuba.

On that day, the parties interested, except Ruiz and Montes, whose claims were merged in that of the Spanish minister, appeared by their counsel, and the several claims with their testimony were heard and examined by the court.

In the mean time, the Spanish minister, anticipating a decision in favour of his application, made a request for a national vessel to transport the negroes of the *Amistad* to the island of Cuba, to be delivered to the authorities there. With this strange request the president thought proper to comply, and gave orders that a vessel should be in readiness to receive the negroes from the custody of the marshal as soon as the expected decision should take place. One reason assigned for this singular procedure, was that the Spanish minister and the president were desirous of affording these people an opportunity of proving before the Spanish tribunals the truth of their allegations, that they were not slaves. Of the validity of this reason, my readers must judge for themselves. On the day on which the trial commenced, an order was signed by the president and secretary of state, directing the marshal to deliver to John S. Paine, of the United States Sloop *Grampus*, and aid in taking on board all the negroes of the *Amistad*, in his custody, under process then pending before the *Circuit Court* of the United States for the district of Connecticut. This order was entrusted to Lieutenant Paine, who proceeded to the neighbourhood of New Haven, and exhibited it to the district attorney, while the trial was in progress. He discovered that an important error had been committed in the language of the order, which he appears to have feared might defeat the intention of the president. The court

before which the process was pending was the *District Court*, and not the *Circuit Court*. He therefore sent the order back by a special messenger for correction, with a request for instructions whether the executive warrant was expected to be executed, in the event of a decree by the court, requiring the marshal to release the negroes, or in case of an appeal by the adverse party. On the very next day, an answer from the department of state was signed at Washington, directing, by order of the president, that in case the decision should be such as was anticipated, the order for the delivery of the negroes should be carried into execution, unless an appeal should be actually interposed. The district attorney was not to take it for granted that it would be interposed. And in case the decree of the court should be different, he was to enter an appeal against that decision.

Very soon after this order was given, the District Court made its decree. It awarded to Lieutenant Gedney, and others, one third of the value of the vessel and cargo, not including the negroes, as salvage; it admitted the claim of the Spanish Vice Consul, on behalf of the representatives of Captain Ferrer, to the boy Antonio; stating, however, as a salvo for this part of the decree, that the boy wished to return. It rejected the claims of Ruiz and Montes for the delivery of the negroes, but admitted them in regard to parts of the cargo. It rejected the claim made by the Attorney of the United States, on behalf of the Spanish minister for the delivery of the negroes under the treaty; but it decreed, strangely enough, that they should be delivered to the president to be transported to Africa, pursuant to the act of 1819.

This decree was promptly communicated to the department of state, and an order returned to the district attorney to carry the case by appeal to the Circuit Court, on that branch of the decision which related to the negroes, and that which regarded the salvage. The case of the boy Antonio was not to be disturbed.

The Circuit Court, by a mere *pro forma* decree, affirmed the decree of the District Court, so far at least as the negroes were concerned; and from that decree an appeal was carried to the Supreme Court of the United States.

Here then was a singular spectacle held up to the gaze and contempt of the civilized world. A company of Africans, forced by violence from their native land, were thrown upon our shores. The facts of the case proved beyond the power of contradiction, that their transportation to the western world was of recent date. These Africans were claimed as slaves by subjects of Spain, although the laws of Spain do not admit of a property in slaves of recent importation. The property in question could have been acquired in no other way than through the instrumentality of a prohibited and criminal traffic. Yet the Spanish minister gave his official influence in support of this claim to the bones and sinews of men; and the Attorney General of the United States, acting on behalf of his government, lent his influence and talents in vindication of this odious demand. A treaty intended to secure the restitution of goods and merchandise to their

proper owners, was invoked to establish the necessity of delivering these negroes to the tender mercies of a Spanish tribunal, in an island where the slave trade is extensively prosecuted, and where the interest of the population is engaged in its support. The Attorney of the United States did not assert any property in these negroes on behalf of his government; nor any violation on their part of the laws of the Union. He did not insist that these negroes were imported in contravention of our own slave trade acts. He did not seek to have these negroes delivered up, for the purpose of being transported to Cuba as pirates or robbers, or as fugitive criminals of any kind. He confined himself to the rights of the Spanish claimants, to the restitution of their property, upon the facts asserted in their respective allegations.

The article on which the Attorney of the United States placed his principal reliance for the restitution of these negroes to the Spanish claimants, was the following:—"All ships and merchandise, of what nature soever, which shall be rescued out of the hands of pirates or robbers, on the high seas, shall be brought to some port of either state, and shall be delivered to the custody of the officers of that port, in order to be taken care of, and restored entire to the true proprietor, as soon as due and sufficient proof shall be made concerning the property thereof." To bring the negroes within the meaning of this article it was argued, on behalf of the United States, that the ship, cargo, and negroes were duly documented as belonging to Spanish subjects, and that the Supreme Court had no right to look behind those documents; that full faith and credit must be given to them, and that they must be held as conclusive evidence in the cause, even though it should be proved that they had been obtained by the grossest impositions upon the authorities of Spain.

In the arguments advanced before the Supreme Court, or those in which the case was previously tried, in support of the Spanish claims, these negroes appear to have been considered rather as merchandise, than as men possessing any rights of their own. But amidst the mortification which an American must feel upon seeing such doctrines publicly avowed by the officers of the United States, it is some consolation to find there were others, and men of a high order of talents, who insisted upon considering them as human beings, entitled to all the rights of humanity. Of those who were engaged in defending their claims to freedom, we may note with peculiar satisfaction the celebrated J. Q. Adams. This eminent statesman, after being conspicuously before the public for half a century, and filling the highest offices in the government, did not think it beneath his dignity, at the age of seventy-five, to appear in a court of law, and bring the resources of his powerful mind to counteract the influence of the Spanish and American governments, and to extend to these helpless and ignorant strangers the protection of our laws.

After the counsel on both sides had closed their arguments, the opinion of the court was delivered by Judge Story.

In that opinion the court lays it down as an incontrovertible fact, that these negroes never were the lawful slaves of Ruiz or Montes, or of any other Spanish subject. Being kidnapped, and unlawfully carried into Cuba, they were, by the laws of Spain itself, entitled to their freedom; and being unlawfully detained on board the *Amistad*, there is no cause to pretend they were pirates or robbers. The dreadful manner in which they attempted to regain their native country, may be justly deplored; but they cannot, on that account, be adjudged pirates, according to the law of nations, or the treaty with Spain.

With regard to the documents declaring them Spanish property, the court observed, that although public documents accompanying property found on board of any foreign ship, are to be deemed *prima facie* evidence of the facts which they purport to state; yet they are always open to be impugned for fraud; and that fraud, once satisfactorily proved, destroys all their validity. Fraud will vitiate any, even the most solemn transactions; and an asserted title to property, founded upon it, is utterly void.* It is also noted as an important consideration, that supposing these negroes not to be slaves, but kidnapped and free Africans, the treaty with Spain cannot be obligatory upon them, and the United States are bound to respect their rights, as much as those of Spanish subjects. The conflict of rights between the parties, under such circumstances, must be decided upon the eternal principles of justice and international law. Upon the merits of the case, the court decided that there was no reason to doubt that the negroes ought to be deemed free, and that the treaty with Spain interposed no obstacles to the assertion of their rights.

The court also decided, that the negroes were not introduced into the United States in violation of the law of 1819, or any other law prohibiting the importation of slaves. The court, therefore, reversed that part of the decree of the District Court, which placed the negroes at the command of the president, and confirmed that part which rejected the demands of the Spanish claimants. By this decision, they became absolutely and immediately free.

In concluding this narrative, it may be observed, that we have no reason to suppose that any of those who interested themselves on behalf of these negroes, approve of the act accompanying the assertion of their natural rights. The death of Captain Ferrer and his cook is certainly to be lamented. But we must remember, that among these ignorant negroes there were several children, who could take no part in the insurrection; and probably the transaction was planned and executed by a few of the most active and determined. Now the Spanish claim applied to the innocent children, as well as to the leaders of the insurrection. As these people were brought into their situation on board the *Amistad*, in defiance of all law, human and divine, the act of vio-

lence committed by some of them, may be considered as the natural result of previous oppression. It seems to be a part of the divine justice, sometimes to permit the violent and lawless to fall into the hands of the lawless and violent.

Notwithstanding the plea of the Spanish minister, that by sending them back to Cuba, they would be furnished with an opportunity of vindicating their claim to liberty, there can be very little doubt in the mind of any one who has attended to the general proceedings in that island, that, in case of their delivery to the authorities there, slavery for life would have been the lot of them all, and an ignominious death the fate of some of them. The Supreme Court seems to have thought that the proof of their freedom exhibited here would do quite as well as before the tribunals of Cuba. For the death of Captain Ferrer and his cook they must be accountable to their God, who will unquestionably decide the cause in righteousness; but under the circumstances of the case, human tribunals have no just authority to punish it.

L. W. S.

Important Discovery.—A friend has handed us a recent number of the *Gazette des Deux Mondes*, of Paris, from which we translate the following:

"Some days ago Baron Dupotet presented to the Academy of Medicine a *Deaf Mute*, ten years of age, whose speech and hearing he had restored by a magnetic process. The academy immediately appointed a commission to inquire into the truth of a fact which threatens to overturn all previous notions of science. Their report is looked for anxiously.

"Since that time the baron submitted to his process a deaf mute, of the age of five years. A certificate of a member of the Academy of Medicine, proves that the child was both deaf and dumb from its birth. The miraculous process of the baron was evident, for at the end of three sittings the child heard and repeated every word pronounced in its presence. We have seen this ourselves.

"Assurances have been given us which we dare not doubt, that the baron has cured nineteen persons similarly afflicted."—*National Gazette*.

From a statement published in the United States Gazette of the actual number of taverns in the city and county of Philadelphia, as returned by the assessors for 1841, it appears that there are in the city proper, 338; in the Northern Liberties, 126; Spring Garden, 69; Kensington, 79; Southwark, 79; Moyamensing, 28; and in the other districts of the county, 136. Total 855. This gives one tavern to every fifty heads of families.

Ricardo estimates the whole property of Great Britain at £3,000,000,000, and, according to G. R. Porter's table of 1833, the property of the empire is estimated to amount to £3,663,000,000, and the gross income at not less than £514,000,000.

* Would not this principle carried out annihilate slavery in the United States. Slavery here is founded upon the slave trade. If the slaves, imported from Africa, were fraudulently obtained, the claim of their masters founded upon it, must be void. And who will venture to assert, that any of them were fairly and honestly obtained.

For "The Friend."

An affectionate Address to Professing Christians; more especially the members of the Established Church of England. By one educated in its doctrines.

(Concluded from page 231.)

How simple, yet efficient, the religion of Jesus! How concise, but comprehensive, the doctrine which he taught! yet how slight, comparatively, the visible traces of the benign influence of his gospel, even upon many of those who make mention of his name! They honour Him with their lips; but in works they deny Him. "If a man love Me, he will keep my words;" and how will a multitude of professing Christians bear the test of this declaration of our blessed Lord! "Strive to enter in at the strait gate," is one of his solemn injunctions; but they live as if they had found out another way to heaven; by which self-denial and the daily cross are laid aside, and as required and unnecessary: but such will assuredly find this is a dreadful mistake, and no other than "the broad way" which leadeth only to destruction; however forcibly they may be disposed to plead for it themselves, or be encouraged by others to pursue it.

How does the world in its various modifications, its profits, its honours, and its pleasures, its follies, fashions, customs and excesses, predominate, even over those who profess themselves to be Christians, and followers of a crucified Lord and Saviour; though it is so unequivocally declared, that "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world: and the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." "The will of God is our sanctification;" it is his gracious purpose that all men should repent, return, and live. He willeth not the death of any sinner, and therefore hath abundantly provided for the salvation of all. Oh! that men would but hear Him: that they would hearken and attend to his voice! He hath declared: "This is my beloved Son, in whom I am well pleased, hear ye Him." This is the will of God the Father; and the beloved Son hath said: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." These are the terms of discipleship prescribed by Him; they cannot be altered—He changeth not.

There are many candidates for eternal life, who would have it upon their own terms; but are not willing to part with their beloved lusts to obtain it. They are not willing to submit to a life of self-denial; to deny self in every sin-pleasing gratification; to take up a daily cross to their own corrupt wills and inclinations; and "enter in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction; and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it." The reason is obvious why "few there be that find it;" because, it is only found by those who seek to do the will of God, and not their own. Many hear this holy will, and know it; and say, "Thy will be done;" yet, it is to be greatly

fear'd, there are but few that do it. Not the hearers, nor the talkers, but those only who are found doing his will, are and will be justified.

If we take an impartial view of the present state of our own highly favoured country, where there are so many professing Christians, what a mournful picture is portrayed! To what an appalling extent is the depravity of human nature exhibited! and how many thousands, who consider themselves believers in Christ, are, at this enlightened day, resting satisfied with an outward profession of religion, and certain ritual observances, instead of coming to Him who said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life!" How are mankind beguiled by the subtlety of the cruel serpent; and "their minds corrupted from the simplicity that is in Christ!" It is but too evident, that many who are making a loud profession of the name of Christ, have not departed from iniquity; and that their profession is but traditional, and not from that heartfelt acquaintance with Him, who is truly known only by those who keep his commandments. Many have a specious form of godliness, but deny the power; and must ever remain strangers to its cleansing, purifying influence; "until Christ dwell in their hearts by faith;" until they can say, "that Jesus is the Lord;" not from hearsay or traditional report, "but by the Holy Ghost."

England has heretofore shown an example that has called forth the admiration of the surrounding nations; and truly the advancement of spiritual religion is a cause of the greatest magnitude. It is no other than the cause of the Lord; "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth;" and therefore imperiously demands the most serious attention and support of both prince and people; so that true gospel light may supersede all superficial performances: these which, with man's inventions, so generally prevail, are like the "abomination spoken of by Daniel the prophet, that maketh desolate," because it "standeth in the holy place;" in the place of true, vital Christianity, "where it ought not;" for by this the people are deceived, and prevented from coming to the light of Christ in their own hearts.

Notwithstanding the obvious and lamentable degeneracy from purity and simplicity, which prevails more or less amongst every denomination of professing Christians, yet there are many who comfort themselves with the hope and belief, that more glorious days are fast approaching. If, however, we look at home, instead of a gladdening prospect here, of a future harvest, arising from what the apostle justly describes, as the "fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance;" may we not fear that, in the place of these, sin and iniquity abound.

How many undertake to advocate the cause of our Holy Redeemer, who have not themselves attained to any true knowledge of Him! but good fruit cannot be expected from a corrupt tree. "Do men gather grapes of thorns, or figs of thistles?" The tree must be made good before it can produce good fruit. How

can it be expected that mankind should be profited by those, who, taking upon themselves to be teachers of the sacred things of God, have run, uncalled and unsent by his inward word of power; such as are in a great degree ignorant of this power or are rejecting it, although it is this alone which can qualify and strengthen for the important work, and clothe with ability to teach, in the true baptizing authority of the gospel! May not the reproving language, formerly made use of by our Lord, to the self-sufficient and self-righteous in that day, be justly applicable to too many of those who profess themselves to be teachers of the people in the present day? "And why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye? Or, how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold! a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Many pious and truly devoted persons are however labouring with great sincerity and uprightness of heart, for the promotion of Christianity; earnestly endeavouring to turn mankind to Christ, as the only means of redemption from sin, and as the author of eternal salvation; and we should rejoice in the blessing which has, in many places, attended the labours of these. May they, individually, "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Then will their endeavours be increasingly blessed; for it is those who have witnessed the purifying and sanctifying operation of his Holy Spirit in their own hearts, who are best qualified, when called upon, to declare its blessed effects for the instruction and encouragement of others.

May the number of labourers, thus qualified, be enlarged, and in the Lord's time sent forth into his harvest!

Perhaps there is not any thing more calculated to make men blind to their own state and condition, than a *mistaken* zeal for the well-being of others;—without great watchfulness this snare is peculiarly adapted to deceive, even those who are really upright in their intentions, and sincere in their desires for the increase and diffusion of Christian knowledge, in their day and generation. Under the semblance of promoting the cause of religion, our attention may be so unsuspectingly, but completely engrossed, that the great and important work of labouring in our own vineyards—of seeking after salvation in our own hearts, may be overlooked and neglected; and no matter by what bait the grand adversary succeeds; his purpose is fully accomplished, if mankind are but kept destitute of that knowledge which is life eternal: "This," declares the Saviour of the world, "is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent."

It is then, upon this heartfelt knowledge that eternal life depends. The precious time, so mercifully bestowed upon us, for the attainment of this glorious object, is swiftly passing away, never to return: it cannot be recalled. The means are ample, and within the reach of

all, if timely accepted. In vain is the most orthodox profession of the Christian religion, if we are ourselves strangers to the great work of regeneration, and destitute of this saving knowledge. For if we do not know Christ to be in us the hope of glory, whilst we are in this life, He will not know us, in the great and awful day of account, in that life which is to come. He, whose "words shall never pass away," whose promises are, "yea, and amen for ever," hath declared that, "not every one that saith unto me, Lord, Lord! shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven. Many will say to me in that day, Lord, Lord! have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

It must be evident to every thinking mind, that the foregoing denunciation does not apply merely to men of openly profane life and conversation; who, nevertheless, may be at times in the practice of calling upon the name of the Lord, in vain and frequent repetitions; but to such as are making great profession in the world, yet alas! are themselves strangers to Him, or to the knowledge of his life-giving presence and power in their own hearts.

Much is said about reform; but nothing short of a general reform in our lives can satisfy an offended Lord God, and avert impending calamities, which might in justice burst upon us, and overwhelm our beloved and highly favoured country. Let us then, through individual, unfeigned repentance and humility, turn to Him with full purpose of heart, whom we have so long perished and trodden under foot; and let us "cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?" This measure, of itself, would at once prepare the way for reforming every abuse. It would indeed be an effectual reform; from a superficial outside show of religion, to the ever-living and eternal substance, even Jesus Christ in every heart; who not only continues to "teach as never man taught," but who "ever liveth to make intercession for all those that are willing to come unto God by Him." This is the reform that is wanted amongst us—this is what I long for, and what my soul desireth for all mankind the world over. What people are, with similar advantages, and so loudly called upon, to set an example in this noble cause, as the people of England; and more especially those who are professing the established religion of the country?

And now, my beloved countrymen! may the Lord incline you seriously to consider the incontrovertible truths of Holy Scripture; which are thus submitted unto you. May the "Lord direct your hearts into the love of God, and into the patient waiting for Christ." May He give unto you understanding, needful in all things which belong to his praise and glory, and to your own present and everlasting peace.

And may He not only give you perception to discern the signs of the times, but, above all, give you strength to turn inward unto the

Holy Spirit of Him, from whom some of us have so long and grievously revolted.

Remember that, "the gift of God is eternal life through Jesus Christ our Lord." Love unutterable, and gift unspeakable! and remember the everlasting covenant, universal, and ever new, in its only blessed Mediator, Christ Jesus—promised by the Ancient of Days, through the mouth of the prophet Jeremiah, when speaking in His great and excellent name: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Left thus without excuse, "How shall we escape if we neglect so great salvation!"

Oh, that you may be wise, and consider these things before it is too late! that not one "hoof may be left behind;" but that every age and every class may be strengthened to come forward, as with one heart and one mind; and, in the language of the royal Psalmist, pledge themselves in effect, that—"Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob."

Then would the cheering sun of Divine approbation break through and dispel the clouds which at present darken the avenues of hope. Then, *and not till then*, will the exertions of the Bible Society, in all its various branches, with those of the different Benevolent Institutions already established, flourish from shore to shore, from pole to pole; and bring forth more fruit, lastingly to remain, to the praise and glory of the great and good Husbandman. Then "will her wilderness be made like Eden; and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody;" when prostrate nations shall join in the angelic anthem: "Glory to God in the highest; and on earth peace, good will toward men." When love and harmony shall universally prevail throughout the earth, as predicted by the evangelical prophet Isaiah: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

DANIEL WHEELER.

A turn or two in a garden will often very happily close a fine period, mature an unripened thought, and raise up fresh associations, when the mind like the body becomes rigid by preserving the same posture.—*Amusements of the Learned.*

For "The Friend."
BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of the Bible Association of Friends in America, was held on the evening of the 19th inst. at the committee room, on Mulberry street.

An alteration was made in the constitution, by which the number of managers was reduced from "twenty-four" to "fifteen."

The following officers were appointed for the ensuing year.

Secretary.—Samuel Mason, Jr.
Treasurer.—Henry Cope.
Committee of Correspondence.—John Paul, Thomas Evans, Thomas Kimber.

Managers.—Thomas P. Cope, Joseph Snowden, Benjamin H. Warder, John G. Hoskins, George Williams, Blakey Sharpless, Jeremiah Hacker, John Elliott, Joseph Rakestraw, Samuel Bettie, Jr. Townsend Sharpless, Unah Hunt, John Carter, Geo. G. Williams, Wm. M. Collins.

The report of the board of managers was read, an abstract of which is as follows, viz.—

Abstract of the twelfth Annual Report of the Bible Association of Friends in America.

Since the last report, there have been issued from the depository, 1164 Bibles and 521 Testaments; of which number 235 Bibles and 152 Testaments were sold to auxiliaries.

An edition of 1000 12mo Testaments has been printed within the year, and an edition of 1000 copies of the 24mo Bible has been ordered to be printed, and is under way.

The stock of books on hand is as follows, viz.—

<i>Bonnd.</i>	
18 copies of the 8vo Bible, without reference	
117 " " with do. [ces,	
411 " 24mo do.	
428 " " Testaments,	
148 " 12mo do.	
<i>And in sheets.</i>	
342 copies of the 8vo Bible, without reference	
441 " " with do. [ces,	
234 " 24mo do.	
1200 " " Testaments,	
775 " 12mo do.	
From the treasurer's account it appears that, including the balance on hand 4mo. 1840, he has received \$2,619 30 from the following sources, viz.—	
Balance on hand 4mo. 3d, 1840,	\$756.05
Received from auxiliaries in payment,	793.68
" " donations,	65.00
" sales of Bibles and	
Testaments,	822.57
" annual subscriptions,	132.00
" other do.	50.00
	2,619.30
The payments have amounted to	1,876.47
Leaving in his hands 3d mo, 31, 1841,	
a balance of	742.83

Reports have been received from nine auxiliaries, viz. Philadelphia, New York, Burlington, Concord, Cornwall, Westfield, White Lick, Blue River and Haddonfield.

Eight of these state that 498 Bibles and 389 Testaments have been distributed by them during the past year: some of which were gra-

tuitiously disposed of. A few of them have given particular answers to the queries.

From the report of one auxiliary we make the following extract:—"When opportunities have presented for the gratuitous distribution of the Holy Scriptures, in accordance with the original design of our association, they have been supplied therewith; but the situation of members of society generally, within our limits, is such, as to preclude the necessity of aid in this respect; little has therefore been done in the way of distribution since our last report."

"From the causes alluded to it is obvious that our operations must necessarily be very much circumscribed within our limits, furnishing but little information to communicate; yet, if we are impressed with a proper sense of the obligations we are under to a kind Providence for the many favours and blessings we enjoy, and the responsibility they devolve upon us, we shall cherish a disposition to sympathise with our fellow members in less favoured circumstances, and be stimulated to persevere in aiding in the benevolent and Christian work of placing in their hands copies of the sacred volume."

"We have transmitted, during the past year, the sum of 60 dollars to the Bible Association of Friends in America, for the purpose of furnishing Friends in destitute circumstances with copies of the Holy Scriptures."

One auxiliary states thus:—"We have but little to communicate, but can say that we feel a lively interest in the good cause that you have honourably embarked in; we desire your encouragement to persevere rightly in the good work. You are sensible, dear friends, that in country quarterly meetings Friends are widely scattered, and cannot well meet in their auxiliary oftener than once in three months, and our numbers are not large, and we have not the means of doing much, but have often felt thankful that we are favoured to participate with you in your honest endeavours to spread the Holy Scriptures; believing it to be a work well pleasing in the Divine sight."

Another reports that "The experience of each succeeding year serves to show the necessity of an association constituted as ours is, from which the members of our religious Society and professors with us who are destitute of the Holy Scriptures, may obtain a supply. Our operations during the past year show that we have been engaged in this field of usefulness."

"Although restrained by the limited amount of our means, yet the number of Bibles given by this auxiliary has increased from year to year, and we cannot but desire, that through the benevolence of our friends it may become proper for us yet materially to enlarge our distribution. Individual cases of need, interesting to our feelings, often occur, which we are obliged to pass by, as well as the requests of charitable schools suffering from an inadequate supply of Testaments or Bibles; feeling the obligation of keeping within the bounds of our income."

One states, "In offering again our annual report, we feel that we have but little to communicate that will be either interesting or encouraging to the cause in which you have been,

and in which we hope you will still continue to be so usefully engaged."

"Our quarterly meeting still continues small, being composed of only about 100 families, the most of which appear to be pretty well furnished with the Scriptures. And we believe that no family is entirely destitute, though several individuals capable of reading remain yet unfurnished with separate copies."

Another reports that "Eighty families and individuals have been gratuitously furnished with the Holy Scriptures since the establishment of our auxiliary, though none within the past year. The income of the auxiliary is insufficient to supply those within its limits who are not duly supplied with the Holy Scriptures."

One mentions, that "There are now about 250 families within our limits, all of which are furnished with a copy of the Holy Scriptures, and most of them have a Bible with notes and references. Our schools are pretty well furnished with Bibles and Testaments."

The amount of the sinking fund on the 1st of third month last, was \$3,456¹⁰/₁₀₀, and the mortgage debt on the building, at that date, 7,000 dollars.

Arrangements are in progress to supply several of the distant auxiliaries with Bibles for gratuitous distribution to those who are destitute, and require such aid out of the funds placed at the disposal of the managers for the purpose.

By direction, and on behalf of the managers,

JOHN CARTER, *Secretary.*

Phila. 4 mo. 15, 1841.

For "The Friend."

HONESTY.

We sometimes hear it said of a man that he is very close, but is perfectly honest. To be very close in our dealings, and yet *perfectly honest*, requires nice steering. The man who is very careful *always* to obtain the utmost which justice allows, will be very likely *sometimes* to take something more. If whatever is sold is always strained to a maximum price, and what is bought is screwed down to a minimum, it can scarcely fail to occur, that advantage will sometimes be taken of the necessities of others to push a more lucrative bargain than rigid justice would sanction.

It is observable that those who are remarkable for the rigid exaction of all their dues, are seldom among the poorest class. This character is therefore not commonly the effect of necessity. Penurious dealing is almost always the result of avarice. The apostle declares that the love of money is the root of *all evil*. By the love of money he unquestionably meant the love of the world; of such things as money can procure or represent. And another apostle testifies that if any man love the world, the love of the Father is not in him. The love of the world and the love of the Father are therefore incompatible. Our Lord himself told the people they could not serve God and Mammon. If, then, penurious dealing arises from avarice—the love of the world—the man who is addicted to it, appears to be serving mammon. It must be very difficult, indeed, for such a man to be perfectly honest.

I hold it impossible to be perfectly honest upon any other principle than that laid down in the sermon on the mount. All things whatsoever ye would that men should do to you, do ye even so to them. Unless we act on this principle, we shall certainly fail, in some point or other, to act with perfect integrity. Dishonesty may be practised by silence as well as by misrepresentation. It is naught, it is naught, saith the buyer; but when he is gone his way he boasteth. The strictly honest man will not represent an article as more valuable after he has bought it than before. Nor will he in selling represent it as more valuable than he really believes it is. The seller does not act as he would wish another to act towards him, if he conceals, even by silence, a defect, which, if known, would reduce the price.

It may be fairly questioned whether we can support the rule above cited from the sermon on the mount, unless we observe another injunction, both in the Mosaic code, and in the precepts of our Saviour. Thou shalt love thy neighbour as thyself. This injunction also seems to require an impossibility, except upon condition that the preceding one is also observed. Our Lord told the lawyer that the first and great commandment is—thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. When this love is the predominant principle in the mind, the love of our neighbour follows as a natural result. Then it becomes easy to treat our neighbour as we would wish to be treated ourselves. And where the love of God predominates, we naturally look upon every man as our neighbour. The man who lives under that holy influence *may* be and *must* be perfectly honest. Such an one will not feel at liberty to exact conditions from another which he would judge hard and unreasonable if exacted from himself.

It is universally admitted that funds created for charitable uses, ought always to be applied to the purposes for which they were created. The man who accepts the trust of such a fund, is considered dishonest if he applies it to his private use. From whatever source the fund may have been derived, the trustee must relinquish his trust, or apply it to the object for which it was created.

Let us apply this doctrine to the possessions of the wealthy. For what purpose were the wealthy few intrusted with their stores? Certainly not to enable them to gratify the lusts of the flesh, the lusts of the eye, or the pride of life. Not to live a life of luxurious ease, or of vain ostentation. But to honour God by their substance, and to promote the happiness of man. The poor we have always with us. This must be the case from the nature of things. When our Lord enjoined his followers to give alms of such things as they had, the injunction unquestionably applied to the treasures of the wealthy. Among the primitive disciples, no man said that aught of the things he possessed was his own, but they had all things common. The principle, under just limitations, is applicable to *Christians* of every age and nation. If the stores of the wealthy are allowed, *in the first place*, to supply the reasonable wants of the possessors, the excess should be viewed in the character of a trust

fund, to be applied to the aid of those who are in want. In the expenditures from this fund a sound discretion ought certainly to be exercised. Yet still it should never be forgotten that the application of a fund, which was designed by the donor for charitable uses, cannot be appropriated to purposes at variance with this design, without a breach of the moral law.

The precepts of our Lord plainly indicate that the man who buries his talent in the earth is adjudged to be not only a *stupid* but a *wicked servant*. The application of our Creator's gifts, whether those gifts consist of worldly goods, or intellectual endowments, to mere worldly purposes, is certainly a perversion of those gifts, a misapplication of a trust fund, and therefore a departure from integrity.

From these views it would appear that honesty is a less common ingredient in the human character than is usually imagined; and that man who is not strictly religious, cannot be perfectly honest.

E. L.

We commend to the benevolent the following appeal in behalf of the Mendians, who have a large claim upon public sympathy.

Appeal on behalf of the liberated Africans.

The undersigned, heretofore charged with the legal defence of the thirty-six survivors of captured Africans of the Amistad, having, by the Divine blessing, successfully fulfilled that trust, and published a statement of their receipts and expenditures for the information of the generous donors and the public, and now being, in the Providence of God, entrusted with the support, education, and return to their native land of these liberated Mendians, do most respectfully and earnestly appeal to their fellow citizens to supply them with the pecuniary means to carry into effect the object in view.

The committee have made arrangements at Farmington, Conn., for the support, education, employment and superintendence of the Africans. They will be daily instructed by competent teachers, and will attend to agricultural and mechanical labour. The necessary expenses of so many persons will be heavy, and the committee rely upon a benevolent community to furnish the requisite means of defraying them. All donations will be acknowledged, and a public statement hereafter made of all disbursements.

Contributions may be sent to Lewis Tappan, 122 Pearl street, New York; S. D. Hastings, 14 Commerce street, Philadelphia; Dr. Gam. Bailey, Cincinnati, Ohio; John M. Sterling, Cleveland, Ohio; Samuel Fessenden, Portland, Maine; A. A. Phelps and Ellis Gray Loring, Boston; Daniel Burgess, Hartford, Conn.; Amos Townsend, Jr., New Haven, Conn.; and John T. Norton, Farmington, Conn.

S. S. JOCELYN,
JOSHUA LEAVITT, } Committee.
LEWIS TAPPAN,

New York, April 13, 1841.

—National Gazette.

Improved Bank Notes.—Durand & Co., engravers, of New York, have devised and patented a desideratum in note engraving—to wit, a means of preventing alterations from a low to a higher denomination. In their process the amount of the note is printed in large red letters across the body of the note, so as to cover the space for the signature; and the red ink or pigment is of such a nature that it cannot be effaced by chemical appliances without effacing the signatures, and otherwise so disfiguring the note as to ensure detection. The skillful chemists, Chilton, Mapes and Milhan, certify to the efficacy of the contrivance.

From the Toronto Patriot.

MINERALS IN CANADA.

Canada possesses vast quantities of the most valuable minerals—some of the richest and most inexhaustible iron and lead mines in the world exist within her; and it only requires to be made known to capitalists, through the medium of scientific investigation, that such sources of wealth are in existence, to ensure their being promptly brought into profitable operation. Dr. Gesner speaks of one immense vein of iron, sufficient to supply all America for a thousand years; and of the great New Brunswick coal field, decidedly the largest in the world, occupying five thousand square miles!—Now, that the trade of the world bids fair to be soon completely carried on by steam, we may form some faint conception of the enormous value of such a coal deposit, close to navigable waters, and capable of supplying a continent. Already some fifty or a hundred thousand pounds per annum of British capital are employed in the Sidney and Cape Breton coal mines; but the trade is only in its infancy. The Americans possess no coal fields near the Atlantic, from which fuel at all equal to that of Sidney can be procured.

There is no nation, though plunged into never such gross idolatry, but has some awful sense of a deity, and a persuasion of a state of retribution to men after this life.—*South.*

THE FRIEND.

FOURTH MONTH, 24, 1841.

To many members of the religions Society of Friends the current week has been a season which they will have cause long to retain in grateful remembrance. Our yearly meeting commenced on Second day last, and the several sittings from that day to the time of this brief notice, (Fifth day evening,) have been opportunities of signal favour and deep religious instruction, wherein the deliberations on the various important concerns which claimed attention, have been weightily and harmoniously conducted. We shall defer to next number a more extended account, only adding at the present, that the number in attendance has been large, and that we have had the acceptable company of many strangers, ministers and others, members of other yearly meetings, including our dear friends, T. and E. Robson, from Great Britain.

HAVERFORD SCHOOL.

The summer term of this institution will commence on Fourth day, the 12th of Fifth month next. Applicants for admission must be members of the Religious Society of Friends, or the sons of members, and no student will be admitted for a less term than one year. The price of board and tuition is \$200 per annum. Applications will be received by John Gammer, superintendent, at the school, or, if by letter, addressed to West Haverford Post Office, Delaware county, Pa.

Philadelphia, 4th mo. 1841.

WEST TOWN SCHOOL.

The summer session will commence on Second day, the 3d of next month.

The stage and other suitable conveyances will be provided as usual to take the children out on that day—to leave the stage office (in Sixth street below Arch) at 7 o'clock in the morning.

Those who wish to avail themselves of this opportunity are requested to have their names entered on or before Seventh day, the 1st of the month, in a book left at the stage office for the purpose.

4 mo. 24th, 1841.

The annual meeting of Haverford School Association will be held in the committee room, Friends' Meeting House, on Arch Street, on Second day, the 10th of 5th month proximo, at 4 o'clock P. M.

CHARLES EVANS, Sec.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the 29th instant, at 4 o'clock P. M. in Friends' Reading Room, Apple Tree Alley.

4 mo. 21st.

WANTED.—A female to teach a family school, about twelve miles from the city. One who has had some experience, and could remain through next winter would be preferred. Enquire at No. 62 Franklin street, Phila.

Wanting a place to the carpenter's business, a person commenced his nineteenth year—having been one year at the business. A situation in the city is preferred. Apply by letter or otherwise, to Saml. Webster, Woodbury, N. J.

Agent appointed.—John C. Haines, Trenton, N. J.

MARRIED, in Friends' meeting, at Horsham, Pa., on the 8th inst. THOMAS DUTTON, of Burlington, N. J., to ELIZABETH L. SPENCER, daughter of Charles Spencer, of Mereland, Pennsylvania.

DIED, on the 4th of 4th month, 1841, of a short but severe illness, at the residence of her brother-in-law, John F. Hull, DELIA JACOB, aged about 55 years, a member of Stanford Monthly Meeting, Dutchess County, New York, whose loss will be sensibly felt by her numerous friends and neighbours, but more deeply by her bereaved relative, with whom she had resided from her childhood, and to whom she had long been faithfully and affectionately devoted.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XIV.

SEVENTH DAY, FIFTH MONTH, 1, 1841.

NO. 31.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1840.

(Continued from page 218.)

LECTURE SECOND.

In our inquiries into the punishment of national guilt this evening, we shall read amongst the ruins of cities once given to idolatry, wander over desolated countries, the inhabitants of which were corrupted by war, and were polluted by crime. We shall look in vain for the vestiges of Nineveh, the mighty, but shall find that its very untractableness, fulfilling the language of prophecy, speaks loudly of immaculate justice and immutable power. Our feet shall be upon the dust of Babylon, the princely and proud—upon the marble ruins of Gaza—within the rocky palaces of Petra—we shall pause amid the fisher's nets at Tyre—seek in vain for the ruins of Carthage, and ponder amidst the fragments, which still speak the magnificence of Athens the idolatrons. On broken column—on prostrate palace—on overthrown temple—on the roofless walls where the stork makes her nest, we shall see inscribed "the wages of unrighteousness, the records of avenging justice for the crimes of nations."

Whilst we muse in sadness on the days of glory of these once magnificent cities, and see the Scripture prophecies fulfilled—thorns springing up in their palaces—netles and brambles in the fortresses thereof—the glorious city become a habitation for dragons, and a court for owls—the rejoicing city become a desolation—a place for beasts to lie down in. We shall surely hear a voice from these ruins speaking audibly, "God is just, and his judgments do not sleep forever."

Of Ammon, idolatrous Ammon! the rejoicer over desolated Zion, the judgment went forth. Ammon shall be a spoil for the heathen; he shall be cut off from the people; his chief city shall be a desolate heap, and he a perpetual desolation; a stable for camels, and a couching place for flocks. Ammon might deem herself in safety, when she turned back the armies of Israel, and when she exulted

over Jerusalem in ruins—but the day of her punishment came. The Chaldeans oppressed her, the Egyptians and Syrians assailed her, and the bands of the Saracens ravaged all her borders. Mahomedan tyranny is still on her, and her once fertile, populous, and flourishing country, is changed into a desert. The wandering Arab journeys amid the ruins of her towns and villages, his steps are among the vestiges of ancient cities, and over the remains of splendid temples, and art-decorated dwellings. On the few verdant spots the Bedouin Arab pastures his camels and his flocks in safety. Whilst the land bows to the protection, subduing, and pillaging power of Mahomed of Egypt.

Of Moab, the haughty and the wicked, in the days of her prosperity it was said, "Moab is confounded—Moab is spoiled—joy and gladness is taken from the plentiful field, and from the land of Moab. Moab is destroyed from being a people, because he hath magnified himself against the Lord. The cities of Arceor are forsaken; they shall be for flocks, which shall lie down, and none shall make them afraid. Moab shall be a perpetual desolation." Moab survived through many vicissitudes, witnessed many a punishment for her sins; yet, at the time of the Christian era, she was a picture of plenty, and prosperity spread a smile of gladness over her land of cities. The doom which justice had awarded was yet to be inflicted, and Mahomedan tyranny, and Arabian devastations were let loose upon her land. What is she now? The map of Volney has dotted the whole district with the ruins of cities, and not one of these, erected in ancient time, is tenanted by man. The prophecy is fulfilled in every point—the Arab who roams over it with his flocks, although nominally governed by Ibrahim of Egypt, remains master of the land he seeks not to cultivate. Burckhardt counted the ruins of fifty cities within its borders.

On Idumea, the once opulent and powerful, the judgment of inscrutable wisdom has fallen, and a mystery of desolation covers the land. In many districts, the sands from the desert have advanced and buried the wonderfully fertile soil, which once furnished food for its multitudes. Its cities are in ruins, no man dwelleth therein, and the prophetic warning seems fully to be realized. "I will make thee small among the heathen—thy terriblestness has deceived thee, and the pride of thy heart. O thou that dwellest in the clefts of the rock—that holdest the height of the hill—though thou should'st make thy nest as high as the eagles, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing; and thorns

shall come up in her palaces, netles and brambles in the fortresses thereof, it shall be a habitation for dragons, and a court for owls." This was said against proud Idumea, by command of Him who knows how to visit extraordinary sins, by extraordinary punishments. Stevens, after examining the ruins of Petra, the city hewn out of the rocks, where unbroken silence reigns amid her unpeopled temples, theatres and palaces, quotes the above Scripture passages, and then continues thus:—

"I would that the skeptic could stand as I did among the ruins of this city, among the rocks, and there read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lips quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice, loud and powerful, as that of one risen from the dead. Though he would not believe Moses and the prophets, he believes the hand writing of God himself in the desolation and ruin around him."

It was said, "I will stretch out my hand upon the Philistines, and destroy the remnant of the sea coasts." "Baldness is come upon Gaza; Ashkelon is cut off with the remnant of the valley." "Thus saith the Lord, for three transgressions of Gaza, and for four, I will not turn away the punishment thereof. I will send a fire upon the wall of Gaza which shall devour the palaces thereof. I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will turn my hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord God." "Ekron shall be rooted up." "The sea coasts shall be dwellings and cottages for shepherds, and folds for flocks." Long after these prophecies had been delivered, Philistia was in prosperity. The proud Gaza resisted for two months the power of Alexander of Macedon. The cities of Gaza, Ashkelon and Ashdod, remained to the days of the Saracens. But what are they now? The princely magnificence of Gaza is shown in ruins of white marble, whilst Ashkelon and Ashdod have left their names to heaps of desolation. It was said, Ekron shall be rooted up, and there is no ruin now bearing its name.

Volney describing the sea coast says, "In the plain between Ramla and Gaza, we met with a number of villages badly built of dried mud, and which, like the inhabitants, exhibit every mark of poverty and wretchedness. The houses are only so many huts sometimes detached; at others, ranged in the form of cells around a court yard, enclosed by a mud wall. In winter, they and their cattle may be said to live together—the part of the dwelling allotted to themselves being only raised two feet above that in which they lodge their beasts."

"Except the environs of these villages, all the rest of the country is a desert, and abandoned to the Bedouin Arabs, who feed their flocks on it." He says that Gaza, formerly the abode of luxury and opulence, has shared the general destruction, and is now a defenceless village. Richardson, in his travels, says, "Gaza is truly without a king. The lofty towers of Ashkelon lie scattered on the ground, and the ruins within its walls do not shelter a human being." The Turks and Arabs have been the instruments in the hand of Providence, for administering his just judgments upon the land and the pride of Philistia.

When the Lord, by the mouth of the prophet, declared that he reserveth wrath for his enemies, that he would not acquit the wicked, and then immediately passes on to publish the burden of Nineveh; we understand the connection between the iniquity of the city, and the punishment prophetically awarded. He afterward declares it to be vile, a bloody city, and full of robbery.

The prophet said, that whilst they were drunken as drunks, they should be devoured. The heathen historian informs us, that it was in a time of festivity, that the Medes and Babylonians, having knowledge of their drunkenness, attacked and destroyed the Assyrian army, and became masters of the city. "The utter destruction and desolation of Nineveh were thus foretold, 'The Lord will make an utter end of the place thereof. Affliction shall not rise up the second time. She is empty, void and waste. The Lord will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, a place for beasts to lie down in.'" This once magnificent city, whose enormous walls 100 feet high, and guarded by 1500 towers, might seem sufficient to secure a long continuance of safety, and an amount of ruin sufficient to mark its position to the latest period of time, has so far become empty, void and waste, that the place of its site cannot now, with any certainty, be determined.

Babylon, the glory of kingdoms, the Chaldec's excellency, it was prophesied, should not be dwelt in from generation to generation. The wild beast of the desert should be there, and their houses full of doleful creatures. Destruction should come upon them suddenly—an assembly of nations from the north should set themselves in array against her, and she should be taken. Her river was to be dried up—her store houses to be opened. A sword was to be on the Chaldees, the inhabitants of Babylon—on her princes—on her wise men—her horses—her treasures, and she should be robbed. Her conquerors should show her no mercy—her judgment should reach up to heaven. Though sitting upon many waters, and abundant in treasures, her end was to come. Her glory was to depart—her walls on the top of which two chariots could drive abreast—her immense temples—her hanging gardens, accounted amongst the wonders of the world, were all to end in ruin. She had cruelly triumphed over the Jews—her king and her princes had set at naught the Lord of heaven and earth, and for the abundance of her iniquities her kingdom was taken from her. The Persians diverting her river into another

bed, through its ancient channel entered as conquerors into the rioting city. She was abundant in riches, and the spoil of her treasures was immense. Cyrus, who had been called and raised up by the Lord to fulfil his purpose, had gathered an assembly of the northern nations against her, as the prophecy had foretold.

Yet Cyrus destroyed her not. The Babylonians soon after rebelled against Darius, and being besieged by his armies, they murdered a portion of their own women and children to the amount of 60,000, that there might be a less numerous company within the walls to feed. Darius took it, and subjected it to spoil; as did Alexander, Antigonus, Demetrius, Antiochus the great, and the bloody and wild wasting Parthians. Made a tributary city by Cyrus, its gates destroyed, and its walls reduced by Darius—its riches rifled by Xerxes, it was in vain Alexander attempted to restore it. The Parthians, who destroyed the fairest portions of the city, sold many of its inhabitants into slavery. Poverty gradually became the portion of the golden city. On the whole country of Chaldea, came desolation upon desolation. The Romans murdered the inhabitants by hundreds of thousands, they wasted the land and made them feel, Gibbon says, "the anguish of the wounds their monarch had so often inflicted on the subjects of the empire." The fierce Abbasides, those encouragers of literature, proverbially careless of the lives of their subjects, for five centuries tyrannized over desolated and degraded Chaldea. Then came the Mogul Tatars, in A. D. 1253, under Hulaku, and again under Tamerlane, who, in 1400, sweeping the courses of the Tigris and Euphrates, erected on the ruins of Bagdad a pyramid of 90,000 heads.

Most wonderfully has the providence of God wrought with that land for the wickedness of them that dwell therein. His words, by the mouth of the prophets, have been all fulfilled. "The sower is cut off, and he that handleth the sickle." The country is void of cultivators, and sterile. And the traveller finds few paths to direct his way, few dwellings to furnish refreshments. Wild beasts inhabit it, and Arabs more dreaded than lions. The Arabian was not to pitch his tent in Babylon, and the shepherd was not to make there his fold. And lo! implanted in the breast of these wanderers of the wilderness, there is a superstitious fear, which prevents their tarrying, even for a night, amongst the ruins.

Jackals, hyenas and lions make their habitations within her, whilst the caverns they tenant, furnish retreats for owls and bats. Sin has wrought these changes, which may be summed up in a few sentences—its palaces have sunk into broken hills—its streets are long lines of ruins—the throne of the world has become a heap of dust—the mighty murmur of her multitudes has subsided into solemn silence and a whispering quiet. Once the store house of the world—she is the spoiled of nations—an immense metropolis—a place of palaces—the gathering together of multitudes—she is now dreaded and shunned. No Arabian pitches his tent within her borders. Her golden image—the crowning brightness of her lowering temple, with the statues of her

manifold gods, went to swell the riches of those enemies, from whose power they had no strength to save. For her luxurious festivals, she has the carnage of beasts; for the noise of her viols, she has the cry of doleful creatures, and the boding of owls. The palaces of her princes—the glory of her gardens, have departed, and the very ruins of her bulwarks cannot now be found.

(To be continued.)

For "The Friend."

INSTITUTE FOR COLOURED YOUTH.

The managers of the Institute for Coloured Youth present the following summary of their proceedings for the past year:—

At the first meeting of the board, the managers resolved themselves into a committee, to co-operate with the Friends appointed by the Association, for the purpose of collecting funds. Circulars and subscription books were furnished to one of the Friends nominated in each quarterly meeting, accompanied by a letter, urging him to take such measures as he thought best to induce a prompt attention to the subject. By the efforts of the committee, about 2500 dollars have been added to the funds, all of which, however, have been derived from Friends of Philadelphia Quarterly Meeting, except about 150 dollars.

The improvements and repairs to the Mansion House, out-buildings, &c., commenced by the former board, were completed soon after the last annual meeting, under the direction of the farming committee, by which they are rendered comfortable, and adapted to the present purposes of the Institute. The attic story for the boys' sleeping apartment, and two rooms on the ground floor, one for a school and collecting room, and the other for the accommodation of the managers, have been appropriately furnished. The other parts of the Mansion House are occupied by the family of the Friend to whom the farm is rented.

In considering the character and qualifications of those who might become pupils, it was considered, on many accounts, best to admit at first those only, whose age, early training, and mental endowments gave promise of being readily controlled. There being five boys at the "Shelter for Coloured Orphans," who appeared suitable, we agreed with the managers of that Institution to give us the control of them. These were sent out to the farm on Second day, 5th of Tenth month, 1840, at which time the school was regularly opened, and the pupils placed under the care of a member of our Religious Society. We have added three boys since, making eight that are now under our care, whose ages vary from 10½ to 13 years. As it is expected all the pupils of the Institution will be regularly indentured until they are 21 years of age, these have been admitted only on trial—should their conduct or progress not prove such as to make it desirable to keep them, they may be removed. The Institution has been visited by two of the managers weekly since it was opened, who have kept minutes of their proceedings, and noted the order and progress of the children. These minutes have been regularly read at the monthly meetings of the board.

In the infancy of this concern, and with our acknowledged want of practical experience in the details of such an undertaking, it cannot be expected that our plan of operation should be complete. On the contrary, it is more than probable, that experience will suggest important additions and amendments. The system we have adopted, is, however, in its most important features, that which has been found to answer in practice in other manual labour schools.

Under the present arrangement, the children are boarded by the Friend who has the farm, who also washes and mends for them. They attend to their studies about two hours and a half in the morning, and two hours in the afternoon. The rest of the day, except the time necessarily occupied in taking meals, and about an hour for recreation, is designed for manual labour. They attend Abington meeting on First day and Fifth day mornings. On First day afternoons, after having learnt their Scripture lessons, they are collected about an hour, during which the teacher reads the Bible, or some other religious book.

Through the benevolence of an individual in the neighbourhood, a person was employed for several weeks in teaching the children the simple parts of shoemaking. They have also been engaged in making mats. In both employments, they have manifested commendable interest, and desire to improve. The season is now come, however, when it will be proper to suspend these occupations, and direct their attention to out-door labour. The cultivation of the three acres of land, reserved for a garden, will, we apprehend, afford full employment for them in their working hours, and we have a hope, that under the superintendence of our teacher, it may be made profitable.

The literary improvement of the pupils, although not great, is as much as could be expected under the circumstances. We have been more solicitous, however, to form good habits, than to advance them rapidly in their studies.

At the time it became necessary to consider what disposition to make of the farm for the ensuing year, no Friend had offered who seemed qualified to take charge of it, and the superintendence of the whole concern. The funds under our control also did not seem to warrant any change in the plan, which would involve a much greater outlay. We were therefore induced, although reluctantly, to continue to connect two interests in the establishment as heretofore, and we accordingly agreed to rent the farm to Isaac Jones, jr. for the ensuing year, for the board, washing, and mending of eight boys. Although this may appear a large compensation, the state of the farm, and a variety of considerations, seemed to render it proper.

We have considered it inexpedient to make application at the present session of the legislature for an act of incorporation. Before another session, we probably shall have ascertained, by the practical operation of the concern, what privileges it would be desirable to have granted in such an instrument.

In accordance with the directions of the association, the trustees have executed a mortgage, securing the payment of an annuity of \$120 per annum, during the life of Joseph Ely,

and Ann his wife, for two thousand dollars, Leligh 6 per cent. loan, transferred to the treasurer, for the use of the association.

In entering upon an undertaking of a character so novel and peculiar, one which for its successful operation required in the teacher and principal care-taker qualifications of rare and difficult attainment, and in the details of which the managers had no experience: it was reasonable to expect difficulties would arise. Upon a deliberate retrospect, however, of the events which have occurred, and a consideration of the present state and future prospects of the concern—we perceive in them no sufficient cause for believing, that the interesting and important objects of the association are not capable of being, in great degree, attained. Our experience has induced the opinion, that the organization of the concern will not be complete or satisfactory, until the farm is retained for the exclusive uses of the institute, under the general superintendence of a person qualified for the station, and interested in promoting the welfare of the scholars. We entertain the hope, that the period is not very remote when the funds will permit this desirable change, as well as an increase in the number of pupils to at least twenty—that being about the number we can accommodate in the present buildings; but it is the desire of the managers not to do so at the risk of running the institution into debt. It will be obvious, upon an examination of the treasurer's account, that before we can materially increase the number of pupils, considerable accessions to our funds must be made. We have reason to believe, if well endowed now in the commencement, an income may be obtained from the profits of the labour of the pupils, which, in a few years, might be almost if not quite sufficient to pay the current expenses. It is with earnestness we invite attention to this subject, as being essential to future success.

The undertaking we have embarked in is one which, with the Divine blessing, we think promises much benefit to a class of our fellow-creatures who have the strongest claims on our sympathy and benevolence. It is almost the only one which contemplates the general good of this oppressed people in which Friends can unite without hesitation. It will therefore be a cause of sincere regret if the laudable designs of the association are frustrated, or its operations subjected to unnecessary embarrassment, for want of means to carry them on.

By direction of the managers,

CASPAR WISTAR, *Secretary.*

4th mo 13th, 1811.

For "The Friend."

"OUR YEARLY MEETING."

On Second day, the 19th ult., our Yearly Meeting for Discipline commenced. An unusual number of men Friends, with minutes, from other yearly meetings were present. Early after the gathering of the meeting, a solemnity spread over the assembly, to which aloneness was reverently made, and the apostolic injunction was revived, "Let all things be done decently, and in order;" and the belief was expressed, that if the precious covering then vouchsafed was dwelt upon, the "shout of a king" would be amongst us.

The usual Epistles, with the exception of one (which, though issued, had not come to hand) were read, reviving the desire, that however scattered, we may be one people, having one Master, even Christ.

It appeared from the minutes of the meeting for sittings, that during the intervals of the yearly meeting, they had been faithfully occupied in the concerns of Society, and had collected materials for and circulated a pamphlet, whose title indicates its contents: "Facts and Observations on the Participation of American Citizens in the African Slave Trade." Sympathy was expressed for this body, and desire that they might be enabled, faithfully, to attend to the various and important concerns that claimed their attention, especially on the subject of books. They were also directed to publish, as from time to time they should think best, such memorials of deceased Friends, as had or hereafter might receive the sanction of this meeting. If these testimonies were published, while those they commemorated were still fresh in our recollection—while we could still recur to their consistent walking, it would be more profitable than to let them lie by, until their cotemporaries had also departed. It was also believed that these memorials ought not to be confined to distinguished members of Society. There were many memoranda kept by parental fondness, sisterly affection, or endeared friendship, of young persons of both sexes, that if sent up through the appropriate channels, would afford very instructive and interesting reading.

A general Circular Epistle from the Yearly Meeting of Friends of London, on the subject of slavery, addressed to the yearly meetings on this continent, called forth much expression.

Because of the neglect of some members duly to attend all our religious meetings, much concern was felt. It was desired, that we might so live from one meeting day to another, as to be prepared for worship when we "met with one accord in one place," and Friends were tenderly exhorted not to leave their children behind on these occasions. Were we concerned to take our family with us, and favoured to get to the place where prayer is prepared, we might be enabled to adopt the language, "Here am I Lord, and *all* thou hast given me—be pleased to bless us." A concern was felt for those in very straitened circumstances in life, who were fearful of bringing a reproach upon truth, by leaving their necessary avocations to attend meeting, lest they should go behind, and not be able to fulfil their engagements; such were encouraged to bask the cake first—and the barrel should not fail, nor the oil be stayed.

On the second query, Friends were reminded that the unity queried after, was not the mere absence of strife and contention—it was the true oneness—the unity in Christ the seed.

On the subject of placing our children from amongst Friends, it was believed that country Friends should seriously inquire what they sent their children to the city for; if it was merely to further their prospects in life by the accumulation of riches—their thus throwing them ungarded among the snares incident to a large city, might sadly frustrate all the previous care bestowed upon them. Such young

men often took boarding away from Friends, threw off the appearance and language of members, and were often lost to Society. Some years since, the last time our beloved Friend Henry Hull visited our city, a similar concern was felt in this meeting, when he used this memorable language, "Friends from the country, who send their children unguarded into large cities, resemble those of old, who offered their children to Moloch."

Some of our members having occasionally attended places where hiring ministers officiated, and forms were used repugnant to our Christian faith—a concern was expressed that such might be dissuaded from the practice, that Friends might be found faithful to their children and their testimonies, and not place in the hands, or within the reach of their offspring, books which had a tendency to lead them to a dependence upon a man-made ministry; "Freely ye have received, freely give," is as obligatory now as when first delivered to the ministers of Christ by their Master.

A very interesting report was received respecting Westtown Boarding School, which afforded gratification apparently to all. This institution has been favoured in a remarkable manner, and is dispensing its silent influence in every part of our own yearly meeting—and in portions of several others—and it is believed to have been a blessing to Society.

A touching report from the committee for the gradual civilization of the Indian natives was read, and seemed to take deep hold of the sympathies of the members. It was directed to be printed for general distribution.

A concern was expressed, that we should ever bear in mind what we were raised up a peculiar people for—that we might be preserved from joining with any thing, however specious it might appear, into which we were not led by the Great Head of the church. Individuals often sustained great injury by laying hold of plans that seemed meritorious—entering into them with all the warmth of strong feelings—till they eventually became entangled in unprofitable connections, were carried from off their feet, and borne away from the Society.

From the reports on spirituous liquors, it appears that this concern is gradually going forward; and the prevailing opinion of the meeting seemed to be, that the time was not far distant, that this stain, through persevering labour, would not be found on us.

The guarded literary instruction of our youth had engaged the close attention of many Friends the last year. We have 1814 children of a suitable age to go to school. A concern was expressed, that Friends should be careful to give their children home as well as school education.

The affairs of the meeting were transacted with much brotherly love and condescension, and his presence was often felt to be near, who is the Helper of his people. A little before the meeting closed, a very great solemnity pervaded the congregation—the wing of ancient goodness seemed spread over the company—under which precious feeling the belief was advanced, that the Ancient of Days was on his way to do this people good—and that in blessing he would bless us.

Twenty-fourth Annual Report of Friends' Asylum for the Insane, near Philadelphia.

The following account of the institution has been prepared in pursuance of the directions of the last annual meeting of the contributors.

The whole number of patients that have been under care during the year, is one hundred and ten; of which number fifty-one have been admitted since last report, and fifty-two discharged; ten having died. Of those discharged, twenty-six were restored—three much improved—eight improved—and five without improvement. Of the patients remaining in the house, six are restored—one convalescent—ten improved—and thirty-eight without improvement. The averaged number of patients under treatment during the year, is sixty-one and two thirds.

By reference to the Report of the Physicians it will be observed, that the remedial means heretofore relied upon have been successfully resorted to during the past year; most of the recent cases of insanity having been restored to the enjoyment of reason, and others greatly improved; but to form a proper estimate of the success indicated by the proportion of recoveries, it must be remembered that a large and increasing number of our patients are old chronic cases: the great disproportion of cures between old and recent cases, fully confirms the fact, that in the treatment of the insane the prospect of recovery mainly depends upon the prompt application of the proper remedies, by an early removal from their homes and old associations, to institutions designed for their benefit.

The managers have long believed it of essential importance to promote the employment of the patients; and with a view to this very desirable end, have increased the number of both male and female attendants, by employing those whose province it is to embrace every opportunity for healthful exercise during the summer and autumn; a large proportion of the male patients have been employed, either in the garden or on the farm; the females in riding and walking; basket making and the carpenter's shop have been advantageously resorted to during the more inclement months, and a number of the female patients employed in sewing, knitting and quilting.

From the Report of the Committee on Accounts, and the Annual Report of the Treasurer, both of which are herewith submitted to the contributors, it will appear, that the whole amount which has accrued for the board of patients, is \$16,950 36. Contributions and donations \$535; the disbursements for all purposes, including interest on the loan and annuities, has been \$14,720 59. The balance remaining in the hands of the treasurer, on the 1st inst., including the special bequests, was \$357 99; the debt owing by the contributors having been paid; the annuities amount to \$324.

The farm has produced 40 wagon loads of hay; 600 bushels of sugar beet; 225 bushels of corn; 87 bushels of wheat; 200 bushels of potatoes; and 10 hogs, weighing 2088 lbs.; in addition to an abundant supply of vegetables for the use of the family.

Early after their appointment, the board reduced the price charged for patients in indigent circumstances fifty cents per week. This re-

duction, in addition to the application of the income derived from the legacy of the late Anna Guest to the same object, places the price of admission so low, as to bring it within the means of most, if not all our members. It is believed that the present prosperous condition of the Asylum fully justified this reduction, although the price so charged is less than the actual cost of maintaining our patients, the deficiency being made up by the admission of a class of patients in more affluent circumstances at a higher price.

The number of applications for admission during the year, has been large, and we believe that the superior advantages of the Asylum in its more retired location and limited number of patients, will continue to render it a very desirable place of retreat for patients of a better class, whose friends may desire to avoid the exposure incident to larger and more public establishments.

The superintendent, matron, physicians and other officers, continue to devote themselves to the best interests of the institution, to the satisfaction of the board; and in closing our report, we desire to render our grateful thanks to an overruling Providence, for his abundant blessing during the past year.

Signed by direction and on behalf of the Board of Managers,

EDWARD YARNALL, Clerk.

Philadelphia, 3d Month 8th, 1841.

SPRING.

The sweet South wind, so long
Sleeping in other climes, on sunny seas,
Or dallying gaily with the orange-trees

In the bright Land of Song,
Wakes unto us and laughingly sweeps by,
Like a glad spirit of the sunset sky.

The labourer at his toil
Feels on his cheek its dewy kiss, and lifts
His open brow to catch its fragrant gifts—

The aromatic spoil
Borne from the blossoming gardens of the South—
While its faint sweetness lingers round his mouth.

The bursting buds look up
To greet the sun-light, while it lingers yet
On the warm hill-side, and the violet
Opens its azure cup

Meekly, and countless wild flowers wake to fling
Their earliest incense on the gales of Spring.

The reptile that hath lain
Torpid so long within his wintry tomb,
Pierces the mould, ascending from its gloom

Up to the light again—
And the little snake crawls forth from caverns chill
To bask as erst upon the sunny hill.

Continual songs arise
From Universal Nature—birds and streams
Mingle their voices, and the glad Earth seems

A second Paradise!
Thrice blessed Spring!—thou bearest gifts divine!
Sunshine, and song, and fragrance—all are thine,

Nor unto Earth alone—
Thou hast a blessing for the human heart,
Balm to its wounds, and healing for its smart,
Telling of Winter's flown,
And bringing hope upon thy rainbow wing,
Type of Eternal Life—thrice blessed Spring!

W. H. Burleigh.

Address of Christian Counsel and Caution to Emigrants to newly settled Colonies.

(Issued on behalf of the Religious Society of Friends.)

In this day, in which our overflowing population are seeking fresh avenues for enterprise, and fresh means of subsistence, in countries hitherto occupied by uncivilized tribes, the proper regulation of our conduct towards these races forms a very important part of our duty to our fellow-men.

The Society of Friends, both in this country and in America, has from a very early period of its history, felt and evinced a lively interest in the welfare of the uncivilized and the enslaved, and a desire that their inalienable rights as a part of the great family of man might be respected, and their civilization and religious instruction promoted.

This interest continues to be cherished amongst us; and as a fruit of it, we, at this time, feel disposed to offer a few words of Christian counsel and caution to those who are about to emigrate to, or have already established themselves in, colonies adjacent to uncivilized nations or tribes.

Dear fellow-professors of the Christian name, these hints are offered to you in love, and in a sincere desire for your temporal and eternal welfare, as well as for that of the native races resident in or near your settlements.

I. May you ever keep in remembrance as a *practical* truth, that "God hath made of one blood all nations of men for to dwell on all the face of the earth." May you reject from your own minds, and endeavour to remove from those of your offspring, your friends, and your neighbours, every germ of prejudice on account of the difference of colour or of race, between you and the natives with whom you may come in contact; and habituate yourselves to regard them as brethren by creation, as possessed equally with yourselves of immortal souls, as alike objects of a Saviour's love. May you cultivate feelings of good neighbourhood towards them, and dwell amongst them in harmony and brotherly kindness. Public opinion and public feeling are made up of individual opinions and individual feelings; and we would therefore remind you, that you will be in degree responsible, individually, for the tone of public sentiment and conduct in this respect in your colony.

II. May you remember, that He who is the Almighty Parent of the human family, and who hath given our dear native land to us, and to our fathers before us, hath also given to the poor inhabitant of the wilderness the spot where he erects his hut, the forests where he hunts, and the wild fruits and plants which contribute to his subsistence. Be very careful, therefore, that you do not dispossess any of the natives of their lands or their humble dwellings, and that as far as possible, you avoid every thing which may interfere either directly or indirectly with their means of support.

III. Since knowledge is power, how important is it to consider in what manner you are using this power, which you possess in a superior degree to the natives around you, lest you be found amongst the strong who oppress

the weak! He who practises upon the simplicity of a child, the imbecility of an idiot, or the ignorance of the uncivilized, to obtain any thing for less than he knows that he ought in fairness and honesty to give, is a robber in the sight of God. May you so cherish a tender conscience as to be wholly preserved from this sin, whether in reference to the possessions or to the labour of the Aborigines. "A Father of the fatherless, and a Judge of the widows is God in his holy habitation."

IV. We would earnestly beseech you not only to abstain from every act, either of injustice or of violence towards the natives, but should they, either from regarding you as intruders on their soil, or even without such a cause, exhibit in their intercourse with you those fruits of an unregenerate heart, wrath, malice, envy, cruelty, and deceit; or should they be guilty of other offences, we would entreat you to bear even the injuries to which you may be thus in some instances exposed, in a meek and Christian spirit. Consider how great are the disadvantages, both moral and religious, under which they labour, when compared with you: and, as saith the apostle, "Who maketh thee to differ from another, and what hast thou that thou didst not receive?" Often too will it be found that their acts of violence or of fraud have been provoked, though not perhaps by yourselves, yet by the misdeeds of other whites to them; and whether it be so or not, may you ever remember that the Christian is commanded not to avenge himself, but to be patient towards all men. There is perhaps no point in which the conduct of the true follower of Christ shines out more strikingly in contrast with that of the unregenerate man than in his meekness and patience when suffering wrongfully. He by whose holy name we are called, hath enjoined us to love our enemies, to do good to them that hate us, and to pray for them that spitefully use us and persecute us; and He hath also left us an example that we should follow his steps.

V. Let no consideration whatever induce you to supply the natives with warlike weapons or ammunition, or with ardent spirits. These pernicious articles of traffic have been amongst the most fearful means of accelerating the extinction of the Aborigines, in the neighbourhood of the settlements of civilized men. With what consistency can the professing Christian put up the petition, "Lead us not into temptation," when instead of seeking to deliver the untutored heathen from evil, he is actually placing temptations to sin in their way, and doing what in him lies to destroy both the bodies and souls of his fellow-men?

VI. Be very careful that, so far as it may be in your power to promote it, the natives have the full benefit of equal laws and equal rights with yourselves. Let not this principle be a dead letter, but an operative rule of conduct in all the acts and relations of life.

VII. Let not any say in their hearts, "I know not these things. I suppose that the government has done all that is right. I cannot search out these matters." Remember, that he who wilfully shuts his eyes, is responsible for what he might see. The blessing of the Most High rests upon him who searches out the cause that he knew not, who relieves

the oppressed, and who visits the fatherless and the widows in their afflictions.

VIII. Though you may individually keep clear of any acts of oppression towards the natives; yet, remember, that the necessary and inevitable consequence of the advance of the habitations of civilized men, is to destroy the game and other means of support relied on by the uncivilized. Under such circumstances, therefore, to do nothing for their good, is to be accessory to their destruction. If it would be clear of this sin, whilst partaking of the gains of colonization in a new settlement, you must not only do your part towards providing adequate reservations for the natives, you must see that they are really appropriated to them, and preserved inviolate; you must assist them in improving these reservations; you must take every opportunity which offers to put them in the way of helping themselves; you must promote their settling down to civilized habits, and acquiring a knowledge of the best way to turn their labour to good account.

IX. In connection herewith, we would beseech you to do all in your power to promote the prompt and efficient establishment of schools, both for the children and the adults of the native tribes in your vicinity. There is no time to be lost in performing this labour of love; for unless an improved system be adopted in our intercourse with the Aborigines, (and of such a system education forms an essential part,) the remnants of the native races will, we fear, be rapidly swallowed up by the advancing tide of colonization.

X. There is one subject, however, which, while it is intimately connected with each of the other points to which we have invited your attention, surpasses them all in importance. You go out in profession at least, and, as to many of you, we would hope, in reality also, as Christians among heathen tribes. The voice of glad tidings should flow from your lips, and the banner of the Prince of Peace should be in your hands. If, through the grace of God, you have been brought to know for yourselves that Christ "is precious," to witness "redemption through his blood, even the forgiveness of sins," you will be concerned that the message of reconciliation through Him should be conveyed to those around you, who may not have yet heard the joyful sound. If you know the blessedness of being led by the Spirit of God yourselves, you will be engaged, as He may give ability, to point the attention of your untutored fellow-men to this Heavenly Instructor, the reprove for sin, the source of faith, and the guide in the way of holiness.

And whether this concern for the souls of those around you be evinced by distributing copies of the Holy Scriptures among them, by reading to them, by school teaching, or by the exercise of the gift of Christian ministry, according to your several qualifications for service, you must be sensible that, unless you are endeavouring to practise what you teach, you cannot expect that the shrewd and often remarkably observant natives will be favourably disposed to receive it. "Let your lights," then, beloved fellow-Christians, "so shine before men, that they seeing your good works may glorify your Father which is in heaven!"

And here we must remind you of the danger to which the emigrants to new colonies are often exposed, of adopting a lower standard of morals than that which prevails in the respective neighbourhoods in which they were brought up, where they may have had to some extent a reputation to maintain, and where their outward success in life may have very much depended upon character. It is to be feared, that many of the first settlers, and especially of those at the out-stations, are persons who have little either of property or of character to lose. Not only are these borderers themselves generally the very lowest class of whites, but they are also brought into contact with the stragglers of the native tribes, often the most unsettled, and—especially after their intercourse with the whites—the most degraded of their race; and it is too frequently the case, that when a fresh company of emigrants of a more respectable description come into such a neighbourhood, instead of endeavouring to raise the standard of the district to the Christian level, many of them insensibly allow their own to sink to that which they find there. How often has it happened in consequence of this tendency, that men who were correct and respectable in their conduct, and by no means destitute of religious principle whilst on British ground, have in a slave colony, or in a new settlement, been guilty of things of which they would before have thought themselves incapable! For the sake of your own immortal souls, as well as on account of your uncivilized and degraded fellow-creatures around you, we would entreat you seriously to ponder these things, and to crave that, through divine grace, you may be enabled to preserve a conscience void of offence towards God, and towards man, even in the midst of the abounding wickedness with which you may be encompassed.

Greatly indeed should we rejoice, if it never could be said of professing Christians, in reference to their intercourse with Pagan tribes, that the name of God is blasphemed among the gentiles through them. Oh, that instead thereof, it might be evident to all, that Christians make the best colonists, because of the civilizing power of the truths which they profess, and the duties which they practise! Were they concerned, wherever they go, to advance the Redeemer's kingdom upon earth, the wilderness and the solitary place would be glad for them; and through their means, both physically and morally, the desert would rejoice and blossom as the rose, joy and gladness would be found therein, thanksgiving and the voice of melody!

We are aware that we hold up a high standard; but as it is that which is enjoined by the gospel, so it is not too high for the attainment of the humble Christian. That which we suggest for your consideration, and to which we invite you, has for its object your own temporal and eternal prosperity, as well as that of the poor outcasts of the wilderness. Earnest are our desires for you, that you may be wholly delivered from the guilt and the punishment of the oppressor, and that you may both obey the injunction and partake of the blessing contained in those words of the psalmist, "Trust in the Lord and do good, so shalt

thou dwell in the land, and verily thou shalt be fed." And whilst we shudder at the thought of the crimes which have been perpetrated under the Christian and the British name, amongst the oppressed and untutored tribes who have come within the range of our colonists, and remember with awe, the retributive justice which, at times, even in this world, marks the providence of an All-seeing and righteous God, we rejoice in the animating persuasion, that His especial blessing would rest upon those colonies which should fully show forth to surrounding nations, that in all their intercourse with the uncivilized and the heathen, in their treaties and their commerce with them, in their respect for their rights and liberties, and above all, in their concern for their eternal interests, they ever kept in view, and sought to fulfil the blessed precept of our Holy Redeemer, "All things whatsoever ye would that men should do to you, do ye even so to them."

Memorial concerning Cidney Scholfield.

That it may prove a means of encouragement to survivors to labour for the same blessed attainment, we are induced to bring into notice some of the last exercises and expressions of our friend, Cidney Scholfield, daughter of Isachar and Edith Scholfield, who, we trust, was permitted, through the mercy of God in Christ Jesus, to realize that "the work of righteousness is peace, and the effect thereof, quietness and assurance forever."

For some time previous to the illness which terminated her life, she manifested a seriousness of deportment—and when assembled with her friends, for the solemn and awfully responsible duty of worshipping God, the retired frame of her mind gave evidence that she was seeking to draw near to Him through the quickening operation of that faith, "which works by love, and purifies the heart." Thus, while her friends were indulging the hope, that through a more full submission to the work of divine grace, she would, in due time, be prepared for usefulness in the church, He who doeth all things right, saw meet to cut short the work in righteousness, and finish her earthly course whilst in the bloom of youth—afresh proclaiming to our understanding, the immutability of His sacred declaration through the mouth of the prophet: "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass, the grass withereth, the flower fadeth, but the word of our God shall stand forever." She was taken ill about the 20th of Eighth month, 1836. In the early part of her sickness, she deeply felt the want of an evidence of divine acceptance, and which, above all other things, her soul was made to desire, accompanied by a sense of her own helpless condition—she was nevertheless enabled, through the extension of holy help, to rest her hopes of salvation solely on the mercy of God, who, in his own time, granted her an assurance of the love of Christ to her soul.

Calling her sister to her on one occasion, she addressed her as follows: "We must deny ourselves, and take up the cross, endeavouring

to do our day's work in the day time, not choosing our own way. All this world can afford, is nothing in comparison of a glorious inheritance in the Redeemer's kingdom."

On the 28th, she desired her mother to be called to her bed-side; with much tenderness she said to her, "I have laboured under great exercise for several days past, but through unmerited mercy, I am now favoured with peace of mind, for which I feel thankful. Thou hast been a means of preserving me out of many evils, and it has rested on my mind to ask thy forgiveness for all I have done amiss towards thee." Her mother replying comfortably to her exercised mind, she said, "I love thee dearly, and thank thee for all thy care towards me." At another time, she said, "If we are ashamed of Christ and his words, He will be ashamed of us before his Father and the Holy Angels." To one of her brothers, she said, "I feel as though I might be about to leave this world, and I want to leave thee a few admonitions: seek the Lord whilst he may be found, call upon him whilst he is near, and he will establish thy goings, and make thee a rejoicing to thy mother and thy friends."

When I was first laid on this bed, my mind was covered with awful feelings—I felt as though I had no hope or faith in Christ, the dear Son of God—yet through his adorable mercy, he taught me where to seek, and enabled me to obtain. Blessed be his holy name! To be kind and obliging, is a Christian disposition. I have been deficient in this respect to my parents." Her sister also being present, she added, "I want this not to be to you as an idle tale, but that you may remember it when I am gone. I feel resigned as to life or death." On the 29th, she said, "I am low and weak, and ere long, the curtain may be drawn—and if so, I leave an evidence that I have a well-grounded hope of an inheritance in the kingdom of our Lord and Saviour Jesus Christ. I love the Lord above all; I have many times tasted of his excellence, yet the world has often disappointed it. It is good for me that I have been afflicted; before I was afflicted, I went astray, but now I keep thy word."

To a young friend who visited her, she said, "Thou art now in the bloom of life, with a prospect of many days before thee; yet thou mayest be mown down as the grass of the field, as many others have been. Therefore, endeavour to have thy day's work going on in the day time." On the 31st, she said, "I have been beset with temptations, doubtings, and fears, but have been all the while feebly endeavouring to resist them; I hope these trials will strengthen my faith, and be a means of preparing me to bear greater temptations, should they be permitted to assail." "What a happy experience to feel an establishment on that foundation which no wind can shake, no flood destroy, and against which no tempest can ever prevail."

Ninth month 1st, she supplicated her Heavenly Father as follows:—"O Lord, establish thou me upon the rock of ages, and I shall be established, and shall not be moved—thou art my rock, my fortress, and my safe hiding place."

On the 2d of Ninth month, when several young Friends were in the room, she requested

that a chapter in the Bible might be read; which being done, she said, "If you would mind what this good book says, you would find peace therein; even that peace which the world can neither give, nor take away." Lay aside all your toils and trifles, and come up as children walking in the truth, not choosing your own ways." At another time, she expressed as follows:—"I will praise thee, O Lord my God, for thy loving kindness, and thy tender mercies—they have been very great to me since I have been on this sick bed. Thou hast redeemed my soul from the pit, my life from sin and iniquity, therefore will I praise thee forever more. I cannot nor dare not approach thee, but through the mediation of thy dear Son, Christ Jesus, our Lord and Saviour, who gave himself for us, that he might redeem us from all iniquity."

On the forenoon of this day several friends called in to see her; on which occasion, a solemn opportunity occurred, at the conclusion of which, under feelings of much brokenness of spirit, she said, "My soul doth magnify the Lord, my spirit rejoiceth in God my Saviour, because he hath redeemed my soul from the pit, and set me in a large place, and given me to see the beauty, and excellency, and joy, of his salvation."

She continued to grow weaker, and in the afternoon of this day, quietly breathed her last; being in the twenty-third year of her age.

The foregoing memorial was read in and approved by Stillwater Monthly Meeting, held the 28th of First month, 1837.

Signed on behalf of said meeting.

ROBERT H. SMITH, *Clkrs.*
MARY STANTON, *}*

For "The Friend."

Test it be Turned out of the Way.

In associating with some of those in our Society, upon whom the shadows of life are fast hastening, and who have had abundant opportunity to see the loving kindness of the Lord, and have known something of his efficacious grace in the heart, I have often wondered how it is possible for such as these, in any wise to turn again to the weak and beggarly elements, or to evince so much interest in the merely secular, and every day revolving concerns of this transitory life. It would in truth seem that the pilgrim state, so felt and confessed by the early disciples, and in which was the life of their spirit, was very much lost sight of in this age of charitable and benevolent religious views. Instead of looking only anxiously and constantly for a better country, and working out our salvation in this with fear and trembling, the present changeable world seems to form quite a congenial soil for the indulgence and cultivation of our desires; and those affections, which, notwithstanding we make large professions, and a fair show in the flesh, tend in no small degree to excite the creaturely passions—the lust of the flesh, the lust of the eyes, and the pride of life, which are not of the Father, but of the world.

Would not the young inquirer after truth be prone to think, either that such did not regard, or that there really was nothing in, the expressive conduct and precepts bequeathed, and so

often upheld to us of those ancient worthies who now inherit the promises, or in the example of some of their successors in the truth, who felt called upon to lead a life of self-denial, in accordance with the gospel of Jesus; and who

"Again and again tell us plainly we stray;
Who the standard of ancient simplicity rearing,
Exhort us to pause and consider the way."

Again, with such observations as these, which he must be constantly making upon the conduct of those around him, how can our young inquirer harmonise such Scriptural injunctions as, "Be not conformed to this world; but be ye transformed by the renewings of your mind, &c." "If ye walk after the flesh, ye shall die, &c." "Ye are not of this world, even as I am not of this world." "The friendship of the world is enmity with God." "Whether ye eat or drink, or whatsoever ye do, all to the glory of God." "But one thing is needful—Christ must be *all in all*." And the apostle's exhortation to Timothy—"Meditate on these things—give thyself wholly to them, &c." Ah! how can there be any compatibility, between having our "conversation in heaven"—taking up the daily cross, and suffering with a crucified Saviour; thus filling up the measure of our allotted suffering for his body's sake—walking in the regeneration—in the Spirit—in the new covenant of life; having no confidence in the flesh; submitting ourselves wholly to God, and living a life of righteousness, and this spirit of worldly courtousness, that can so easily adapt itself to the times, and lead us to address and interest those who may be thrown in our way, with the affairs of Cæsar, and the ruins of Rome: this taste and love for political excitement—this zest for novelty—this entangling ourselves with the affairs of this life.

What must be the impressions of an observant child, who, whether in the exposed walk of the world, or around the social fire-side, is constantly hearing so much of "the present administration"—"the election"—"Senate and Congress"—"whigs and loco foco"—"banks and money"—"briskness and pressure"—"financial derangement," &c., with all their concomitant circumstances? Unless he be preserved a miracle of grace, contamination must, to a certain extent, inevitably ensue. And he will naturally enough conclude either, that such things are of primary importance—that we *can* serve two masters, or that Baal is indeed God. When these too are recited and commented on, with every expression of interest by a parent, and others whom he has been taught to look up to with respect and deference—those whom he is bound to honour and love, and whose sentiments, habits, preferences and example, are, therefore, to a certain extent, filially adopted as the model of character and life. Ah! these *have* a blinding and misleading influence; and though perhaps not much observable at first, they nevertheless take deep root in the unknown soil, and thence springing up, watered by the plaudits of the world, they become very much the weeds and the briars that choke the good seed of the kingdom. Oh! did parents duly consider the responsibility of their office, sure am I that greater regard would be paid to

the susceptibility and moral improvement of these lambs, over whom the Lord hath made them overseers. They would, at least, me-thinks, better heed the precepts of the apostle conveyed in 1 Cor. viii. 9 to 13th.

It is a sentiment of Jonathan Dymond's, that "from infancy, every one is placed in a sort of moral school, in which those with whom he associates, are the teachers." This being the case, how much more lasting must be those impressions, which are received from the lips of venerated age; those who sit in high places, and are looked up to as the visible props and stays of the present mourning-clad church. In the language of a pious writer, "From our earliest youth, we are accustomed to hear riches and honour extolled as the chief possessions of man; and proposed to us, as the principal aim of our future pursuits. We are trained up to look with admiration on the flattering marks of distinction which they bestow. In quest of those fancied blessings, we see the multitude around us eager and fervent. Principles of duty, we may, perhaps, hear sometimes inculcated; but we seldom behold them brought into competition with worldly profit. The soft names, and plausible colours, under which deceit, sensuality and revenge are presented to us in common discourse, weaken, by degrees, our natural sense of the distinction between good and evil."

Unless parents are constantly endeavouring to counteract this gravitating influence—unless by example and precept, in the fear and the love of the Lord, with an eye to his help, they are anxiously striving to impress upon the heart of their precious offspring principles which shall be able to defend them against these contaminating influences, how can they wash their hands in innocence, and say, I am clear of the blood of all these, whom thou hast given me. The prophet Isaiah, after speaking of those who had gone down into the pit, thus expresses: "The living, the living, he shall praise thee, as I do this day—the father to the children shall make known thy truth."

When dwelling on these things, how have I been made to mourn for the desolations of Jerusalem, and for those innovations, which, little by little, have crept into the church of Christ. And while led to exclaim with the psalmist, "We see not our signs—there is no more any prophet—neither is there among us, any that knoweth how long"—the prophet's feelings have, according to my measure, become those of painful experience. "O that mine eyes were a fountain of tears, that I might weep day and night for the slain of the daughters of my people." Seeing such things, well may we fear, that the lame and the blind have indeed become the guards of the house, instead of David's valiant men.

A few extracts from the journal of that distinguished elder, and father in the church, Joseph Pike, will conclude this essay.

"All our strength and ability is in *him*; and this strength and ability is received from him, by our inward waiting upon him in the gift of his Holy Spirit. There it is, that we see our own unworthiness, and ourselves truly as we are; there it is, that we persevere, and go on from one degree of strength and grace unto another; there it is, we see what the Lord

others; and us, either respecting ourselves or require; and there it is also, we see the enemy of our souls in all his appearances and transformations, and are made able by the Lord's strength to withstand him in all his temptations. But oh! this inwardness—this inwardness has been, and is too much wanting amongst the Lord's people."

"And now, as I have hitherto written, more chiefly relating to inwardness and the work of the Holy Spirit within; it is in my mind also to write something of the effects of the same Spirit, and to what it leads outwardly, respecting our conversation, &c. in the world; in which I can, through the great mercy and goodness of my God, mention something of my own certain experience." (After alluding to the merciful visitations of the Lord to his soul in his young days, he thus proceeds.) "O the zeal that was in my soul for him! the tender concern that was in my spirit, that I might not grieve or offend him in anything, and that I might not do anything against the truth; but all the little I could for it! My soul remembers these things at this instant, the sense thereof being renewed upon my spirit, in great humility and thankfulness to the Lord. Then was I fearful and careful how I did eat—how I did drink—how I was clothed in plainness of apparel—what I spake—how I spake, and that my words might be few and savoury—what company I kept, and what fear was in me, lest I might be hurt by the company and conversation of the world! for I found by keeping their company unnecessarily, and with delight, it was like pitch which defileth."

"But if I should be asked in old age, How is it with thee? hast thou not since found, there is more liberty in the truth than in that day, which, by thy own account, was a time of childhood or youth? Dost thou not now find thou wast then over-vice and tender, and more fearful and careful than truth did really require, as not having had time, and experience, nor yet judgment to discern better things? I say, if I should thus be asked, I could answer in much sincerity, thus: Since my childhood, I have no doubt witnessed various states and conditions, and in humility, and with great thankfulness, can say, my time has afforded me larger experience, and a greater growth in the Lord's holy truth, than in that day. But yet this I testify for the Lord, which I have found by my own experience, that what the holy truth led me into in that day, and let me see when I was young, it leads me into the same now in my old age. Truth is the same as it was in the beginning; it changeth not, neither does it wax old; and if any find a decay, or in other words, think it gives more liberty than in the beginning, I can testify from my own experience, that liberty is not of or from the Lord, but is of and from man, who is departed in measure, more or less, from the Lord. Truth, I say again, waxes not old, though the body may grow weaker and weaker, and may outwardly decay; yet, those who keep to the truth in old age, grow stronger and stronger in the Lord, and in the power of his might; their zeal waxes not old nor cold. They find, that though the truth gives the liberty to eat and drink in moderation, and with a due regard to that hand from whence it comes; yet it gives

no more liberty than in the beginning to eat and drink, to please and gratify a voluptuous mind. Their tongues are no more their own than in the beginning—truth then required *our words to be few and savoury*, and it doth the very same now. Truth gives no more liberty in wearing fine or gay apparel, to please a vain or curious mind; it led into plainness then, and it doth the very same now; it then led out of company—keeping with the world, and frequenting ale-houses and taverns unnecessarily, it doth the very same now, with many more things I could enumerate. These things have been my experience, both in youth and old age; and if any man should plead or argue for other things, and that truth doth now give a greater latitude and liberty than in the beginning, I can declare and testify for the Lord, and from my own experience, that I have never found any such liberty in the truth."

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THE FRIEND.

FIFTH MONTH, 1, 1841.

In a short reference to the Yearly Meeting last week, was an implied engagement to furnish further particulars in the present number. The article of an obliging correspondent on another page has well redeemed the pledge. We have only to add, that the meeting closed on the afternoon of Sixth day, the 28d ult.

A much esteemed friend has supplied us with the following synopsis of news by the late arrival at Boston.

EMANCIPATION IN FRANCE.

The London Anti-Slavery Reporter of the 24th of the third month, contains two letters from M. Isambert, secretary of the French Abolition Society, giving the grateful information that a decisive debate had taken place in the Chamber of Deputies on the subject of slavery in the colonies. The letters state, that the entire public press of Paris were agreed in the opinion, that the last decisive blow had been given to the system. M. Guizot, and the ministry generally, are represented as decidedly in favour of emancipation. The Anti-Slavery Reporter adds, on what it terms good authority, that a project of a law, determining the main points of this great question, is likely to be introduced to the French Legislature during its present session.

The address to Emigrants and newly settled Colonies, inserted in the present number, appears to have been issued by our brethren in England, during the past year, and though more directly applicable to circumstances on that side of the Atlantic, yet the excellent spirit of Christian philanthropy which it breathes, must render it acceptable to Friends here.

Poems by William Henry Burleigh.—Philadelphia: J. Miller McKim, 31 North Fifth street. Pittsburgh: Ingram and McCandless. New York: Wiley and Putnam. 1841.

The foregoing refers to a neatly printed vol. of Poems of about 250 pages, just published in this city. It consists of a large number of short

pieces on various subjects—religious, moral and philanthropic, easy and correct in versification, and so far as our inspection extends, unexceptionable as to matter. The selection we have made to-day may be taken as a pretty fair sample of the general style.

The Annual meeting of the Concord Auxiliary Bible Association of Friends, will be held at Concord meeting house, on second day, the 10th of 5th Mo. at eleven o'clock, A. M.

The female members are respectfully invited to attend.

HOWARD YARNALL, Sec'y.

WEST TOWN SCHOOL.

The summer session will commence on Second day, the 2d of next month.

The stage and other suitable conveyances will be provided as usual to take the children out on that day—to leave the stage office (in Sixth street below Arch) at 7 o'clock in the morning.

Those who wish to avail themselves of this opportunity are requested to have their names entered on or before Seventh day, the 1st of the month, in a book left at the stage office for the purpose.

4 mo. 24th, 1841.

The annual meeting of Haverford School Association will be held in the committee room, Friends' Meeting House, on Arch Street, on Second day, the 10th of 5th month proximo, at 4 o'clock P. M.

CHARLES EVANS, Sec.

DIED, on the 23d of 2d mo. last, in the 23d year of his age, HENRY W. LIPPINCOTT, (son of Seth Lippincott) of Westfield Meeting, New Jersey. By the convictions of the Holy Spirit, whilst on the bed of languishing, he was awakened to discover his real state and condition; and through the tendering visitations of the unsearchable love and mercy renewed to his soul by a gracious Redeemer, he was enabled earnestly to crave forgiveness for all his past offences. During the latter part of his illness he frequently inclined to stillness and retirement, in order (as he several times expressed it) that he might hold communion with his dear Lord and Saviour; and very near the close, to an affectionate attendant said, "O me interview with my Maker, and all will be well," and thus departed in serenity and peace.

—, on the evening of the 11th ultimo, in the 28th year of her age, MARY N. wife of Thos. Evans, of Gloucester Co. New Jersey. In the removal of this dear friend, another affecting instance is afforded of the instability of all earthly enjoyments. She was married in the 4th month of last year, and settled with her husband within the bounds of Cropwell Meeting; surrounded by every outward comfort, she has been suddenly called away. In the event as respects herself, her survivors have the consoling hope that a mansion of eternal rest, through the redeeming love of our blessed Lord, was prepared for her. May He who orders all things according to the counsel of his own will, sanctify this afflicting dispensation to us, her survivors, enabling us to arise and shake ourselves from the dust of the earth, and leaving the things which are behind, press forward toward the mark for the prize of the high calling of God in Christ Jesus.

—, at his residence in the town of Plattskill, Ulster County, N. Y. PETER DURANT, in the 81st year of his age; a man beloved by his friends and neighbours. He appeared to be enriched with the spirit of peace, and was a peace maker, and we believe has, through divine mercy, obtained peace; he was a member and elder (that ruled well) of Marlborough Monthly Meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XIV.

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AFRICA.

The last number of Littell's Select Reviews supplies us with the following powerfully written article. It is there quoted from Blackwood's Magazine. How far the recent plan, in respect to the more central parts of Africa, may be involved in the anathema pronounced against schemes of colonization on the western coast, we are not prepared to determine; but we do not perceive in what way our American colonization attempts in that direction, can claim exemption from the sweeping denunciation.

A new expedition has been fitted out, to make its way up the Niger, and try once more to open a communication with the interior. 'To expeditions of this order, and confined to this purpose, we believe that the English nation will cordially give its consent. African civilization, the hope of giving the advantages of European knowledge, arts, and comforts, to the millions of our fellow-men who cover this vast central portion of the world, would be among the most natural, justifiable, and philanthropic purposes that could animate the efforts of a great and humane people. Africa, too, contains what would amply repay our labours; vast mineral wealth, a boundless variety of those products which add to the enjoyments, the food, and the power of man. Immense regions hitherto unexplored, and lying under the very latitudes where natural fertility might have the finest conceivable advantages; all these would amply justify the most lavish national exertion, even if we had no higher objects than pecuniary profit. But the opportunity of introducing intellectual light into the primeval place of intellectual darkness; morals into the centre of habitual barbarism; and Christianity, with its social wisdom, its lofty energies, and its imperishable rewards, into the very den of savage passions, and cruel superstitions, would be an object, in itself, nobler and more illustrious than all that could ever be achieved by human ambition.

None can more willingly give credit to the intentions of the first advocates of African freedom than ourselves. The trade was a national crime; though its horrors had long been so little known, that its criminality was

not felt by the nation. It is to the infinite honour of England, that the actual condition of this dreadful traffic was no sooner fairly brought before the national eye, than they were met by the national reprobation. But the topic was too tempting to whiggism, sectarianism, and to the bitter restlessness of religious and political schisms of all shapes, to be adopted in the spirit of real reformation. It flourished in fiery harangues, it rounded the paragraphs of declaimers against all authority, it served as a new and showy bait for popularity among the worn-out or the desperate contrivances of parties of every origin, of every shade of discording principle, and every project of national evil. Wilberforce, an honest man, and sincere in his labours, must have often been astonished to find himself followed by the rabble who figured in the early days of the controversy. He doubtless shrank from their personal intercourse. But it is a notorious fact, that in England every revolutionist instantly adopted the clamour of a "negro advocate" as a part of his profession, and that in France, the assembly, stained with the king's blood, had no language too strong for their abhorrence of "negro sufferings."

Marat, Danton, Robespierre, the whole generation of those half fiends, whose only maxim of political regeneration was massacre, were "abolitionists;" and the whole tribe of their admirers in England followed their example. That many manly and pure minds were among the early abolitionists, is fully acknowledged; but that the question was seized on by others, who regarded it merely as a cheap display of humanity, a dashing exhibition of feelings that cost them nothing but words; and a lucky opportunity of lavishing insult on all monarchies, the British included, is as perfectly clear as any other matter of history. All the sectaries raised a general chorus. Every sanctified cobbler who longed for an easier trade than shoe-mending, harangued on the "slave trade." The tabernacle resounded; the tub groined forth; every little disturber in a village, longing to find his obscure nonsense in a newspaper, instantly got up an address; and every profligate politician, eager to work his way into parliament through the sewers of faction, made it the theme of his rabble oratory.

We now have the most public declarations, that all the old abuses are at this moment in action fifty fold; that the sea is covered with slave ships; and that the wretched beings who have fallen into the hands of those sons of Manum who traffic in human flesh and blood, are subject to miseries more startling than ever. But what is the remedy proposed by those persons? A new establishment, or set of them, on the African coast. In fact, a repetition on a larger, and therefore a more destructive, scale than those which have already failed. There are to be factories, and of course governors,

and secretaries, and all the other paraphernalia of colonial governments. We do not charge the proposers of those happy inventions with intending to manage their patronage. Of their intentions we know nothing, though of their machinery we know much. But we are fully convinced that no such scheme will ever succeed in civilising Africa. The attempt has been made for almost a couple of centuries; surely a sufficiently long time for an experiment. Sierra Leone, that latest most systematic of trials, has been an acknowledged sepulchre of European life. The obvious fact is, that no settlement on the coast of Western Africa, where the pestilence of the hot and humid soil has not more corrupted the air than the habits of the slave trade have corrupted the people, offers a rational hope of success. It is clear that every enterprise in that quarter must be abortive; and we again assert that nothing but the most desperate rashness or the most reckless disregard of that wise economy which ought to superintend the great revenue of Christian benevolence, can longer urge the public to efforts which carry in their nature the seeds of national misfortune.

But we are not left to the authority of rumour. The parliamentary returns settle the question. As if the fiat of nature, as well as the laws of morality, stamped the slave trade with an especial abhorrence, and found for the traffic of fiends a spot not unworthy of them, the whole slave coast is perhaps the most deadly of all the swamps of the globe. A return presented to parliament no further back than February last, and which has been republished in the *Times*, gives the following detail of those wretched settlements. Nothing can be more frightful:—

"The existing British settlements in Western Africa are scattered over a line of coast which, from St. Mary's on the Gambia west, to Fernando Po eastward (situate beyond the mouths of the Niger) is about 2000 miles in extent, and consequently presents considerable diversity in climate, soil, surface, and geological structure; but every where exhibits the same remarkable hostility to the European constitution. The most uniform and characteristic feature of the climate is its excessive humidity, which may be estimated from the fact, that more rain fell at Sierra Leone on two successive days (the 22d and 23d of August) in 1828, than falls in Britain, upon an average of years, throughout the whole year."

A remittent fever, which seizes every body here, soon settles the question to most, and the remainder are probably invalids for life. Then follows a melancholy bill of mortality: "The whole number of white troops employed at the various settlements on this coast, from 1822 to 1830 inclusively, was 1685. Of these no less than 1298 fell a sacrifice to the

climate, and died in Africa during those eight years. The remaining 387 were invalided to England in various stages of disease; 17 of them died on the passage home; 137 were discharged as unfit for further service on account of disorders; 180 more were discharged as unfit, except for garrison duty; and 33 only out of the whole original number of 1685, were reported as capable of doing further service. The impossibility of maintaining white troops in such a climate being thus demonstrated, the garrisons have, since the end of 1829, consisted entirely of blacks, with the exception of a few European sergeants."

We now shift the scene to another station, which is but another wholesale sepulchre:—"Of all the settlements, the most north-westerly, and, in point of situation, the most insalubrious, is that upon the river Gambia. The town lies on a low, marshy island, covered with rank vegetation, which, in the hot season, produces offensive effluvia. Of 199 men sent to this deadly swamp in 1825, in two detachments, the earliest of which arrived at the latter end of May, 160 were dead before the 21st of December. In the next year, 200 more Europeans were sent to supply their places; and of these 116 perished, and thirty-three were disabled for life within the first six months."

"Cape Coast Castle, the principal station upon the Gold coast, might have been expected to be more healthy; it is situated upon a rock overlooking the sea, with a valley and hills covered with forest behind it, but without any swamps in the neighbourhood. Yet here, on the average of four years, from 1823 to 1826 inclusive, two thirds of the white troops died annually, and few lived to complete an entire year in the settlement. In 1824, the deaths nearly equalled the mean strength of the garrison."

Now comes the chosen spot of the "philanthropists;"—the settlement which was to relieve Africa from the scandal of insalubrity, and exhibit to Europe the unanswerable proof that the slave trade was to be vanquished in its centre, by the cargoes of civilization annually sent out by the party here:—

"The position of Sierra Leone is, to all appearance, advantageous. Within the limits of the colony itself there is nothing to account for its insalubrity; it is a mountainous peninsula, with a gravelly soil, and seems to be protected by nature from all extraneous sources of disease, except in one direction. As far back as 1792, the annual mortality among the white colonists and soldiers averaged a fourth of their number. This continued to be the proportion among the European troops during the nine years previous to 1819. During the eighteen years, from 1819 to 1836, (both inclusive), the annual loss was, upon the very lowest estimate, more than one third of the garrison. When the mortality was at its highest, in 1825 and 1826, more than three fourths perished."

Nor is there any refuge in the supposition that this mortality was caused by the reckless habits of the soldiery, (chiefly convicts.) Of course, recklessness and dissipation, stimulated by hopelessness of escaping the diseases of the place, might increase mortality. But

it appears that the blow was nearly alike on all, be their character or care what it might:—

"Out of twelve sergeants sent to the coast in 1822, who were selected for promotion from detachments in the Isle of Wight, on account of their good conduct and character, and six more who followed them in 1823, (making together eighteen,) only one survived in 1824. Upon an average of seventeen years, down to 1836 inclusive, the number of commissioned officers who died annually were as 209, and of those who were invalided as 197, to 1000. On an average of twenty-one years, previous to August, 1825, the mortality among the church missionaries at Sierra Leone (a class of persons whose habits may be supposed to have been peculiarly favourable to health) was annually in the ratio of ten per cent."

(To be continued.)

Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1840.

LECTURE SECOND.

(Continued from page 242.)

Tyre was the most celebrated city of Phœnicia. Volney says of it, "It was the theatre of an immense commerce and navigation—the nursery of arts and science, and the city of perhaps the most industrious and active people ever known."

For the wickedness of Tyre—for her exultation over the calamities of the Israelites—for selling their fellow-men into slavery—those judgments of the Most High were prophetically announced, which, by the power of his arm, were brought upon her. It was said that she should be destroyed by the Chaldeans—that she should be restored after seventy years. Nebuchadnezzar desolated the first city. The second was not rebuilt on the same site, and when Alexander besieged it, he took the ruins of the old to make a mound in the sea to enable him to conquer the new one. This was the prophetic language applied to the first city entirely verified. "They shall lay thy stones, and thy timber and thy dust in the midst of the water. I will also scrape her dust from her. I will make thee a terror, and thou shalt be no more. Thou shalt be sought for, yet thou shalt never be found again." The prophecy concerning modern Tyre states, "I will make thee like a top of a rock. Thou shalt be a place to spread nets upon." Volney says, "The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of the lute ground, and a trifling fishery. The houses they occupy are no longer as in the time of Strabo, edifices three or four stories high; but wretched huts ready to crumble to ruins."

After Tyre had been taken by Alexander, he burnt the city, cruelly slew multitudes of the inhabitants, and sold 30,000 into slavery. How exact a fulfilment of the prophecy, "She shall be devoured with the sword." "The children of Israel also, and the children of Judah have ye sold. I will return the recompense upon your own head." Tyre once

more flourished, and contained soon after the Christian era many nominal professors of the gospel. It was in the seventh century subdued by the Saracens. It was taken in the twelfth by the Crusaders, soon fell under the power of the Mamelukes, and finally has had her ruin completely effected by the cruelties and ravages of Turkish barbarity and despotism.

In 1834, George Jones, a chaplain in the United States ship Delaware, visited Tyre, and found it somewhat increased in population since the days of Volney. The wall which surrounds it had been originally low, and the encroaching sands on the eastern side had nearly reached to the height of its battlements. The harbour was so nearly choked up as scarcely to admit the boats from the Delaware to approach the land. Jones says, "I passed out of the gate, and made the circuit of the peninsula. The shore on the southern side is formed of masses of bare rock much eaten by the waves, and in some places undermined. The foundations of buildings are to be traced all over the ground, and also extending out some distance into the sea. The isthmus has become very wide, and now presents nothing but hills of loose sand, driven about by every wind, and destined peripat to cover the entire peninsula. The shore opposite, for an extent of miles, is now also nothing but a bed of sand, amid which any traces of the ancient city that may have been kept by Alexander would have disappeared. It was of this old city, of sixteen miles in circumference, and whose walls were 120 feet in height, that the prophecy was uttered, 'I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God. All they that feared thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more;' and in vain amid that plain of yellow sand should we seek for any memorial of it, or expect to see it rise again. Of this great mistress of the sea, the mother of many colonies, some, as for instance Carthage, of prodigious wealth; of the city that distributed crowns, 'whose merchants were princes, and whose traffickers were the honourable of the earth,' nought now remains, and its site would probably be unknown but for this isthmus, and the village that stands here, as if in mockery of the greatness of ancient Tyre. 'Is this your joyous city whose antiquity is of ancient days?'"

When the ancient Assyrian empire, about 800 years before the Christian era, enervated by the corruptions of the people, and enfeebled by the vices of Sardanapalus the king, crumbled to pieces, the Medes who had furnished part of the troops which overthrew the power of that effeminate prince, instituted a government for themselves.

Dejoces, the first king of Media, to civilise his subjects, caused them to build the city of Ecbatana, which he adorned with great magnificence. Thither the arts assembled, there literature flourished, and science found shelter. But the nation soon became warlike, and much of upper Asia was added to its dominions. Its next object of attack was the kingdom of Assyria, which was shorn of much of its ancient greatness and extent. Confident of

success, the Medes refused to listen to the peaceable terms proposed by the Assyrian monarch, and rushed eagerly to a conflict, which they deemed would secure them the riches of Nineveh. They were, however, themselves most signally defeated, and Ecbatana being taken by the victorious Assyrians, was given up to be pillaged by the soldiery, and stripped of every ornament. After this national humiliation the Medes were comparatively peaceful and quiet, until the year 626 B. C. when they entered into a league with the king of Babylon, who had revolted from the Assyrian empire. Their combined forces took and destroyed Nineveh, fulfilling the prophecies connected therewith.

Persia now comes forward as the ally of Media, and they twain commenced that career of conquest, which, whilst it founded the Persian empire, was conspicuously marked by providential leadings.

Cyrus, who commanded the Persians, had been prophesied of by name, more than a century before his birth. "Thus saith the Lord to his anointed, to Cyrus whose right hand I have holden to subdue nations before him, and I will loose the loins of kings—to open before him the two leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel; for Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name. I have surnamed thee, though thou hast not known me." Not only was he the sword of the Lord to punish the nations sunk in sin and corruption, in the fulfilment of prophetic denunciation; but he was emphatically called, that he might, by the conquest of Babylon, show mercy to the remnant of Judah. He made way for the return of many to Jerusalem, put forward the rebuilding of the house of the Lord, and caused all the vessels taken from the ancient temple to be restored for the service of the new. After the death of Cyrus, Persia ran on to complete the conquest of southern and eastern Asia. Luxury, pomp and magnificence found entrance, and abundantly corrupted the nation. Notwithstanding she contained 127 provinces, the empire grew weak, and undertaking the conquest of Greece, she stirred up a contest, in which she was overwhelmed. Public and private faith and honour had previously departed, violence, treachery and falsehood every where abounded. The court had become an arena for the display of the most infamous crimes and murders. The records of the empire are mere chronicles of revolts, and endeavours to reduce rebellious subjects. In the overthrow of Persia was fulfilled the revelations to Daniel, and the power of Alexander of Macedonia which effected it, was also made use of to perfect the prophecies uttered against Tyre, Jerusalem, Babylon and Petra, and the land of Syria and Egypt.

These evidences, deduced from the fulfilment of prophecy, that the Almighty rules in the kingdoms of men, and controls events to perfect his purposes, are as strong as that which

could be gathered from the immediate action of his power, when he "spoke and it was done, he commanded and it stood fast."

We shall now apply ourselves to the history of some of the nations, whose rise, career and termination were not the immediate subject of a revelation from heaven.

Greece, from the earliest times, was possessed by a quarrelsome piratical people. Her barbarous inhabitants appear to have received their first principles of taste, their earliest knowledge of philosophy, and the elements of art, from surrounding nations. Colonists from Egypt, Phœnicia and Phrygia, scattered within her the seeds of science. Divided into petty states, which were ever in contention, her fertile fields were continually liable to be ravaged by invading armies, and the yearly loss of property, and waste of life was immense. These national inflections may properly be considered as judgments upon her inhabitants for their violation of every principle of justice, mercy and morals. These professional pirates sallied forth for plunder, swept away cattle, burned habitations, and carried off the owners as slaves. Thus collecting a class of labourers to cultivate their soil, they doomed them to rigid and irredeemable bondage, whilst they devoted themselves to wrangling for political rights, or to waging iniquitous wars. The political history of Greece, is a history of turmoil, and conflict, and blood. Contentions without end, and changes without number. The curse of slavery rested with denigrating power on kingdom and republic. It was a part of the "free" institutions of "stern Sparta," and of the philosophical code of polished Attica. The lawgivers of Greece—Mino, Lycurgus and Solon, drew not their institutions from the testimony of right reason, or an elevated perception of the causes of national prosperity. The tendency of their respective enactments was to make war and politics the whole occupation of freemen. Agriculture, manufactures, and mercantile pursuits were considered as debasing and slavish.

The helots or slaves of Sparta were the descendants of free born Greeks, made captives by her conquering armies. Performing all the useful labour throughout the state, they were beaten each day, that they might remember they were slaves; were subjected to the insults of the Spartan youth, in whom every principle but that of ferocity, and every inducement to action but the love of tyranny and glory, seem to have been eradicated. The laws of Lycurgus would appear to have produced in their operation the extinction of all that is gentle, of all that is kindly, in nature. The weak and feeble amongst the children were destroyed, the youth were permitted at times to embue their hands in the blood of the helots—they were encouraged in theft where they could perpetrate it, and baffle detection; as it was considered a fit preparation for the finesse and deception of war. There, mothers looked to their sons, not as the comforters of the home fire-side—not as the smiles of the family circle—not as a stay and support in the varied vicissitudes of time, but merely as soldiers, from whom they could derive no pleasure, save in the honour which must be battled for. Such mothers could exhort them whilst going

forth to combat, to come home with, or upon their shields. Some even in Sparta may not have been altogether inattentive to the inward law of kindness, of purity, of righteousness and love; but the tendency of their system of education, was to make a hard-hearted, an unfeeling, a cruel and perfidious people. The wars which the nation was almost constantly waging, brought on her, by her own rapacity or pride, were sweeping off her young men in their bloom, were stripping family after family, and bringing the judgments of avenging justice into the bosom of every portion of the community. When by the earthquake 467 B. C. twenty thousand Spartans perished, even Aelian, a heathen writer, could see in it the punishment of heaven for their cruelty to their slaves.

In Athens there were 400,000 slaves, which were as in Sparta accustomed to blows; and although more humanely treated than at some other places, yet they were subject to insult, degradation, and misery. Some of the philosophers contended that liberty was the right of all; but Aristotle defends slavery on the grounds that some men are inferior in intellect to others, and comprehend not so fully the dictates of reason, and therefore need masters to direct and control them. He carries his theory so far as to assert, that if a being of superior intelligence were landed on this earth from another sphere, that all mankind would be naturally his slaves. If this principle were universally enforced, and slavery every where made the portion of the stupid and unreasonable, how many would be taken from the legislative halls, from the fierce political assemblies of our brethren of the south, and turned to the whip-driven labour of the cotton fields, or with an equally pleasant incitement to an employment amongst sugar canes, or tobacco plants.

How absurd the picture of Demosthenes pouring forth his eloquence and words of fire, to stir up the Athenians to battle for their liberties, and for the freedom of Greece, against the encroachments of Philip, whilst the iron yoke of their own tyranny bore down to the dust the myriads they claimed as their bondmen. Such, however, is the constitution of poor human nature; the most arbitrary and despotic men, the most fierce and tyrannical people, the most thorough despisers of the rights of others, are the most jealous of their own liberties, and the most pertinacious asserters of their own equality with the highest condition of nature. I may not even attempt a brief sketch of the wars of Greece, which were the source of such incalculable misery and calamity in every state throughout its borders, that had the destruction of human life come by plagues, by earthquakes, or by famines, the universal testimony of antiquity would have characterised it as a visitation from heaven.

A few true principles of morality, such as are in unison with the universal testimony of truth, give some light to the literature of her learned, give some power to the precepts of her philosophers, and some truth to the polished periods of her poets. Whatever effect these might have on those who were not unacquainted with the inward fountain of morals, nor inattentive to the inward teacher, they were

mixed with so much that ministered to corruption in mind and in action, that the bulk of this sensual people sunk lower and lower from virtue. We have laid it down as a principle, that unhallowed success as a nation is judicially punished by the increase of national crime. Thus, historians tell us, it proved both at Sparta and Athens. In the prosperity of the latter city, with the exactions she levied on her allies and tributaries, she built splendid temples, she crowded together new theatres, statues, altars, baths, gymnasia and porticoes. With public pomp, private luxury increased; and the people, polluted by a licentious philosophy, were preparing the way for national weakness, and hastening the period of punishment. Historians tell us that dissensions throughout Greece were innumerable, and that laws ill administered were too feeble to counteract their force. When not at war, their unemployed youth were loitering about at the shops of musicians, were seeking excitement in licentious indulgences, or in the retreats of the gamblers.

Thus was Greece adorned with the trophies of science, the light of the literary world, prepared for her downfall and ruin. Alexander became her master, and the independence of ancient Greece departed forever. Punishment after punishment had been on her; but she turned not away from her crimes. The Romans possessed her, and her children were scattered throughout the civilized cities of Asia, Europe and Africa. Fulfilling the judgments of the Most High, they had under the banner of Alexander swept through and overturned all the overgrown, sin corrupted, and sin weakened nations in Asia and Africa. Her own hour then came; and through various vicissitudes, under Pagan and Christian masters, she has suffered to this day the punishments of her national crimes, and the reward of her constantly renewed individual abominations.

From the St. Petersburg Gazette.

EARTHQUAKE NEAR MOUNT ARARAT. *Official account of the Great Earthquake, drawn up by Major Veskoboinikof, of the Imperial Russian Engineers.*

This earthquake, which changed in a few moments the entire aspect of the country in the neighbourhood of Mount Ararat, commenced on the 20th of June (Russian or old style) 1840, at about forty-five minutes after six in the evening. Repeated but intermittent shocks, which seemed to come from the mountain, gave to the earth a movement resembling waves, which continued for about four minutes. The first four and most formidable shocks, which were accompanied by a subterranean sound, proceeding in the direction of east-north-east, have left on the summits of hills and bottoms of valleys within the range of the agitation, traces which will not soon disappear, and which the eye of the scientific observer will recognise after many ages have passed away.

It was at the same time observed, that numerous rents or fissures took place on the banks of the Araxes and the Karassu, from the source of the latter to its confluence with

the Arpatchai, on all the spots where the banks of those rivers are somewhat elevated. These fissures, which were parallel to the course of the streams, ploughed the earth to the distance of a verst from the beds of the rivers; and in accordance with the movement given to the soil by the shocks, they were seen every moment to open and shut. There also occurred a great number of violent explosions from the bottoms of holes like little craters, which opening and shutting in the same way as fissures, spouted out torrents of water, and cast up immense quantities of pebbles and gravel. The waters of the Araxes were so violently agitated that they rose above both banks, now causing inundation, then sinking again into the centre of the bed, which thus appeared concave.

During these awful moments, terror and desolation reigned everywhere to a great distance around Mount Ararat. The Persian town of Maku and Baiazeth, the chief town of a Turkish Pashalic, also suffered from the earthquake. Its successive shocks convulsed in a few minutes the earth as far as Shusha and Tabris on the one side, and to Tiflis on the other. But its ravages extended chiefly over the Russian territory. The ancient and venerable monument of St. James, and the village of Acorni, with its 200 houses, and 1000 inhabitants, situated on the skirts of Mount Massis, at the foot of the Great Ararat, were entirely destroyed by the immense masses of rock which were detached from the summit of the mountain, and by the colossal glaciers accumulated during an incalculable series of ages in that region of eternal snow, which those rocks brought with them in their descent.

In the cantons of Erivan, Sharur, Nakhichevan and Cedubut, nearly all the houses have been entirely destroyed. In Nakhichevan two Armenian churches, five mosques, 779 houses, and 25 shops were quite ruined. In the district of the same name, including the canton of Ordubut, the number of edifices destroyed has been found to amount to 2436 houses, one church, two mosques, and seventeen mills, leaving out of the account 1095 houses, nine churches, five mosques, and fifteen mills, which were more or less seriously damaged. In the canton of Sharur, the earthquake threw down 3135 houses, and 75 mills. In the same canton, on the left of the river Araxes, where its banks are somewhat elevated, landslips took place, which carried away several villages, and the adjoining corn fields. Most fortunately, the catastrophe occurred before sunset, which is doubtless the cause that the number of victims, the inhabitants of Achori excepted, was less considerable than might have been expected. With that exception, the number is limited to merely forty-nine individuals in the two districts of Erivan and Nakhichevan, exclusive of seventeen seriously wounded.

In the canton of Nakhichevan upwards of thirty springs were dried up for some time; some continued, even several days after the catastrophe, to yield only thick and whitish-coloured water; others, on the contrary, became more abundant than they had previously been; and in the vicinity of several of the latter new springs made their appearance.

Thus the volume of water from the springs of Karassu and Chapan, near the village of Sadarak, is more than double what it was; and a new current of water, which first issued forth at the time of the earthquake, still flows from a cleft in Mount Cindil.

At Karagassanlu, a poor village, situate at the confluence of the rivers Arpatchai and Araxes, the earthquake was observed in all its terrific grandeur. Terrified by the first shock, and stunned by a noise like the rolling of thunder, the inhabitants had no sooner raised their eyes to the summit of the Ararat, and beheld the direction of the detached masses of rock, than a second shock overthrew their clay huts. The whole village disappeared amidst an immense cloud of dust; at the same time the earth alternately opened and closed around them, and numerous columns of water spouting up in the air from the aperture, threw into the fields sand and pebbles which had been dislodged from the bottom of those frightful gulfs. The unfortunate inhabitants fled in dismay from the places of their birth.

It is difficult to afford any idea of the scene which presented itself in the narrow valley of Acorni. The masses of rock, ice and snow, detached by the first shock from the summit of the Ararat and its lateral points, were thrown, at one single bound, from a height of six thousand feet to the bottom of the valley, where they lay scattered over an extent of seven versts.

After the great concussion, the effects of which were so dreadful, distinctly felt shocks occurred at intervals until the 28th of July; they afterwards diminished in force, but they did not entirely cease in the district of Sharur until the first of September, and though very feeble towards the close of that period, they were still accompanied by a slight subterranean noise.

The shocks which occurred in the canton of Nakhichevan, between the 21st and 28th of June, overthrew the buildings which the first earthquake had shaken. The heaviest shocks which were afterwards observed, occurred on the 14th of July.

Aluminous Salts.—The body of General Wayne, who died 30 or 40 years ago, at Erie Pa., and was buried near the Lake, was recently disinterred and removed by his son, and was found to be in a very perfect state of preservation. Those who had known General Wayne, recognized his features at once. This extraordinary preservation is accounted for in Silliman's Journal, by the fact, that the body had been buried in argillaceous soil, strongly impregnated with a solution of alum.

Fifteen years ago a farm in western New York of 400 acres, exhausted by bad husbandry, was bought by a Scotch farmer for \$4000. This farm has been so improved by good husbandry, that the owner was last year offered for it \$40,000. He refused the offer, upon the ground that it netted him the interest of \$60,000.—*Late paper.*

VIRGINIA AND NEW YORK.

The following instructive and startling comparison between Virginia and New York, is from a powerful speech recently delivered in the legislature of Kentucky by Thomas F. Marshall, Esq.

Let us compare Virginia with New York, the only state which could challenge a comparison with her.

In 1790, Virginia, with 70,000 square miles of territory and internal resources, such as I have described, contained a population of 748,808. New York, upon a surface of 45,658 square miles, contained a population of 340,120. This statement exhibits in favour of Virginia a difference of 24,342 square miles of territory, and 408,188 in population, which is the double of New York, and 68,000 more.

In 1830, after a race of forty years, Virginia is found to contain 1,211,405 souls, and New York 1,918,608, which exhibits a difference in favour of New York of 707,203. The increase upon the part of Virginia will be perceived to be 463,197, starting from a basis more than double as large as that of New York. The increase of New York, upon a basis of 340,120 has been 1,578,588. This exhibits a positive difference in increase of 1,115,391 human beings. Virginia has increased in a ratio of 16 per cent., and New York in that of five hundred and sixty-six per cent. What the next census will show we cannot tell. The total amount of property in Virginia, under the assessment of 1838, was \$211,930,108 08½. The aggregate valuation of real and personal property, in New York, in 1839, was \$654,000,000, exhibiting an excess in New York over Virginia, of capital, of \$142,069,492. Statesmen may differ about policy; or the means to be employed in the promotion of the public good; but surely they ought to be agreed as to what prosperity means.

I think there can be no dispute that New York is a greater, a richer, a more thriving, prosperous, and powerful state than Virginia. What has occasioned the difference? We have seen that, as to advantages merely physical, as to all the original elements of grandeur, wealth and power, Virginia was unsurpassed. Has accident or misfortune operated in this case? Has a despotic government bowed the spirit, and cramped the efforts of Virginia? Has she suffered under the desolations of war, or scourge of pestilence? Over this fair land, a balmy atmosphere and purest skies smile health and cheerfulness. Healing fountains of mineral and medical waters burst from her mountains. The most delicious baths, the most salubrious springs, tempt from every land the pilgrims of affliction and disease. With war she has nothing to do; against its dangers, its horrors, or its burdens, she has no provision to make. Her government and people are not charged with the care or expenses incident to defence. The broad shield of the Union is spread before her. The potent arm of that government which combines the strength and revenues of twenty-six states, and wields the whole for the protection of each, is pledged to maintain her rights and her safety against all the world. There is but one explanation of the facts I have shown. There is but one

cause commensurate with the effects produced. The clog which has staid the march of her people, the incubus which has weighed down her enterprise, strangled her commerce, kept sealed her exhaustless fountains of mineral wealth, and paralyzed her arts, manufactures and improvements, is *negro slavery*. This is the cancer which has corroded her revenues, laid waste her lowlands, banished her citizens, and swallowed up her productions. This is the magazine, the least approach to which fills her with terror. This is the slumbering volcano which will bear no handling. The smallest breath to fan, the slightest threat to stir its sleeping but unextinguished fires, drives her to madness. Oh! well might she curse the tyrant who planted this dark plague-spot upon her virgin bosom!

DOES THE MIND ALWAYS THINK.

Locke's opinions in respect to this subject are the following: that during sleep we are not conscious of thought; that the mind is always active, even without our knowledge; that we have no ideas but those derived from sensation and reflection; that no one can know whether a person thinks in his sleep except himself.

A writer in the Providence Journal cites the following facts, recorded by President Dwight, of Yale College, to prove in opposition to Locke's theory, that a man may walk in his sleep without knowing it; and another may see him walking, and doing other things which involve thought, and thus ascertain to a certainty that the sleeper thinks, while he himself is unconscious of it.

A physician in Lambertton, New Jersey, found, to his great surprise, on waking one morning, that he was without a shirt; and was unable to discover any trace of it after searching his room. Having dressed himself and made particular inquiries, he was obliged to furnish himself as before, without the power of making a discovery. The same thing happened on three following days; so that five of his shirts had, at last, mysteriously disappeared. The matter had now become so wonderful, that his brother determined to sleep with him, and ascertain, if possible, the cause of it. In the night the physician rose from bed, without speaking, and left the room. His brother, who was on the watch, hurried on a few clothes, and followed him. The former took his way towards the Delaware, where, on his arrival, he prepared to bathe; and placing his shirt into a hole, he leaped into the water. After swimming for some time, he regained the shore, proceeded homeward, without stopping for his garment, and went to bed. The brother followed, being convinced that he was asleep, and took his place again beside him in bed without waking him. The next day, on examining the hole on the river's bank, the six shirts were found, where their owner had deposited them, unconscious, or forgetful of every thing he had done.

In another case, there was still greater evidence of thought during sleep, of which the agent was totally ignorant. A shoemaker's wife was one night awakened by her husband's arising in his sleep, and preaching a sermon of some length. At the close of it, he gave notice

that on the following evening he should deliver another discourse; and this he did with such gravity, that she invited several of her neighbours to attend. They came on the evening appointed, and were gratified with his sermon, as well as with the renewal of his appointment on the next Thursday evening, which he announced as before. Thus he continued to preach once a week, and in a manner which his audience were gratified with, until the secret was accidentally divulged to him, and that put an end to it. The probability is, that this man could not have formed a sermon in his waking hours.

An eminent lawyer once told me, that having a difficult case to argue, after having devised several different methods for managing it, he dream't out one at night, which, on the following day, he recollected, and preferred to the others so much, that he adopted it in court.

The imagination is undoubtedly stronger during sleep, than when we are awake. While I lived at Northampton, I was engaged for a time to supply a winter society, as it is called, that is an assembly meeting in a part of the town, at a distance from the church. One night I dream't of preaching to them, and chose rather a singular text. It was this: "Then answered the High Priest, ye know nothing at all." When I awoke I remembered the whole of the sermon, and it was of such a nature that I determined to write it.

AMERICAN BUTTER.

Considerable shipments of butter, mostly of inferior quality, have been made this season from this port, and also from New York to England. In referring to a public sale of some of this butter, the London Commercial Journal of March 27th says:—

"At a public sale of American butter at Liverpool, it fetched for best sorts, 84s.; seconds, 72 to 74s., duty paid; while inferior only sold at 43s. a 44s. in bond, of which the parcel chiefly consisted. The quantity arrived at the London market shows the same results, the principal part being sold for grease purposes. The American makers of butter are very far behind the Irish, English or Dutch; from the first operation to the last, all seems to be done without system or care; the same materials would, if managed by experienced hands, fetch in this market 25s. or 30s. more money; there is no attention paid to the making, salting, putting down, or packing."

Extract from a letter.

"As it is probable that American butter and lard will in future seek a market in Great Britain for the surplus product, it may be well that the farmers and others should know that their interest will be to take more care in making these articles. Nothing can be superior to the rich favour of the Ohio and other western butter, fed on prairie and other rich soils, in the autumn, but even a moderately short voyage, or the approach of spring changes the character of it into a white and rancid grease; the evil seems to be that the butter-milk is not worked out, neither is it properly salted. The best American butter imported this year, has sold not higher than 85 shillings, while the best from the continent has

fetched 110 to 115 shillings—the latter will keep for years.—*N. Y. Ship and Com. List.*

Jewish Passover.—The festival in the Hebrew church commenced on the 4th ult., corresponding to the 14th of the ancient month *Nisan*, when the Jewish passover or feast of unleavened bread began. During the period of one week, the Synagogues in this city were opened, and this feast, which is regularly and rigidly observed by the Jews throughout the world, was celebrated. The unleavened bread is made of the finest wheat, and is baked in thin cakes. In taste and appearance it resembles common crackers. The exercises in the Synagogues are usually conducted in Hebrew. Every member has a light sash thrown over his shoulders, and responses from the audience are constantly made, as in the Episcopal church. They sit covered, and no particular order is observed about entering or leaving the room whenever the auditor chooses. The exercises are recited in a chanting tone, while the audience stand or sit, as suits their fancy. The sexes are separated, the females occupying the galleries, and the males the lower portion of the Synagogue. The peculiar features and complexion which mark the descendants of Abraham the world over, and which tend to keep up the distinctive characteristics of the race, are visible to the most superficial observer. In witnessing their exercises the other day, although unintelligible, there was something exceedingly impressive, when their history and customs were remembered. How remarkably the prophetic declarations of the Scriptures are verified in the past and present condition of this people. If nothing more was adduced, these prophecies are conclusive evidence that the Bible was written by holy men, guided by the finger of Divine inspiration.—*Philadelphia North American.*

A Canine Post-bearer.—A very interesting scene may be witnessed any day on the road to Derby. It appears that the Derby mail is met every morning at ten by a dog from an extensive iron work at Workshop, waiting to be the bearer of the letter bag for his master, which is regularly dropped by the guard without waiting. If, however, the canine messenger is not somewhere about at the hour of ten, the horn is sounded, and the dog is immediately observed in the distance coming along the road with all speed to meet the mail at the lane end; but this is very seldom the case, as the dog usually seats itself upon the walls adjoining the works, listening for the approach of the mail. When the bag is thrown down, the faithful creature, without delay, invariably takes the nearest way home through the hedge, and over the fields. Later on in the day, the empty bag is brought back by the dog, to meet the same mail to Derby; but, in consequence of the guard not getting off his seat, it is necessary to send a person with the bag, who can throw it upon the mail while it is going. The dog, feeling his inability to supply this deficiency, denotes his anxiety by barking and howling. With this exception, the animal performs all the duties of a letter-carrier for

his master, "with punctuality and despatch."—*Manchester Guard.*

Those who cultivate flowers will gratefully receive the following recipe for destroying a very troublesome reptile. It is taken from Hovey's Magazine of Horticulture:

Worms in pots may be easily destroyed, simply by watering the soil with lime water, which may be made by putting a piece of lime weighing about two pounds into a pail of water; when the whole is slackened and well stirred up, it should be allowed to settle. The clear water may then be turned off, and the soil in the pots should be liberally watered with it. The worms will soon leave the premises by crawling out upon the surface, when they may be taken out and destroyed. If any remain, another watering may be applied. We have never found any difficulty in destroying them by this method.

Cast Iron Rails.—The Miners' (Pa.) Journal says that the experiment tried in their immediate neighbourhood of laying cast anthracite iron rails, instead of wood faced with iron, has proved completely successful. They have sustained none of the injury which was apprehended from the frost. The Schuylkill Valley Railroad Company have ordered a great quantity of these rails, which are afforded at \$40 to \$50 per ton. But a short time will probably elapse before these rails will come into general use. The first cost of laying a road constructed of this material is but a trifle more than one made of wood, and faced with wrought iron. The wooden road requires to be repaired or renewed every three years; whereas the cast iron road is expected to last a great number of years.

The Attachment of the Robin to Man.—It is related that at Castledykes, near Dumfries, a gardener had been for several weeks visited by a robin, which came from the neighbouring trees at the commencement of winter, and very familiarly perched upon his hand, and allowed itself to be fondled without the smallest alarm. The gardener, proud of so much confidence in his humanity, took care to treat it with food; and since his little favourite has been so tame as to follow him every where, and even to perch upon his hand in the presence of strangers. He has allowed his tail to be cut into a fanciful form, and is pleased with continued caresses.—*Indagator.*

The Moon.—A Dublin correspondent of an English paper gives the following observations of Dr. Robinson, of Armagh, on the appearance of the moon, as seen through Lord Oxmantown's immense telescope:

"The sharpness of the rocks and peaks in the moon is quite surprising; and this fact alone would show that air and water are absent. He also states that no volcanic action is now at work in the moon, nor has been since the invention of telescopes. One of its mountains is nearly 17,000 feet in height above the plain from which it rises. Generally, however, they are about 5,000 feet."

From a late Paper.

A Quaker Settlement in Iowa Territory.

The following remarkable history of the settlement of a town (Salem) in the far west by a Friend, is from a volume of "Sketches of Iowa," by John B. Newhall, recently published:

I think it was in the summer or fall of 1834, that Aaron Street,* the founder of Salem (Iowa) first crossed the Mississippi with the view of selecting an eligible spot, combining the requisites of health, excellence of soil, &c., whither he might be instrumental in making a "settlement" of Friends, and truly it may be said, his exertions and labours have been crowned with signal success. The *substance* of the preceding paragraph, the venerable old gentleman related to me this last summer, (1840,) with my own version or *style*, however. Standing near his house, one pleasant morning, he pointed out to me the little bunch of "thickets," or grove, where they "camped" for the night, nearly six years ago. It seemed to be a pleasure for the old gentleman to refer to that eventful period, and well do I recollect his animated expression, when he remarked, "I got up early next morning, and while — was getting breakfast, I went to look about. I came to this *very spot*, and looking abroad on every hand, I said, in my soliloquy, this, surely, is the land. At that moment my determination was fixed;" and then came a long detail of hardships and sacrifices incident to the settlement of a new country.

Since that eventful period, he has had the gratification of seeing settled around him, well toward 1000 of his peculiar sect. The "Friends" have three meetings within a circuit of ten or fifteen miles. Spending the Sabbath, "first day," there last summer, I attended meeting in company with my venerable Friend; there were more than 300 in attendance, and it was estimated rather at *less* than over the usual number. We had an excellent discourse, an "old-fashioned Quaker sermon." There too, were the venerable and devout old patriarchs, ranged along the "high seats," some whose whitened locks told of three-score years; and there, too, were the motherly-looking matrons, with plain caps and drab bonnets, sitting in solemn silence, and devoutly waiting upon *Him*, whom they profess to worship in spirit and in truth.

But this may be all "Greek" to the world, and as I am writing for Jew and Gentile, I must leave the "Friends" at Salem; yet, it is pleasant, in this heartless world, to recur to scenes and events in our pathway of life that call up the associations of childhood, like a green spot in our memory's waste.

Salem is an incorporated town, and contains

* It is somewhat remarkable, that the father of the present Aaron Street emigrated from Salem, New Jersey, to Salem, Ohio; from Ohio, father and son came and built up Salem, Indiana; from Salem, Indiana, the subject of this article came and built up Salem, Iowa. When this Street family shall cease to build up *Salems*, is more than the writer can invent. It is probable, however, that some future generations will find, in the curve of some beautiful bay, indenting the shore of the vast Pacific, another Salem, reared up by the posterity of Aaron Street.

several stores, one hotel, a post-office, lyceum, primary school, and large Friends' meeting house, there being no other religious denomination in the place; a blacksmith, one wheelwright, one saddler, several carpenters, and numerous other mechanical branches, two physicians, and no lawyers. The surrounding country is very beautiful, and its population is rapidly increasing.

For "The Friend."

SILENT REBUKE.

The following interesting anecdote was related to the writer, by the late Jacob Lindley, who received it from the subject of the narrative himself:—

When Friends in Virginia, some sixty years ago, were endeavouring to withdraw their members from the practice of holding slaves, C. Moreman was living, I think, in the neighbourhood of Cedar Creek, and besides owning a farm, held a number of slaves. He appears to have been circumstanced as many slaveholders now are, that is, just able to live, without increasing his estate. The Yearly Meeting of Virginia at that time appointed a committee to visit all the members within the limits of that meeting, who were in the possession of slaves. C. Moreman was very indignant at what he considered an impertinent interference with private property. He probably supposed that as he could only just live *with* his slaves to assist him, he would not be able to live at all *without* him. During five or six weeks which elapsed after the appointment, before any visit was paid, his mind was agitated with a host of angry passions. Sometimes he thought that if Friends should come to his house he would turn them out of doors, or if they came when he was out, he would stay out and not afford them an opportunity of speaking with him on the subject. At length he was informed that the committee were at his house. Notwithstanding his previous reflections, he did not feel quite stubborn enough to stay away from his own house. The Friends upon meeting him, accosted him in a very friendly manner, and informed him, that as they were visiting their Friends, they had taken the liberty of calling upon him, and if he would be so kind as to give them and their horses something to eat, it would be gratefully accepted. This amicable commencement of an unwelcome visit, had considerable effect toward stripping C. Moreman of his arms; and his Virginian hospitality could not refuse their request. Their horses were therefore fed and a dinner prepared for themselves. After the repast was over, the committee and their irritable host sat down together in silence; the latter being ready to fire the moment the battle should begin.

After silence had continued for a time, one of the committee whispered to another, till the whisper had gone round; and one of them spoke out, with the observation that they had been kindly entertained, and if they had their horses they would ride. Their horses being brought up, the Friends took an affectionate leave of their host, and, without saying a word about his slaves, left him to his own reflections. This mode of treating the case was probably a severer rebuke than could have been

administered by words. C. Moreman began to reflect upon the vileness of his own mind, which had been for several weeks working like a troubled sea, and throwing up mire and dirt to cast upon a number of inoffensive Friends, who evidently had nothing in their hearts but love towards him, and who had said nothing to disturb the possession of his slaves.

These reflections were well calculated to suggest the suspicion, that slaveholding was not quite so just a practice as he had imagined, and that, very possibly, those who were striving, in the spirit of love, to withdraw their Friends from it, might be much nearer the kingdom than those who were inclined to enlist their vilest passions in its defence. While his mind was under the uneasy feelings which these circumstances excited, he dreamed one night, that he was on the side of a dreadful precipice, and labouring to attain the summit; but when he reached the top, he found a little black boy, one of his slaves, was there and pushed him down again. He then scrambled along to another point of the summit, but still the little slave running along the ridge got there before him and pushed him back. When he awoke he found himself wet with sweat as if he had been at work in a harvest field. This dream, in conjunction with his previous reflections, so wrought upon him, that he concluded to emancipate all the slaves he had; and carried this conclusion into effect.

Being a man of considerable mechanical ingenuity, he set to work to make a kind of tubmill, for which the situation of the country created a demand, probably to grind Indian corn into hominy. As land there was cheap and mechanical skill was dear he soon saved money enough to purchase a second farm. The country being sufficiently furnished with tubmills, he took up some other mechanical employment, and in a short time was able to purchase a third farm. He then felt himself an independent man; having three farms and but two children; and gave it as his opinion that if he had retained his slaves he would never have possessed any farm but one. He had also the consolation to believe that he was no longer in danger of being tumbled down the precipice and having his neck broken, by the hands of a little slave.

E. L.

From the Irish Friend.

"Heaven can bless if mortals will be kind."

A poor Friend being in company with three poor Tee-totalers, one severe frosty evening, in the early part of the present month, on parting, thus accosted them—"Now, I suppose, you are all three going to your homes: and, when you get there, you will not find any thing to eat, and you have no money to buy any victuals with?" The answer was, "It is so." The poor Friend then said, "We, ourselves, are more than usually straitened at the present time; but, if my wife has got three sixpences, I will give each of you one." "No don't—no don't" was the reply. It so happened his wife had just four; they were equally shared, and each of the four families had sixpence. Much feeling of gratitude was discovered, with the exclamation, "You will be none the poorer." The next evening, one of the three said to the

poor Friend, "What I carried home last night did my wife good; we bought three penny-worth of pieces (of meat): with *them*, and some potatoes, we made a dinner to-day, and we shall dine off the broth to-morrow; it was as good as a pound to us."

Three days afterwards, being the 7th inst., the poor Friend received an anonymous letter, with two half sovereigns fixed in a card; and, as there was not a word written inside, the poor Friend thinks that this line addressed to the Editor of the *Irish Friend* may be the readiest way of acquainting the unknown philanthropist, that the gift was duly received, and that his wife and self accepted it with a degree of humble thankfulness.

2d Month 14, 1840.

From the same.

Some years ago, Lewis Majolier, a Friend, residing at Congenies, in the South of France, was engaged on an arbitration, in a case of inheritance, which required an oath by law; and, in consequence, he appeared before the Court to enter into the usual bonds. The officer, whose business it was to administer the oath, who did not know Lewis or his principles, having but lately come into the province, addressed him in the usual form—"Do you swear to perform this trust faithfully?" "To which Lewis replied, "I cannot swear at all." The officer exclaimed, with surprise, "you cannot swear at all!" but, before he had time to proceed further, the President of the Court said, "Sir, I know this man; he is a disciple of Penn.—you may take his simple promise; he will perform it as well as other people perform their oaths." "The law," rejoined the officer, "requires an oath." "No matter," said the President; "the Courts have decided in favour of the Quakers in this respect." After some further discussion, it was agreed to dispense with the oath; and the reasons for this deviation from the common practice were entered on the records of the court. When Lewis Majolier pronounced the words—"I promise it," the President added—"And I guarantee his promise."

The account of William Howel, a member of the Episcopal Church, (see the "Metropolitan Pulpit," Vol. I, page 89,) after speaking of his manner of preaching, says,—“On one such occasion he actually brought his sermon to an abrupt conclusion, when not more than half of it was delivered—not because he wanted matter or words, but because he did not feel himself, at that time, in a right frame of mind for the work. His heart was not exercised as he could wish, neither did he think there was sufficient spirituality in his discourse. He mentioned this to the people before sitting down, adding, that he thought it much better not to speak at all, than to preach without a proper savour of godliness.”

Excess in the Pursuit of Knowledge.—The principal end why we are to get knowledge here is to make use of it for the benefit of ourselves and others in this world; but if by gaining it we destroy our health, we labour

for a thing that will be useless in our hands; and if by harassing our bodies (though with a design to render ourselves more useful), we deprive ourselves of the abilities and opportunities of doing that good we might have done with a meaner talent, which God thought sufficient for us, by having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, we rob God of so much service, and our neighbour of all that help, which in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage.—*Locke.*

“LET THERE BE LIGHT.”

Night, stern, eternal and alone,
Girded with solemn silence round,
Majestic on his starless throne,
Sat brooding o'er the vast profound—
And there unbroken darkness lay,
Deeper than that which veils the tomb,
While circling Ages wheeled away
Unnoted 'mid the voiceless gloom.

Then moved upon the waveless deep
The quickening Spirit of the Lord,
And broken was its pulseless sleep
Before the EXALTING WORD!
“LET THERE BE LIGHT!” and listening Earth,
With tree and plant and flowery sod,
“In the beginning” sprang to birth,
Obedient to the voice of God.

Then in his burning track, the Sun
Trod onward to his joyous Noon,
And in the heavens, one by one,
Clustered the stars around the Moon—
In glory bathed, the radiant Day
Wore like a king his crown of light—
And, girdled by the “Milky Way,”
How gently loqued the star-gemmed Night!

Bursting from choirs celestial, rang
Triumphantly the notes of song;
The morning stars together sang
In concert with the heavenly throng
And Earth, enraptured, caught the strain
That thrilled along her fields of air,
Till every mountain top and plain
Flung back an answering echo there!

CREATOR! let thy Spirit shine
The darkness of our souls within,
And lead us by thy grace divine
From the forbidden paths of sin;
And may that Voice which bade the earth
From Chaos and the realms of Night,
From doubt and darkness call us forth
To God's own liberty and light!

Thus, made partakers of Thy love,
The baptism of the Spirit ours,
Our grateful hearts shall rise above,
Renewed in purposes and powers;
And songs of joy again shall ring
Triumphant through the arch of Heaven—
The glorious songs which Angels sing,
Exulting over souls forgiven!

W. H. Burleigh.

The Annual meeting of the Concord Auxiliary Bible Association of Friends, will be held at Concord meeting house, on second day, the 10th instant, at eleven o'clock, A. M.

The female members are respectfully invited to attend.

HOWARD YARNALL, Sec'y.

THE FRIEND.

FIFTH MONTH, 8, 1841.

We have derived an unusual degree of satisfaction from the perusal of a volume just issued in London, a copy of which has been kindly transmitted to us by a friend. It forms vol. 7 of the interesting series, biographical, narrative, epistolary, and miscellaneous, first edited by the late John Barclay, and since his demise by his brother. The particular title of the publication in question is, “Letters, &c. of Early Friends, illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease; with documents respecting its early Discipline, also Epistles of Counsel and Exhortation, &c. The greater portion taken from original or ancient sources, and hitherto unpublished.”

In the arrangement of the volume, the editor has adopted the following divisions:—

Part I.—HISTORICAL—our Letters which illustrate the History of the Society of Friends, as regards events, services, or sufferings, in London, and in the country—with some few relating to Ireland.

Part II.—DOCUMENTS illustrative of the EARLY DISCIPLINE and Testimonies of the Society.

Part III.—EPISTLES OF COUNSEL AND Exhortation to the Churches, &c.

In reading these pages, especially the epistolary division, the effect has been, to bring to our minds a more intimate and vivid apprehension of the real state of things—of the peculiar difficulties and the sufferings of Friends—their noble magnanimity and patient endurance, during the period to which the documents relate, than we ever before imbibed from any other source. We, therefore, conceive that we but anticipate the wishes of our readers in the determination to cite largely from this rich cabinet of relics, in pursuance of which purpose, we propose to make a beginning next week.

It may be proper to add, that the work has undergone revision by the Morning Meeting of Ministers and Elders in London.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street; No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaiah Hacker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettie, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—Mordecai L. Dawson, No. 332 Arch street; John Richardson, Germantown; Samuel Bettie, jr., No. 73 North Tenth street.

Superintendents.—John C. and Lætitia Redmond.

Resident Physician.—Dr. Pliny Earle.

The annual meeting of Haverford School Association will be held in the committee room,

Friends' Meeting House, on Arch Street, on Second day, the 10th instant, at four o'clock P. M.

CHARLES EVANS, Sec.

NOTICE.

An adjourned meeting of the Female Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on Fifth day, the 13th instant, at 4½ o'clock, P. M., in Friends' Reading Room.

FARMINGTON BOARDING SCHOOL.

State of New York.

This institution, which is under the care of the monthly meeting, has been in successful operation for nearly a year past: the accommodations are extensive and comfortable.

The teacher, Elmore Haynes, has performed his duties much to the satisfaction of the committee. The boarding department is under the charge of Joseph and Eliza Underwood, in whom parents can place entire confidence. The elementary branches of a thorough English education are taught at an average expense of twenty dollars,* including board, washing, fuel, lights, &c.

Signed on behalf of the committee by

GIDEON HERENDUN,
ALEXANDER PURDY,
WILLIAM R. SMITH.

* Probably so much per quarter is meant.—*Ed.*

HAVERFORD SCHOOL.

The summer term of this institution will commence on Fourth day, the 12th of Fifth month next. Applicants for admission must be members of the Religious Society of Friends, or the sons of members, and no student will be admitted for a less term than one year. The price of board and tuition is \$200 per annum. Applications will be received by John Gunmore, superintendent, at the school, or, if by letter, addressed to West Haverford Post Office, Delaware county, Pa.

Philadelphia, 4th mo. 1841.

DIED.—4th mo. 21, 1841, MARY THOM, a consistent member of Rahway Particular Meeting, in the 77th year of her age, after a long and tedious illness, which she was favoured to bear with exemplary patience; she was a firm believer in the doctrines and principles of Friends, and her end was crowned with peace.

She was in the town of Monroe, county of Orange, and state of New York, on the 19th of 4th mo. 1841.

Joshua Byrnes, a member of Cornwall Monthly Meeting of Friends, aged about 77 years, and son of Daniel Byrnes, deceased.

—, the 17th of 3d mo. last, CORA HAINES, a member of Upper Evesham Monthly Meeting, in the 75th year of his age. He was for many years afflicted, and at intervals suffered greatly, which he bore with patience, and was resigned to the Divine will. A short time previous to his death he was heard to say the prospect of a speedy dissolution did not alarm him, and appeared like one waiting for the solemn change.

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SEVENTH DAY, FIFTH MONTH, 15, 1841.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

AFRICA.

(Concluded from page 250.)

So much for the land—we now come to the sea. The islands are found as dead as the continent!—

“At the Isles de Loss every circumstance which could warrant a reasonable hope of exemption from the deadliness of the climate happened to concur. The islands are lofty, rocky, free from swamps, destitute of vegetation, and from three to eight miles distant from the land. A detachment, consisting of 103 recruits, voluntarily enlisted at Chatham, were located here in 1825. ‘They are described’ (we quote the words of the report) ‘as being generally men of good character, exemplary conduct, and with little inclination to inebriety; in which, however, had they been ever so much inclined, they had no opportunity of indulging, as spirits could not be procured in the island. *Had there been a possibility of Europeans enjoying health on this coast,* this was the station, and these were the circumstances under which it was most likely to be attained. The following record shows how miserably that expectation was disappointed.’ Before eighteen months had elapsed, sixty-two of these Chatham recruits were dead, and twenty-one more invalided, leaving only twenty of the whole detachment in Africa.

“Similar details are given of other stations, as Acera and Fernando Po, which, from the deceitful promise of the external face of the country, or from difference of geographical situation, (Fernando Po being a mountainous island, of moderate size, separated from the continent by a strait twenty miles broad,) had raised an expectation that Europeans might settle there with comparative safety. Every thing conspires irresistibly to establish the conclusion, that the universal climate of those parts of Africa where the slave trade is carried on, is, by an insuperable law of nature, fatally deleterious to all European constitutions; and so far from there being a presumption that it would prove less so upon advancing further into the interior, all the experience we have goes to show the contrary.”

But now comes the question, which the philanthropist politicians are constantly ringing in

our ears—“Is Africa to be left to perpetual slaughter and slavery?” We distinctly say—no. But we as distinctly say, that we do not expect its rescue from either by the hands of this party. We think that all their principles have been blundering, that all their experiments have been ignorant, and that their failure was not a fatality, but a natural consequence. To men capable of being taught by experience, it would be seen that Africa is not to be civilised by beginning with the corrupt, desperate, and ferocious villains who line the western coast, and live by the traffic of slaves for gin and gunpowder. The reformer who begins by preaching to the jail, begins at the wrong end. The only salutary change on the coast must come from the centre of the country, and that centre must be purified and stimulated, not by the suggestions of factors and traders, nor even of itinerant secretaries, but by the calm and irresistible conviction of the Africans themselves, arising from infallible facts. It is with high gratification that we see such a teaching already in progress. The settlements of England, in South Africa, offer to the whole population an evidence of the value of English habits, laws, morals, and industry, which will in coming times form the great source of solid African civilisation. Of course, we admit that this great work is not to be done in a day. There are many features, even in those settlements, which require extensive amelioration; but it is there alone that the change of Africa, from evil to good, must be established. Our colonists there are spreading over a vast extent of country, and every where are changing the desert into a garden—every where spreading comforts unknown before—every where filling the solitary hills and valleys with the fertility, the arts, and the enjoyments of Europe. In fifty years more, the Cape colony will be one of the noblest appendages of the British crown; in a century it will be a mighty empire; and whether dependent or separate, it will be an object on which even the debased and fallen mind of the African cannot look without astonishment—without a sense of the causes which have raised this magnificent fabric of dominion; nor without an involuntary, and therefore invincible, approach to its civilisation.

Again and again we must protest against all attempts to proceed by establishments on the western coast. There is a palpable prohibition of nature meeting them in the teeth; they are obviously fatal to European existence. The experiment has been made in all directions; and wherever it has begun, it has suddenly finished in the churchyard. Pestilence is the solemn and terrible barrier of the shore. But even if the experiment were shifted to the central regions of Africa, we should find that the means proposed * * * * *

wholly *unsuitable* to their object. They propose to proceed by trading factories; those factories to be attended by schools for the young, and missionaries for the mature. We pronounce unhesitatingly, that these instruments, valuable as they are in civilised intercourse, are not merely inadequate, but injurious, where they are to be brought into direct collision with barbarism. Trade, the most powerful human means of sustaining established civilisation, is singularly hazardous to it in its infancy. All that the savage desires from trade is gin to make him drunk, and gunpowder to make him powerful. No matter what else it may offer; those are all that the savage will take; those are all that the native slave-dealer on the African coast has ever taken in a traffic of a couple of hundred years. Of course we do not speak of a few trifles of European finery, a scarlet coat, or a bale of linen. But his demands are, “What muskets have you got? And what liquors can I get for my cargo of slaves?” The character of the Europeans in general who will eventually be employed, (for the first embarkation may be orderly,) will undoubtedly exhibit but little of that moral excellence which recommends virtue in person. And so it has always been in the intercourse of the mere trader with the savage. What was the civilisation effected by the French traders among the American Indians? The Indians barbarised the traders. What were the favourite commodities? Rum and gunpowder. Thus it was, and thus it will be, so long as the appetites of the savage are to be the profit of the trader. Lessons of virtue will be laughed at where the black merchant and the sailor have more pressing matters to settle; and all that we shall derive from new attempts at colonisation will be the loss of valuable lives, tempted away from England by their own dreams of cheap land, or worked upon by the arts of landjobbers, the whole resulting in that melancholy suffering which we should scarcely regret if it fell upon the heads of the deluders alone.

We do not doubt the sincerity of many among those who have made themselves prominent in those speculations. But we have no faith in their common sense. We assert that establishments like those which have failed along a coast of a thousand miles, cannot be taken as the model of others with any rational hope of success; and we say, that by much the wiser plan would be to abandon the whole of the existing settlements at the same time with the project of new ones.

But it is with other feelings that we look to our actual progress in the south. There we have planted our foot, never to be retracted, and we exult in this, not for its aggrandisement of the empire; not for its addition to our wealth, nor its opening to our population; but

for its inevitable and incalculable uses to Africa itself. We are strongly inclined to believe, that for this especial purpose this vast and magnificent portion of the earth has been given to the trusteeship of England. The Dutch possessed the Cape for a hundred years, and yet in that time never advanced beyond a few miles from the shore. Our settlements now extend over a space as large as England, with every variety of soil, every species of fertility, the serenest sky, and some of the noblest and loveliest landscapes in the world. And this mighty settlement is spreading still. The land before is in its virgin state, its fertility unexhausted, its mineral wealth unwasted, and its boundaries only the equator and the ocean.

We are fully aware that the system is not perfect yet, that the natives continue to plunder cattle from the border, and that the English complain, according to the habits of man, of the want of those comforts which even at home they found beyond their reach. But these are only whispers in the general and regular cheer of public prosperity. The colonists are increasing in number, wealth, and activity. The mail coach is running, the steamboat is sweeping along, the gas light is blazing, and the press is animating, informing, and exciting, where but twenty years ago there was nothing but savage nature or more savage human kind—the desert and the antelope; the swamp and the Hottentot. As the settlements advance towards the east and north, they will find a still richer country, and a bolder shore, an ocean bordered with harbours, and a soil of tropical luxuriance. All this increase may be the work of time, but time will produce its work. Still, in our view, the noblest trophy of all, will be its effect on the whole barbaric region. Every part of those great, neglected, or fallen countries of the east and south, seems to be preparing for some illustrious change. The present commotions in Turkey, Syria, and Egypt, have been so little at the disposal of merely human impulses, that we may not unjustly attribute them to something higher. The sudden and general contacts into which Mahomedanism throughout all its kingdoms has been brought with the Christian nations, is at least an extraordinary circumstance, and one peculiar to our time. The Turk, the Arab, the Egyptian, the Algerine, in the north; the tribes of the south, the Circassian, the Persian, the Afghan, and the Tartar, have all been forced by unexpected events into either collision or confederacy with the European. To the British settlements in South Africa, we look for the most perfect, because the most regular, conversion of the barbarian to civilisation. There the grand experiment of British laws is going on among a British people; our language, literature and principles will be exhibited there, undebased by the pursuit of pecuniary gain, unalloyed by the habits of rude and low adventures. The barbarian will see our tribunals in their purity, our manners in their gracefulness, our government undegraded by the sordidness of irresponsible authority, and our religion in the form of the noblest and purest church that has ever thrown light upon mankind.

[This concluding sentence needs qualifica-

tion. If it mean the unnumbered, unadulterated religion and church of the New Testament, its truth is unquestionable.—*Ed. of "The Friend."*]

Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1840.

LECTURE SECOND.

(Continued from page 252.)

Rome, founded by robbers, was commenced with an act of violence. As a nation, she tracked her whole course with slaughter, and finally perished in blood. Foreign wars, and domestic contentions, affix the seal of Divine displeasure to every page of her national history. From the time of Numa Pompilius, her second king, to the end of the first Punic war, a period of 450 years, she was always engaged in conflict, and the temple of Janus in her capital was not closed. The peace which then commenced, 235 years before the Christian era, was of no long continuance. In four years she attempted and achieved the conquest of Sardinia and Corsica, and then immediately fell upon the cisalpine Gauls. With unprovoked violence and outrage she put her iron yoke upon every portion of Italy. But the sword of retributive justice, in the hands of the Carthaginians, soon read her in return lessons of blood and carnage, of humiliation and fear. But Carthage was to be punished for her ambition and crime, and Rome, although stripped of her strength, and weakened, and disheartened, was yet permitted to plant her standard amid the ruins of her rival city. Spurred forward by an increasing lust of power and dominion, Rome then sought the conquest of the world. Her armies spread the terror of her name through the wilds of Europe, over the rich plains of Asia, and along the fertile kingdoms on the northern coasts of Africa. But civil wars and bloody quarrels soon succeeded at home. Cabals and corruptions ruled. Her conquering legions brought with them the spoils and the luxuries of Asia. After a period of tumult, confusion, and bloodshed, the Cæsars bore rule, and the people bowed down to an emperor. Rome had, by injustice, by force, and by fraud, been turning the kingdoms of the world into provinces, which were controlled by her citizens, and governed by her armies.

Cicero indignantly sets forth the manner in which the magistrates entrusted with power in the provinces, under colour of the Roman name, robbed the land of its treasures, and spoiled the inhabitants of their wealth. Through such means the riches of the world flowed rapidly into Italy. Rome became master of Greece. From this period of her history, her whole course is retrograde in the prosperity of her subjects, the power of her forces, and the extent of her possessions. The Roman armies soon took on themselves the election of their own leaders, and placed whom they chose upon the throne of the empire. The Parthians rose to power, and ravaged the Roman dominion in Asia. When the empire was divided, the Goths, the Franks, the Vandals, and the Huns

desolated the western, as re-animated Persia did its eastern portion. In A. D. 476, Rome was taken by Odoacer, (king of the Heruli), and the western empire was lost in the kingdom of Italy.

Rome was always ready for war, and always seeking to encroach on her neighbours. She cultivated arms as the only prosperous policy of nations. Fomenting haughtiness of spirit and national pride, she was punished by quarrellings and divisions at home, and the loss of her choicest youth in the wars abroad. Proud and haughty as a republic, she was proud and haughty in the individual character of her citizens; and their fierce jealousies, and internal conflicts, prepared the way for the Cæsars to fix on their necks the yoke of absolute power. When all her rivals were overthrown, her children gave themselves up to the free indulgence of their passions. With the spoils of a conquered world, excesses of every kind came thronging to Rome. Fierce national pride was then no longer a principle to control the actions of her citizens—they bowed but to the supremacy of sensual desires, of private interest, or of public force. Luxury, debauchery, and idleness increased, and poverty, their never-failing attendant, followed in the train. Who then can wonder that the streets of Rome became a theatre for rebellion, disorder and bloodshed.

All these causes were at work, springing from sin, and working out the secret purposes of the Divine Providence. He, who from the highest heaven holdeth the hearts of all men in his hands, when the crimes of nations have come to the full, sees meet, in working their punishment, to do it by the passions of men who despise his dominion.

If wars are to avenge his broken laws of mercy and of justice, nations rise up to do his bidding, who are at the same time following their own passions, avenging their own wrongs, or satiating their own desires for military glory. Thus rulers and controllers of governments quarrel, their wisdom is taken from them, and often the very craftiness of their own imaginations enters in as a necessary ingredient in the preparation for the scenes of their punishment and ruin. The judgments thus effected are consistent with unerring justice. The nation that tyrannises over the feebleness and effeminacy of others, is often brought by its very prosperity into a condition of more debasing weakness and inability to help itself.

We have not space minutely to trace the moral history of Rome; and if we had, our souls would loathe to follow their own writers into such scenes of criminal indulgence as their later pages unfold. Added to the wide spread operation of these abominations, a most cruel tyranny was universally exercised upon their slaves. Plutarch tells us that Cato, so falsely celebrated for his love of justice, suffered his aged and useless ones to starve. Some threw theirs into their fish ponds to fatten the finny tribe for their table, others cast them on an uninhabited island in the Tiber to perish. Who that appreciates these things, and considers the moral feelings of that populace, who were delighted with the death agonies of gladiators, the screams and sufferings of men and women perishing under the fangs of wild beasts, can

wonder that national calamities thickly and heavily come down in desolating scourings and pitiless punishments. I have not touched upon the national persecutions of the early Christians; the deaths these suffered at the cross, and stake, by sword, by the pike of the soldier, and the exposing to wild beasts in the circus, were all but the external evidences of the corruption of the public mind which could tolerate and demand them.

The evil effects of war may be traced in the history of all ages, and in the annals of every people. To the natural man, be he nominally a philosopher, historian, or poet, be he literate or illiterate, there seems something attractive, something glorious in victory, conquest and carnage. Did man but listen to the inward manifestation of mercy and truth, he would see war stripped of its gliding, and be able to comprehend that in its operation it included every thing that is destructive to public morals, calamitous to private comforts, and injurious to the interests of science and learning.

Perhaps the history of no nation furnishes so complete a commentary on the evils of war as does that of Carthage, the rival of Rome. About 800 years before the Christian era, a small colony of Phœnicians made a settlement on the northern coast of Africa, on a small peninsula adjacent to the bay of Tunis. For the first few centuries of its existence, the inhabitants of Carthage contented themselves with their commerce abroad, and their agriculture at home. They established factories along the western shores of the Mediterranean for carrying on trade with the natives, took possession of the smaller islands near their coast, and rapidly rose to a condition of princely prosperity.

About 500 years before the time of our Saviour, Carthage first attempted to become a conquering nation. She was at this time rich in most things which contribute to the happiness, or promote the prosperity of man. Private property was protected, and the people being ever busy, were preserved comparatively free from those vices and depavities which are principally fostered by idleness. After several ineffectual efforts to subdue Sardinia, they became masters of part of the island, and planted two colonies there. Sicily was the next object of attack. To effect the conquest of this fertile and populous island, they made immense preparations, collected an army of 300,000 men, and a fleet of 2000 ships of war, and 3000 smaller vessels, as transports for the troops. This large army, under the command of Hamilcar, the most experienced captain of the age, having been landed in Sicily, invaded the city of Hymera. The inhabitants were terror struck; but Gelon, the tyrant of Syracuse, having raised an army of 50,000 footmen, and 5000 horse, fell suddenly on the invaders and defeated their army, slew the general, and fired the fleet. A dreadful slaughter ensued, 150,000 Carthaginians were killed in the battle, or perished in the pursuit, and the rest were all taken prisoners. All the vessels were consumed but eight, and these were cast away, endeavouring to return to Carthage. A few individuals in one small boat were all that were saved from the devouring waters. If we consider the waste of property, the loss of

life, the horrible sufferings experienced in this unjust attempt on the liberties and rights of others, we may suppose that Carthage had had a lesson read her she would not soon forget. Proud and haughty as she was, she was obliged to solicit peace, and paid to obtain it 2,000 talents in gold, and two ships of war completely equipped. The next seventy years was to Carthage a period of peace, and in that time she attained the point of her utmost commercial prosperity. Her merchants explored the western coasts of Europe and Africa, made numerous settlements upon them, and took possession of Madeira and the Canary Islands.

The desire of conquest, and especially that of Sicily revived in Carthage, and about 410 years B. C. they again landed their armies within its borders. Sicily was distracted by civil commotions, and the Carthaginians laid siege to Selinus, took it by storm, and murdered 16,000 of its inhabitants. After plundering the city of its wealth, they razed it to the ground. Hymera was the next object of their attack, and was soon taken and destroyed. Hannibal, who commanded the Carthaginians, subjected 3000 of its citizens to a variety of cruel and ignominious punishments, and then caused them to be taken to the place where his grandfather Hamilcar was defeated, and there had them put to death as an offering to his manes. After various defeats and successes, the Carthaginians established themselves in Sicily, where they were brought into collision with the Romans, which gave rise to those bloody and ruinous wars, so terrible to the inhabitants of each city, and which were only ended by the total destruction of Carthage.

In fifteen years Hannibal plundered 400 towns in Italy, Spain, Gaul and Sicily, and destroyed 300,000 of the Roman soldiers. Millions of human beings, no doubt, perished in the bloody wars in which he was engaged.

When Cathage fell, it was delivered up to be plundered by the Roman soldiers. Of its 700,000 inhabitants, only 50,000 survived the siege. Four millions, four hundred and seventy thousand pounds weight of silver was carried to Rome. The towers, walls and ramparts of the city were levelled to the ground; and a fire being kindled among the dwellings, not a house escaped the fury of the flames. A modern author says, "thus perished Carthage, a city which contained 700,000 inhabitants, and which had waged so many ferocious wars with neighbouring nations. A terrible example of the destructive effects produced by malevolent passions, and of the retributive justice of the Governor of the world."

How did these wars put back the state of arts and agriculture, and diminish the prosperity and the population of Africa. When the last Roman army invaded the Carthaginian territory, "their march lay through rich fields covered with herds of cattle, and irrigated by numerous streams. Vineyards and olive grounds were spread on every side. Innumerable small towns and villages were strewed over the country, and as they drew near to great Carthage, the neighbourhood was thickly studded with the country seats of the wealthy citizens." Where has there been such a magnificent city, such a cultivated and prosperous country found since in Africa. On the fall of

Carthage, her colonies on the western coast were soon forgotten, and her literature has perished from the world of letters. The Romans gave her libraries to their Numidian allies, and nothing now remains of all her authors, save the scanty information preserved in Salust.

About thirty years after the destruction of Carthage, a city was planned by the Romans a short distance from its ancient site. It attained some distinction, and was celebrated as the seat of several Christian councils, and the place of Augustine's labours. It was taken by the Vandals, retaken by Belisarius, and was at last destroyed by the Saracens, A. D. 698.

INTERESTING LETTER.

It is but seldom that we deal in articles connected with political matters. In copying the following, a few sentences marked with asperity of language have been omitted. In several points of view the article is interesting. May the hopes which it is calculated to inspire relative to the poor Indians be realised.

Extract of a letter dated

WASHINGTON, April 22.

Dear Sir—Some people are "born to good luck;" and of this favoured order of mortals, none ever appeared so conspicuously the "favourite of fortune" as John Tyler. An old woman in Virginia, at the time of Harrison's visit there last February, said, "The General looks well and stout; and I wish him long life; but then no man can ever live long against John Tyler's good luck." This was told here before Harrison's dangerous illness was known. A recurrence to the fortunate crises of Tyler's life furnishes authority for this prophecy, now so distressingly fulfilled. He succeeded to all his past high offices by the death of the previous incumbents, as you have probably seen mentioned in a recent newspaper paragraph. A much more singular coincidence which has never been published, he himself mentioned to a friend a few days since, showing a wonderful fatality in the connection of the names of Harrison and Tyler. Both you know were born at "Cabin Point," in Charles-city County, Virginia, where their fathers were neighbours and associates in public life—Benjamin Harrison being somewhat older than Tyler's father, and always just in advance of him in political station. Benjamin Harrison began the race, as a member of the House of Delegates from Charles-city County; and when he was transferred from that place to the State Senate, the elder Tyler succeeded him as delegate. Harrison, senior, being next elected to the Continental Congress, Tyler, senior, succeeded him as State Senator. Harrison, senior, being then elected Lieutenant Governor of Virginia, Tyler, senior, succeeded him in Congress. Harrison, senior, being then elected Governor of Virginia, Tyler, senior, succeeded him as lieutenant governor. Harrison and Tyler then holding the two highest offices of that state, as their sons lately did the two highest of the Union. To cap the climax of coincidences—by the death of Harrison senior, in 1791—Tyler, senior, became governor of Virginia! Nor does this series of singular consecutions

stop here. Harrison *second* and Tyler *second* appeared in Congress here nearly at the same time, the former being a representative from Ohio—the latter from Virginia. When Tyler first became a member, (for a half term, I believe,) he was put on a standing committee of which Harrison was chairman, and when Harrison ceased to be a member of the House of Representatives, Tyler succeeded him as chairman of the committee. In 1826, Harrison became a United States Senator; and not long after, Tyler was elected also to the Senate, and was then put upon a committee of which Harrison was chairman. In 1828, when Harrison resigned his place in the Senate to go to Colombia, Tyler succeeded him as chairman of that committee also. Their nomination together at Harrisburg, without previous forethought, as to Tyler, at least—their election and its last great consequence, complete the wondrous tale; and so ends the most remarkable series of accidental coincidences ever known.

By the appointment of the Providence of God, without the agency or intention of man, John Tyler is now President of the United States. In this result so sudden and unexpected, those who know Tyler best, and who daily converse with him here, learning his opinions on all the great questions of national policy—see nothing unfortunate for the great whig party or alarming to them. On the contrary, every great measure which was expected from Harrison, will find in Tyler a warm and devoted supporter as well as proposer. He has within four days expressed himself decidedly in favour of a national bank. He says, however, that as it will take a long time to get such an institution satisfactorily organized, and in full successful operation, and as the country wants and demands immediate relief, he wishes to have some intermediate measures taken to meet present exigencies. On the repeal of the sub-treasury, which of course will be the first job of the session, he wishes to have the specie paying state banks made temporary depositories of the public money, and other measures for the relief of the community, while more permanent schemes are under deliberate examination. He goes for the tax on silks and wines, and for any needed increase of other duties on imports, under the compromise. He professes to be very ambitious of having the country *speedily* relieved, so that the benefits of the great change may be felt by the people during his administration. He says, that as far as legislation can effect it, "the country may be relieved in *ninety* days." This is surely an honourable ambition, and a noble spirit worthy of a successor of Harrison, and most satisfactory to the whigs.

But of all his recent private declarations of sentiment, there is none which I hail with more delight and pride than that of his policy towards the Indians. He denounces and repudiates in the strongest terms the whole Indian policy of Jackson and Van Buren. Humanity and Christian principle are to form the basis of his new scheme, as the best securities of an enlightened self-interest. He has already abrogated the iniquitous Cherokee treaty, which has made so much trouble, and has begun negotiations for a new treaty, furnishing that

abused tribe with full indemnification and satisfaction for the plunderings and persecutions which they have so long endured with magnanimous forbearance and heroic patience, silently waiting the day of their redemption in the triumph of the whigs. It is a fact most unquestionable, though little known among you, that the re-election of Van Buren would have been followed by the outburst of a flame of war all along our great western frontier, which would have swept the whites to the Mississippi. This is what the Arkansians men and the Indians themselves say; and nobody can doubt it who knows the facts. The educated and Christianized high chiefs and intelligent half-breeds have all along been soothing down the oppressed Cherokees, Choctaws, Chickasaws and Creeks, by promising them certain relief on the election of Harrison and Tyler. John Ross (whom Pinckney refused to acknowledge) has just been recognized as the constitutional "high chief of the Cherokees." He is here now with his delegation, and looks no more like what we call an Indian than I do.

The whole swarm of Indian agents and superintendents employed by the late administrations are to be swept out "with the besom of destruction." Their places will be filled with responsible men, acceptable both to the Indians and the border settlers. New England, that has ever had so loud a voice for the oppressed Cherokees, will rejoice at the change which effaces the disgrace of that deceitful, rapacious policy towards the Aborigines, pursued by government for the last twelve years.—*Hartford Courant*.

From the New York Observer

RECOLLECTIONS OF GEN. HARRISON.

It is now eight years since I became acquainted with General Harrison; he had then retired from public life, expecting never to return to it; and was maintaining his family by the produce of his farm, the cultivation of which he not only superintended in person, but actually laboured upon it with his own hands. The frankness and simplicity of his manners first interested me; but soon the sprightliness of his conversation, his evident disinterestedness, his entire freedom from anything like selfishness and avarice, made me love him. I spent several days at his house, and he conversed freely with me on the subject of religion. His views of the doctrines of Christianity were evangelical, his feelings were tender and easily moved. He had just before this time collected together the Sabbath-school children of his neighbourhood for a Fourth of July celebration, and made them an address. He discussed the representation which Gibbon gives of the early Christians, and examined its correctness; and in connection with this, the general gave me a very interesting account of a visit he received from the French infidel, Volney, more than thirty years before. He alluded to his ancestry, and informed me that he was a descendant in a direct line from the Colonel Harrison who did the cause of freedom service in the time of Charles I. I thought at once I could discover in the general several features of resemblance

to his distinguished ancestor. "He was a man of excellent natural parts for affection and oratory—of a sanguine complexion, naturally of such a vivacity, hilarity, and alacrity, as another man when he hath drunken a cup too much." (Life of Baxter by himself, Part I, p. 57.) Any one who has known General Harrison in his best days, will at once recognise the resemblance.

Brodie, the able and impartial historian of the British empire, thus characterizes Colonel Harrison. "Ardent even to enthusiasm, he was open and generous in all his actions. * * * Whatever may be thought of his political or religious opinions, it is impossible not to admire the rectitude of feeling which actuated him; for he was not one of those who aimed merely at their own aggrandisement, or were influenced by personal resentment." (Vol. IV, p. 170.) It is scarcely possible in the same number of words to give a better idea of the character of our General Harrison.

The general's family, (his lady, his eldest son, and two daughters) are members of the Presbyterian church in Cleves; he was himself a liberal supporter of the church and a constant attendant, except when in the city, where he attended the Episcopal church, for which he always manifested a decided preference. When the Presbytery met at Cleves, no doors were thrown open more liberally than his, for the hospitalities of such an occasion; and no one was more constant than he in attendance on all the religious exercises of the Presbytery. His house was more than two miles from the church. At one meeting of the Presbytery I was at his house with several students of L. Seminary, who were there to be examined for license. We were to have a sermon in the evening, and the general, after dark, came out with the students, and taking the bridle of his saddle horse, he says to me, "Come, Mr. S., Dr. B. is in the carriage with the ladies, you are to ride this horse; and we young fellows (added he, turning to the students) are going on foot." Without giving me time to remonstrate, he threw the bridle into my hand, started off as one of the "young fellows," and as far as activity and hilarity were concerned, he proved himself the youngest of the company. The general was an excellent Latin scholar, and when I was examining the candidates in Virgil at the Presbytery, he could not resist the temptation to sit down by me, and ask them some questions, pertaining to the niceties of quantity and syntax.

These incidents are characteristic of him. He was just the frank, good-hearted, unsuspecting, unceremonious gentleman.

As before intimated, General H. was one of the most distinguished men I ever knew. With ample opportunities for amassing boundless wealth, without any stain upon his character, he always kept himself poor by his generosity, his fidelity to his public trust, and his extreme scrupulousness in regard to using his official station or influence in any way, or to any extent, for the promotion of his private interests. He has sacrificed thousands for the public good, but never allowed himself to receive a dollar beyond his regular stipulated compensation. The best patriots of the best ages of Greece and Rome were his favourite

models. He was not an ambitious man. The love of approbation rather than the love of power was the foible of his character. Every public interest intrusted to him was perfectly safe. He was very sensitive to censure and reproach, too much so for his own peace, and yet sensitive as he was, and severely as he was tried during the presidential conflict, he never manifested anything like vindictive or revengeful feeling. Nothing could be more gratifying to his friends, or more surprising to strangers, than the equanimity and kindness of feeling with which he always alluded to his opponents. He did "not aim at his own aggrandisement," nor "was he influenced by personal resentment." After the conflict was all over, and he had been elected to the presidency, by an overwhelming majority, it was interesting, it was even affecting, to witness the state of his feelings. There was nothing like exultation, nothing like triumphing over a fallen foe, but a serious, deep-seated feeling of responsibility. Shortly before he departed for Washington, I spent an evening with him; I observed to him in conversation, that I scarcely knew whether to congratulate him or the country most on the result. He replied, "I do not feel that it is at all a matter of personal congratulation to me; I feel nothing but the heavy responsibilities which begin to press upon me."

During the height of the contest, a pious friend asked him if the flatteries which were pouring in upon him from all parts of the country did not sometimes occupy his mind in church. He replied: "Not so much as the slanders."

As to his intellectual character, its most prominent traits were vivacity, sagaciousness, and energy. He was all life, and this made his style of writing and speaking interesting, while his acquaintance with the best models of English and Latin literature made it correct. He had the sagacity to see in the twinkling of an eye what ought to be done in the most sudden and unexpected difficulties, and the energy to put his purposes into immediate execution. Of this he gave abundant proofs during his military life. Indeed, the characteristic expression of his countenance was that of lynx-eyed keenness, united with perfect kindness of feeling.

In a civil capacity, he was twelve years governor of all the N. W. territory, including what is now Indiana, Illinois, Missouri, and upper Louisiana, with power more nearly absolute than has ever been wielded by any one man on this side of the Atlantic, and with uncontrolled authority over the Indian tribes; yet all this power was so mildly exercised, that it was felt only in the benefits it conferred, and he retired from it a poorer man in property than he was when he assumed it.

To him the country is indebted for that change of policy by which the government lands are sold to settlers in small farms instead of large tracts; an arrangement enabling the industrious poor to become independent landholders. It is this judicious measure, carried through much opposition, which has given to the west its unparalleled growth and prosperity, and filled it with an intelligent,

enterprising population. He was always the poor man's friend.

General Harrison died poor. He was too generous and disinterested to become rich.

C. E. S.

Cincinnati, April, 1841.

Letters, &c., of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

[In commencing, agreeably to intimation last week, our citations from this volume, we shall in the first place insert a part of the editor's introductory remarks.]

In presenting to the reader this volume of letters and other documents of our early Friends, the greater part of which, it is believed, have never been in print, it may be proper for the editor to state, that they are mostly taken from originals or ancient copies, contained in various collections, as well private, as those in the possession of the Society in London and in the country. The principal collection of manuscripts from which they have been selected, is that which is denominated by the editor, the *Swarthmore Collection*: it formerly contained a very large number of original letters of the early Friends, mostly addressed to Margaret Fell, before her marriage with George Fox in 1669, but some few subsequently, and others to George Fox himself. These manuscripts were probably kept together at Swarthmore Hall in Lancashire for many years, or at least till the decease of Margaret Fox in 1702; but in the course of the last century, the collection became divided, and eventually a large portion of it was presented to the Society in London. The letters of this collection are mostly endorsed by George Fox (as any other mass of papers might be for convenience of reference) with the name of the writer and the date; and occasionally a brief memorandum has been added by him, respecting the writer, or the chief subject of the letter. They record the earliest gospel services of Friends in various parts of this country and in foreign lands; and it is probable that they were referred to by George Fox, in the following passage of his will:—"All the passages, and travels, and sufferings of Friends, in the beginning of the spreading of the truth, which I have kept together, will make a fine history; and they may be had at Swarthmore, with my other books: for it is a fine thing to know the beginning of the spreading of the gospel, after so long a night of apostasy since the apostles' days; that now Christ reigns, as he did, in the hearts of his people; glory to the Lord for ever! Amen."—(Will dated 8th month, 1688.)

The letters under the first division of the work, and more especially those relating to London, the seat of government, will be often found to possess much interest, both as regards the history of our own Society, (in its earliest periods especially,) also the state of the religiously professing part of the community, and as regards the passing events of the day, so far as they concerned Friends. As these letters are of the character of private or intimate cor-

respondence, due allowance should be made for the introduction of other matters, which may be deemed of trivial importance; yet with some readers, this description of familiar correspondence possesses attraction, from the vivid glimpses sometimes presented by a writer on the spot or at the time, of circumstances, and of character, not always noticed by the general historian. At the same time, the remarks and peculiarities of style of writers in a distant period, will sometimes call for careful attention fully to appreciate them; as they may refer to events or circumstances deemed to be well known in their day, though at the first not so obvious to us: also, expressions may be met with, peculiar to the times, which may seem somewhat strange to our modern ear.

The editor has endeavoured to elucidate these historical letters by notes from other public sources; also by occasional quotations from our own authors: but the reader will probably find much more in the early writers of the Society, to which he might refer with interest, in connection with these letters, and *vice versa*: the order of dates in which they are placed, will facilitate such reference.

The editor, in conclusion, may observe, that he has abstained in general from giving his own reflections upon the remarkable events and circumstances affecting our Society, brought forward in these letters; being desirous that the mind of the reader should be left at liberty, to draw his own conclusions and reflections upon what is contained therein. The extraordinary patience of these our early Friends, under the cruel sufferings to which they were subjected—their exemplary faithfulness to the cause of truth and righteousness—and the earnestness they evinced by their repeated warnings to the rulers of this country, that the wrath of heaven might be averted from the nation, by their ceasing from such wicked acts of persecution and cruelty—are remarkably displayed in the early history of our Society. "All the powers of the nation seemed banded together" to crush this people—the legislature itself taking that object most resolutely in hand: but they were not permitted to prevail over them. How truly then might they reverently and gratefully adopt the language of Israel formerly—"If it had not been the Lord, who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our help is in the name of the Lord, who made heaven and earth." May it be the earnest concern of us, the too much degenerated successors (must it not be said) of these sons of the morning—these patient sufferers for the cause of Christ—to walk also as good soldiers and faithful followers of the Captain of our salvation: then may we not humbly trust that the Lord, in his abundant mercy, would show himself to be on our side also—would be our strength, help, refuge and glory, as He was theirs—and there would be no lack to us of any good thing; neither would any thing be able to pluck us out of His preserving hand of power, or to separate us from His love in Christ Jesus our Lord.

EXPLANATIONS OF THE TEXT.

Words in the text, printed in *italics*, (excepting in the case of titles of works, and of remarkable expressions, &c.) denote that they are taken to be phrases, probably, then in common use, or peculiar to the times.

Large brackets, such [], are used to denote introductory remarks or quotations by the editor; smaller brackets, thus { }, occurring in a letter or document, show the addition by him of words, in explanation of the text—[if followed by a (?), it implies uncertainty as to the correct deciphering of the original manuscript, or, as to the word or name added by the editor, or, that there is presumptive evidence or probability for the same.

A long dash, implies an omission; a short one, (as now used), a rest in punctuation, or to connect parts of long sentences, &c.

In using the phrase at the end of a letter, &c., [*from the original*], it is of course intended that the manuscript letter is pronounced to be such, on the usual presumptive evidence of comparison, or repeated view, of other letters of the same writer, also marks, from other obvious marks of originality, as post marks, seals, &c.

Letters, &c. of Early Friends.

Part I.—Historical, Concerning Events, Services, &c., in London.

No. I.—[Although our early Friends had spread up and were known as a distinct religious profession in some parts of the north of England, previous to the year 1654, it does not appear from our historians, that they made much, if any, appearance in the metropolis, prior to that year. William Crouch, who resided in London at this period, informs us in his memoirs, that “about the beginning of the year 1654, some workings of the power of truth came to be felt amongst some tender people in and about the city of London; and some few were convinced, and turned to the Lord.”

The following letter, dated the 29th of Eleventh month, 1653, is the earliest which the editor has met with, dated from London. The writer, Gervase Benson, as appears from George Fox's Journal, was once a colonel in the army, he was also a justice of the peace; but in 1652, he was convicted at Lancaster, on the occasion of G. Fox's attending the sessions there, and clearing himself of the false accusations laid to his charge. (See *Journal under 1652*.) Gervase Benson, with Anthony Pearson (who also was a justice) interested themselves on behalf of George Fox, when suffering imprisonment in the filthy jail of Carlisle, in 1653. G. B. is also mentioned in G. Fox's Journal, as a visitor at Judge Fell's at Swarthmore. He died in 1679, as appears by the Westmoreland burial register of Friends, in which he is described to be “of Kendal.”]

GERVASE BENSON TO GEORGE FOX AND JAMES NAYLER.

London, 29th of 9 bre [11th mo.] (53.)

To my dearly beloved in the Lord—My love in the Lord salutes you, and all Friends with you. [I am] by the love of God brought to this great city; and by his power am kept here to wait upon him, and to do whatsoever he shall call me forth unto; that he alone may be glorified in me and by me. Pray to the Lord for me, that I may be kept in all faithfulness; with boldness to bear witness to the truth, against all deceits as they are made manifest in you, to the praise of his free grace

and love to me, which I find daily flowing into my soul, to the refreshing thereof.

Dear Friends—I find nothing here that I can have any fellowship with; only the Lord is raising up a light in many, (both priests and people,) that discovers the carnal actions both of magistrates and ministers so called; and they are carried forth publicly to declare against them. I was lately at a meeting with some of them, at which were some parliament men, ministers, and others: but I was made to declare against their practices at such meetings, and to show them their meetings were not for the better, but for the worse—they spending their time in putting questions one to another, and jangling about things they could not witness. After we parted, I had no freedom to go to any such meetings; but was made to write a few proposals to some members of Parliament, which by the goodness of the Lord were finished this morning: a copy of the heads of them I have enclosed, not having time to write over the whole at present.

As for the Friends' enlargement at Kendal, George Taylor, I hope, hath or will give you an account.

Seeing nothing at present to the contrary, but that I shall shortly see you in the country, I conclude.

GERVASE BENSON.

[P. S.] There are many hereways inquiring after Friends in the north, and the truth made manifest in you, and much writing for and against the priests.

Written from London, 29th of 9 bre (53.) [Date corresponds with the 29th of 11th Mo. 1653.]

Addressed “for my dear Friends,

“GEORGE FOX AND JAMES NAYLER.”

[*From the original apparently.*]

No. II.—[William Crouch, after mentioning that about the beginning of the year 1654, some few tender people in and about the city of London were convinced, proceeds to inform us; “about this time, two women came out of the north to the city, viz: Isabel Buttery and her companion; who became acquainted with Amos Stodart, (sometime a captain the Parliament army, but who, when convinced of truth, left his command,) and Simon Dring of Moorfields. These women having an Epistle or Testimony given forth by George Fox, viz: the first inserted in the volume of his *Doctrinal Books*, directed, “*To all that would know the Way to the Kingdom,*” &c. and this Epistle or Testimony being printed, they delivered or dispersed [the same] abroad to such as would receive it.—These women had private meetings at Robert Dring's house in Watling-street, and at Simon Dring's in Moorfield's; where they did now and then speak a few words.”—*W. Crouch's Works*, p. 12, 13.

This quotation may serve as an introduction to the letter following; which, although subscribed with two names, is expressed as coming from one person, probably from the first named, Alexander Delamain, for the sheet is endorsed (in George Fox's handwriting) “*A. delamain*”

* The mode of reckoning the months according to the old style, is followed throughout all these letters. Every month, therefore, quoted is to be reckoned two months later, to make it correspond with our present mode of computation, as well as with the public style of naming the months.

1654.” The letter is much tattered, and is thus addressed:—]

TO MY DEAR FRIEND THOMAS WILLAN, OF KENDAL, WESTMORELAND.

London, 27th of 4th month [6th mo.] 1654.

Dear Friend,—I received thy letter. The expectations of our friends here (who are faithful) have been, and are, very great, to have seen some Friends out of the north to come to abide here; and they are daily looking for some one or other, though we bless the Lord we do not so much look upon any creature: but where there is but childishness, there can be nothing but stammerings. The Lord still continues with us two of his handmaids, who are moved to speak sometimes; who, aiming at their souls' good, are often evilly entreated by them [the people]; but they are supported by the Lord, which makes them courageous among ravenous wolves. Others, whose hearts are not so flinty, do embrace the truth in the love of it; so that our number increases. The harvest is great, the labourers few; if it be the Lord's will to send labourers, we know they must come, and none can hinder.

Our present condition and temptations are exceeding strange and great, which require the more strict watching, and your continually praying to the Lord for us. Sometimes the Lord moves us to speak to those that are over us in the flesh; and though we have been as the aspen leaves, trembling as the wind before them, yet praises be to the Lord, he gives us hearts as bold as a lion. As it hath pleased the Lord to draw us from the wicked delusions of the priests, so likewise from those headish forms which were, and are still, used in the families we live. And though, to the grief of our souls, we cannot as yet live up in such a way as the Lord requires, yet we are endeavouring and struggling to get mastery over the deceit that hath so long reigned in us.

The 17th day of this month, my master in the flesh would know of me the reason why I absented myself from his holy duties, as he calls them. I told him, that I had heard him in his prayers bless the Lord for his vocation, election, redemption, and sanctification; but that he did not live up to such a life, as those whom Christ hath redeemed; neither was the truth, as it is in Jesus, in him; and that the prayers of the wicked are an abomination before the Lord; and he that regards iniquity in his heart, the Lord will not hear his prayers.

When I had spoken these words to him, his face waxed pale, and he immediately burst forth in a passion, uttering these words to me: “Thou wretch, thou makes me tremble—thou wicked wretch—thou rogue—” and so flying at me with his bended fists, he smites me on the face and eyes, very often as hard as he could strike. I not stirring hand or foot, immediately remembered the command, “If thou art smitten on the one cheek, turn the other”—so I was made to do. When he had so done, I asked him whether what he had done were of God; his answer was, No. So presently he commanded me to write down under my hand what I had spoken, which I did, being scarce able to see what I wrote for the blows he had given me. But I was made to write that which to him seemed an aggravation to

what I had spoken. As soon as I had so done, in comes a priest, whom my master took presently to hear this business, and to read my writing. As soon as he had read it, said he, "This assertion is very dubious, and I might draw from hence divers questions;" and thus he began, "Do you hold perfection?" "Yes; doubt thou deny it?" Priest, "Yes." "Then," said I, "thou art no minister of God." It would be too tedious and too large to declare to you the whole discourse between him and me; for the promise of the Lord was made good to me at that very instant of time; it was not I that spoke, but the Spirit of God, who was my teacher and my remembrancer. And I declared many things to his face, how that he was no minister of God, one who was conforming to the world in his fashions ([?] *word not clear*) and customs: another was, that he was a hireling, and much more which I have not time to declare now. —[*turn*] came in another manner;—the 19th day, my master came alluring me, and crying with tears running from a broken cincture. On the 23d day, he sent me to one, to whom he had spoken to confer with me, with whom I was most part of that day; and [my master] did tell him, that if he could not draw me from my delusions and errors, that he would have me before the Chamberlain of London, and there my indentures should be burnt or torn; and I, for the scandal cast upon him under my hand, to be sent to the House of Correction, and to lose the freedom of the city of London.—Lose my name and credit!—poor, empty, base, beggarly things, which are not worth my thought: if it were to lose ten thousand freedoms, I would lose them willingly upon this account; and for witnessing the Truth—welcome House of Correction, or any punishment! and for Christ—farewell name, credit, and reputation!

[He his master] hath drawn up a charge of five particulars against me:—

1st, That I had slanderously accused him by word of mouth, [*as stated above.*]

2d, That I frequented a meeting in Moorfields, where there is none but two women that are preachers.

3d, That I will not join with him in family duties, viz. sometimes twice a-day prayer; and every Lord's day two prayers, a chapter or a psalm, and commonly one sung; and the like singing and prayer at night.

4th, That when customers come for goods, my not speaking to them, as to tell them of what they ask me, or bidding them welcome, &c., I have driven away his customers.

5th, Being asked by him whether I would refer the controversy to be ended by the ministers of God, I told him that I would; but I thought I could not find any of them in [London, perhaps—part torn.]

These are the five things, which he, poor soul, thinks to afflict me withal.

The last First day, Isabel* (who hath been a long season with us, I know not whether she is known to you, but she is well known to James Nayler, and Gervase Benson, and other Friends who were lately in London,) was moved to go to Westminster, to some to whom her heart was drawn forth; intending to make

no stay, if the Lord would, but to come to our meeting at Simon Dring's house, in Watling street.* But as she came back by Paul's, the mayor caused the marshal, so called, to bring her before him; and her spirit was carried out valiantly; they went together into the vestry, there she (as we were informed) was [*word not clear*] in discourse with him, the aldermen, and recorder so called. So they sent her to the House of Correction called Bride-well, and another maid that went with her, which was Robert Dring's maid, of Moorfields. I went to see them, with more of our Friends, the last night; but there was no admittance, their Pharisaical spirit would not suffer such things on their Sabbath day. They were committed for letting people have their books, which our Friends have been moved to publish. Isabel bid me inform our Friends, that there are some books to be sent down: "*The way to the Kingdom*," with an addition to it, is come forth. Send by the next post where they shall be sent to, and by whom and to whom.

Now, dear Friend, I have in as brief a way as I could, [informed] thee and the rest of my Friends, as our dear Friends F. Howgill and J. Camm; desiring that — your petitions may be spread before the Lord, that we might be kept faithful to the end; for [such, there is (?)] laid up a crown of life. Salute us to all our dear brethren: farewell, the eternal God of power [preserve you (?)].

ALEXANDER DELAMAIN,
JOHN BRIDGES.

27th of the 4th month, as the world accomplis, 1654.

Rich and Poor.—When I compare together different classes as existing at this moment in the civilised world, I cannot think the difference between the rich and the poor in regard to mere physical suifrance, is so great as is sometimes imagined. That some of the indigent among us die of scanty food, is undoubtedly true; but vastly more in this community die from eating too much, than from eating too little; vastly more from excess than starvation.

So as to clothing, many shiver from want of defences against the cold, but there is vastly more suffering among the rich from absurd and criminal modes of dress which fashion has sanctioned, than among the poor from deficiency of raiment. Our daughters are oftener brought to the grave by their rich attire, than our beggars by their nakedness. So the poor are often overworked, but they suffer less than many among the rich who have no work to do, no interesting object to fill up life, to satisfy the infinite cravings of man for action. According to our present modes of education, how many of our daughters are victims of *ennui*, a misery unknown to the poor, and more intolerable than the weariness of excessive toil! The idle young man, spending the day in exhibiting his person in the street, ought not to excite the envy of the over-tasked

* Gilbert Latcy states, that Simon Dring was one of those who first offered up their houses "to have meetings therein for the service of the Lord;" and that he "then lived in Watling street; but some time after, he removed into Moorfields, where he continued to have a meeting in his house."

poor, and this cumberer of the ground is found exclusively among the rich.—*Channing.*

Salt.—There are many countries on the habitable globe where salt has never yet been found, and whose commercial facilities being extremely limited, the inhabitants can only occasionally indulge themselves with it as a luxury. This is particularly the case in the interior of Africa. "It would," says Mungo Park, "appear strange to an European to see a child suck a piece of rock-salt as if it were sugar. This, however, I have frequently seen; although the poorer class of inhabitants are so very rarely indulged with this precious article, that to say that a man eats salt with his provisions, is the same as saying he is a rich man. I have suffered great inconvenience myself from the scarcity of this article. The long use of vegetable food creates so painful a longing for salt, that no words can sufficiently describe it."—*Park's Travels into the Interior of Africa.*

The inventor of the pin making machine, now in successful operation in Poughkeepsie, is John Slocum or Slocum, of Pawtucket. He invented it some ten years ago; but as he had no funds to carry it into operation, and could not find any one to take hold of the "experiment," he moved to Bristol, hoping that some of the capitalists of that place would assist him. In this he was disappointed; and finally got some one in Poughkeepsie to "take hold with him." He is now carrying on the business with entire success, and the article produced by him is purely original, and has a decided preference, among the ladies, over the "*Brummigen*" article. I am informed by Charles Johnson, of the last congress, and to whom I am indebted for a specimen of the "Poughkeepsie pins," that Slocum's manufactory, the last summer, produced *fifty tons of pins*—a quantity, one would suppose, almost large enough to supply the demands of the American market.—*Providence Journal.*

Effects of Temperance Societies.—The National Intelligencer states that since the 27th of March, four weeks ago, there appears from the jail books to have been only two commitments for larceny, made by all the justices in the county of Washington. These two cases are not by any means aggravated ones, the offenders being coloured men. *There has been only one white man committed for crime during the last four weeks.* The accused is charged with obtaining money under false pretences. It has frequently happened that more persons have been committed for felony in one week, nay in one day, by a single police magistrate in the most populous ward of this city, than have been committed for felony during the last four weeks by all the magistrates of the county of Washington added together! This happy change is attributed to the influence of Temperance and Total Abstinence Societies, in checking and annihilating the propensity for ardent spirits and other intoxicating drinks—a fact on which the philanthropist and the friends of social order may dwell with pleasure and Christian gratification.

* Isabel Buttery, doubtless.

Temperance Movement.—The delegates of the "Reformed Inebriates" in Baltimore, have had several meetings in this town, and apparently with wonderful success. Their meetings have filled the largest houses in town to a perfect jam. One of them, John Hawkins, who was for years a miserable drunken vagabond, sometimes without shoes to his feet, or a coat to his back, is a man of much power, and, though heretofore unaccustomed to public speaking, produces an effect on his audiences such as we have rarely witnessed. Great numbers have taken the tea-total pledge, and among them, some of the most hopeless cases we had in the place. When we saw such walk up and put their names to the pledge, our heart leaped for joy. Surely every good citizen will do what he can to encourage these to perseverance in their efforts, and to speed them onward in their course. If there is joy in heaven over one sinner that repents, what ought to be our thankfulness for numbers restored to themselves, to their families, and to the community, from a vice so debasing and brutalising as intemperance. May He, without whose leave not a sparrow falls, strengthen and sustain them, and may they put their trust in Him.—*Massachusetts Spy.*

A remarkable feature in Chataque county, N. Y., is the existence of the lake of the same name, the northern extremity of which is only eight miles distant from Lake Erie, and yet empties its waters into the Atlantic, by the Conewango, Allegany, Ohio, and Mississippi rivers.

For "The Friend."

Evening Schools for Adult Coloured Persons.

The Board of Managers of the Association of Friends for the Free Instruction of Adult Coloured Persons, report—That the schools were opened in the rooms on Willing's alley at the usual time in the 10th mo., and continued in operation until the 26th of 2d mo. last.

The number generally in attendance in the men's school was about 55; but by reason of occasional stormy weather, or the meeting of societies of which many of the scholars were members, the school was sometimes small; yet the average attendance, during the whole season, was, in the men's school, a fraction over 48—in the women's, 44. In the latter, upon one occasion, as many as 88 were in attendance.

The number of scholars entered in the men's school, was 157—in the women's, 192; who, we believe, without exception, evinced a desire, and generally much patient perseverance, in endeavouring to learn—yet their circumstances and occupations were mostly such as to admit but a small part of the whole number to attend school regularly. There were, however, a considerable number who on entering school could not write at all, who learned to write a legible hand. Several who scarcely knew their letters, and could spell words of but one syllable, learned to read understandingly; and about an equal number who knew nothing of figures, obtained a knowledge of accounts

sufficient to enable them to reckon for themselves in many of the ordinary transactions of business. Besides which, there was a large number who having previously received some instruction in those branches, made corresponding improvement—in several instances, well worthy of remark. This improvement is so encouraging to us, that we mention it for the satisfaction of the Association, and others interested in the work.

The report of the female branch mentions "a number of the scholars continued to recite portions of the Scripture weekly; and we think it may be remarked, that generally they prefer reading the Scriptures to any other book."

It is due to those who are the objects of our concern, who have cheerfully and gratefully made the best of the accommodations furnished them, to mention that the smallness of the room we occupy renders it necessarily crowded and uncomfortable; and owing to the very crowded state of the women's school in the early part of the season, many, after having their names entered, declined attending. We therefore suggest for the consideration of the Association, the expediency of endeavouring to obtain for the future, accommodations more adequate to the purpose of carrying out the interesting and important object of the concern. Our experience thus far has served to convince us, that there is ample room to persevere, in endeavouring to bring a large number to partake of the benefit of such instruction as it may be in our power to bestow. We also believe this to be the best means by which to improve the condition of the people of colour amongst us, who, though nominally free, are not free from a weight of prejudice, which, whether they be learned or unlearned, worthy or unworthy, is cruelly heaped, in a greater or less degree, upon them.

Philadelphia, 3d mo. 2d, 1841.

THE FRIEND.

FIFTH MONTH, 15, 1841.

In transferring to our pages the article from a foreign periodical headed AFRICA, commenced in the number of last week, and concluded in this, we were influenced, mainly, by the striking, and, in some respects, original views which it held up in regard to the deeply important subject, of changing and meliorating the condition of that vast peninsula, together with its benighted and grievously abused population—a subject, in whatever aspect it may be placed, of constant interest to the thoughts and the feelings of the enlightened and humane. It has been intimated to us, however, from a source that we highly respect, that the article has been the occasion of painful uneasiness in the minds of several individuals, and the stress of the complaint, as we understand it, is principally upon the second paragraph—supposing that in the severe sarcasm so freely dealt out by the writer, was included that noble band of worthies associated with the illustrious Wilberforce, and constituted of such men as Granville Sharpe, Thomas Clarkson, Fowell Buxton, to gather with a large number of the most distinguished and respectable members of our own religious Society. Very far indeed from us is

the desire to be the means of inflicting a wound, or of casting a slur upon the memory of that line of disinterested, generous, intrepid, yet wise and discreet men, who magnanimously, and in the end successfully, as respects Great Britain, stood in the front rank in the holy warfare against the accursed traffic in human flesh and blood, and against the entire system of negro slavery. We may further remark, that, on a careful review of the whole scope and bearing of the article, it appears manifest to us, that the author could not have meant to involve in his invective, the description of men to which we have referred—these were not to be classed with "philanthropist politicians"—they were not persons given to "fiery harangues"—were no "declamators against all authority"; they were not to be rated with "every little disturber in a village, longing to find his obscure nonsense in a newspaper," with "every profligate politician, eager to work his way into parliament through the sewers of faction." But they were men of sound intellects, of sober and disciplined minds, of elevated moral standing—not seekers after popularity—neither asking nor desiring office or emolument; but simply intent upon doing their duty, disregarding of all sordid and sinister motives, and on bringing about in the most direct and expeditious manner consistent with universal justice, the eradication—the utter extinction, of one of the greatest abominations that ever disgraced a nation.

Communicated for "The Friend."

SOMETHING NEW.

Peter Von Smith, a Russian gentleman, who has been some time a resident of the west, has invented an apparatus for lifting cars or boats from one level to another, which is intended to be applied to railways, to serve the purpose of inclined planes in surmounting hills; and also to be substituted for locks or canals, where there is a scarcity of water and high lifts. It operates by introducing air into a vessel immersed in a reservoir of water, which, by its buoyancy, lifts the car or boat to the requisite level. We are informed that the inventor is now engaged in constructing a railway on this principle in Camden, opposite this city, on a scale large enough for the conveyance of nine or ten passengers, and which will be ready for exhibition in about two weeks.

MARRIED, at Friends' Meeting House, on Sixth street, WILLIAM H. BALDWIN, of Baltimore, Maryland, to REBECCA J. RICHARDSON, of this city, daughter of Joseph Richardson, late of Bucks County, Penn.

DEED, of typhus fever, on the 25th of Ninth month, 1840, HENRY W. STARKEY, aged about 21 years. On the 18th of Tenth month, THOMAS C. STARKEY, aged 17 years. And on the 21st of Tenth month, CHARLES W. STARKEY, aged 19 years and 4 months, members of Vassalborough Monthly Meeting, and sons of Moses and Jennet Starkey. This, with similar bereavements, our dear Friends have borne with Christian fortitude and resignation; and we humbly trust, that He who has been their support in this trying dispensation, will not forsake them, as their eye is unto Him.

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PHILADELPHIA.

Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1840.

LECTURE SECOND.

(Concluded from page 259.)

I shall close my second lecture with some remarks on the religion and the philosophy of the nations whose histories have claimed our attention. Their religion was not brought profitably to bear upon the spring of human actions, or the moral principles of man. Their worship consisted of rites, cold, dead, and unlovely; and they themselves, instead of seeking to be conformed to inward purity, endeavoured to barter gifts, offerings and observances, for future protection, support and prosperity. Man, civilized or uncivilized, solitary or social, could not be satisfied without some form of acknowledgment to unseen and superintending Power. The testimony of the inward voice, to purity of morals, was, it is true, but seldom listened to, and when heard was rarely obeyed; but its convictions for sin were co-extensive with man, and urged him to seek in religion some peace to his mind, some rest from the lash of his conscience. Crippled by his own corruptions, he failed in the race for moral and religious truth. He sought not with an humble heart for instruction in true righteousness, but, prompted by fear and aided by imagination, he hewed out the manifold systems of heathen religion and worship. Yet even, under all forms of superstition, in the days of the grossest mental darkness and idolatrous rites, some trace of a belief in an overruling, creating, and omnipotent Power, was every where found to exist. It is true, that moral corruption, engendered by war, by sensual doctrine, by luxurious prosperity, had hardened the heart, deadened the spiritual faculties, and more or less effaced the image of God. Yet this feeling, as an inner testimony to truth, still lived occasionally to brighten a line of their poets, to quicken a page of philosophy, or to be embodied forth in a marble altar to the unknown God. In constructing their artificial systems of religion,

a large portion of hidden rites and mysteries were interwoven, the practical operation of which gave great power to the priesthood. Throughout all the east, these presiders in the temples, these directors of the national worship, exercised a mighty dominion over mind. Through their influence, the ignorant and superstitious multitude were turned to the worship of images, and bowed down to insects, to birds, to beasts, and to fishes, whilst inward and outward testimonies to sacred, unchangeable spiritual truths were unknown, overlooked, or forgotten. The Egyptian religion had its dark and iniquitous mysteries, which the Persian, the Greeks, and the natives of India appear to have borrowed. Though the rites became somewhat varied, they retained in vileness and grossness the marks of their parentage.

The Greeks, so much honoured for their attainments in art, and applauded for their learning and philosophy, were a vain and luxurious people. The popular religion was highly poetic, and adorned with great beauty and taste, but it was endued with no purifying principle for the heart or affections. Their philosophy was purely imaginative, adopted for doctrine, defended for argument; but was rarely intended for use, or turned to a practical purpose. Their conceptions of strength, of perfection of beauty, of skill, and of craft, were framed by their poets, delineated by their painters, and wrought out by their sculptors, into the very gods they fell down and worshipped. Created by sensual beings, there was scarcely a vice or a crime that was ever imagined or acted by man, which was not attributed to some of these deities in general tradition or popular poetry.

If man had but stood in the power and purity of an inward conformity to the principle of truth, he would have turned instinctively from the worship of such deities. He would have found in the testimony of his own heart some taste of the goodness, some sense of the purity, of One who is higher than all; and this feeling would have spread over his mind a calmer, a holier influence, whose tendency would have been to draw to an inward religious condition.

The coolness and unconcern with which the Grecian writers narrate the most atrocious outrages upon honesty and morality, is a conclusive test that such crimes were not uncommon amongst them. Disorders, riots, massacres, and popular ebullitions, whether exhibited in the old world or the new, are sure marks of a want of sound national morals; and these were every where visible throughout the cities of Greece. Although jealous of the prosperity of other states, and anxious to see them humbled, there was little true patriotism in the Grecian character, and less public virtue.

Females amongst them were degraded; the culture which elevates the intellect, the knowledge which enlightens the mind, was never considered their portion if they filled up the duties of life, or trod in the pathway of virtue.

Unqualified to take part in the social literary circle, they were banished from its polishing influence, and society suffered grievously from this cause. The very gathering of philosophers, the conversation of the learned, if we may judge from the samples preserved, were scenes of luxurious indulgence, of light and licentious discourse. They had no delicate females with intellects improved by knowledge, with cultured minds ready to mingle in the "feast of reason, and the flow of soul," who, filling their proper office, would have infused decency into society, enforced decorum in manners, and refined at least the public development of morals.

In rigid Sparta we see the perversion of suppression of the natural and kindly affections, followed by crimes, accompanied by anarchy, and ending in political slavery. Greece, at the time of her downfall, consisted of nations in which pleasure, vanity and vice were the pursuits of the people; and in such we can of course look for all traits which exalt or dignify nature. They were, an historian says, "the most unjust and luxurious, the most selfish and most slavish, the most idle and fanciful nation which ancient times present."

In the earlier days of Rome, the citizens, although proud and bloody, were possessed of better principles and purer morals. The love of truth was apparent, and the inhabitants preferred the useful to the agreeable. They were also an industrious people. The introduction into Rome of the arts of Greece, brought its mythology also, which spread a poisonous influence over the national purity, and corrupted in their fountain religious principles and morality. The conquest of Carthage and Corinth completely debased the national character. Greek philosophy began to make progress in the land, and in its train followed atheism, licentiousness and vice.

In the time of Augustus, Rome was no longer free. Her national spirit had departed, her national customs were fast wearing away. Wealth led to luxury, luxury to idleness and effeminacy. A constant craving after some excitement, a sure proof of degeneracy from virtue, sprang up in the minds of the people. There was a demand for theatres, for circuses, for gladiatorial spectacles, for human tortures.

As Christianity began to spread, and put forth powers which threatened to shake the old heathen temples to their foundations, there set in the tide of a counteracting spirit, abounding in superstition and regard for rites which previous philosophers had publicly ridiculed, or privately condemned. Magic arts were every

where introduced. Soothsayers and magicians abounded, and philosophers supported and sustained them.

In the distress and calamities now providentially permitted to fall upon the empire, the unlearned peasant was taught to see the hand of their ancient gods revenging themselves on the nation, because the Christians had set their worship at naught. This feeling led to the bloody persecutions which followed. The government would tolerate any religion; yet they claimed the right of enforcing the worship of their ancient deities; and as the Christians could not conform, they gave them up to the persecuting spirit of the people. Not only was every public calamity and cross occurrence attributed to the Christians, but the polished citizens of Greece and Rome regarded them with contempt, on account of the unphilosophical nature of their doctrines, and still more, because of the character of its first teachers and preachers. Celsus, the earliest writer against Christianity, makes it a matter of mockery, that laborers, shoemakers, farmers, the most uninformed and clownish of men, should be zealous preachers of the gospel. In short, the philosophers, proudly believing that there must of necessity be some radical difference between the superstitions meet to govern and control the weak and senseless multitudes, and doctrines to satisfy the wisdom of the learned, would have nothing to do with a religion common to all.

Such was ancient Greece! Such was ancient Rome. The very names come with power to unlock, in the imaginations of the youthful and ardent lovers of learning, a rich treasury of thought, glowing with all that constitutes the poetry of the past. We seem to see them, rising in the distance, crowned with unequalled glory in arts and in arms. Chosen climes of sun-shine and song, illuminated by the intellectual brightness of poets and philosophers, the dearest children of fame. We wander with them in the groves of Academus, by the borders of Illysus, gather with them to the temple of Apollo, or share their dreams by the silver waters of Arno. On this generous, this fancied fire of intellect, how deadly cold falls the waters of truth. In their pathway through life, how often are the excited children of fancy doomed to experience the fervid unnatural fever of poetic imaginings, followed by the cold chill of unpoetic realities.

In our next lecture, after briefly sketching the rise, progress and decline of the Arabian, Mogul and Turkish empires, and the history of the Christianised kingdoms of modern Europe, we shall conclude with the settlement and present condition of the states in America.

The following graphic description, by an American traveller in 1835, of a ride from Smyrna to Ephesus, I have concluded might interest the readers of "The Friend."

I need not attempt to interest you in Smyrna; it is too every-day a place; every Cape Cod sailor knows it better than I do. I have done all that I could; I have waived the musty reminiscences of its history; I have waived ruins which are said to exist here, and have

endeavoured to give you a faint but true picture of its living and existing beauties, of the bright and beautiful scene that broke upon me the first morning of my arrival; and now if I have not touched you with the beauty of its women, I should despair of doing so by any description of its beautiful climate, its charming environs, and its hospitable society. Leave then, what is, after all, but the city of figs and raisins, and go with me where, by comparison, the foot of civilized man seldom treads; go with me into the desert and solitary places; go with me among the cities of the seven churches of Asia; and first to the ruins of Ephesus. I had been several days expecting a companion to make this tour with me, but, being disappointed, was obliged to set out alone. I was not exactly alone, for I had with me a Turk as a guide, and a Greek as cicerone and interpreter, both well mounted, and armed to the teeth. We started at two o'clock in the morning, under the light of thousands of stars; and the day broke upon us in a country wild and desolate, as if it were removed thousands of miles from the habitations of men. There was little variety, and little incident in our ride. During the whole day it lay through a country decidedly handsome, the soil rich and fertile; but showing with appalling force the fatal effects of misgovernment, wholly uncultivated, and almost wholly uninhabited. Indeed, the only habitations were the little Turkish coffee-houses, and the black tents of the Turcomans. These are a wandering tribe who come out from the desert, and approach comparatively near the abodes of civilization. They are a pastoral people; their riches are their flocks and herds; they lead a wandering life, free as the air they breathe; they have no local attachments; to-day they pitch their tents on the hill side, to-morrow on the plain; and wherever they set themselves down, all that they have on earth, wife, children and friends, are immediately around them. There is something primitive, almost patriarchal in their appearance; indeed it carried one back to a simple and perhaps a purer age, and you can almost realise that state of society, when the patriarch sat in the door of his tent and called in and fed the passing traveller.

The general character of the road is such as to prepare one for the scene that awaits him at Ephesus; enormous burying-grounds, with thousands of head-stones, shaded by the mountain cypress, in the midst of a desolate country, where not a vestige of a human habitation is to be seen. They stand on the road side as melancholy tell-tales, that large towns or cities once existed in their immediate neighbourhood, and that the generations who occupied them have passed away, furnishing fearful evidence of the decrease of the Turkish population, and perhaps that the gigantic empire of the Ottoman is tottering to its fall.

For about three hours before reaching Ephesus, the road, crossing a rich and beautiful plain watered by the Cayster, lies between two mountains; that on the right leads to the sea, and on the left are the ruins of Ephesus. Near, and in the immediate vicinity, storks were calmly marching over the plain and building among the ruins; they moved as if seldom disturbed by human footsteps, and seemed to look upon

us as intruders upon a spot for a long time abandoned to birds and beasts of prey. About a mile this side are the remains of the Turkish city of Aysalook, or Temple of the Moon, a city of comparatively modern date, reared into a brief magnificence out of the ruins of its fallen neighbour. A sharp hill, almost a mountain, rises abruptly from the plain, on the top of which is a ruined fortress, with many ruins of Turkish magnificence at the base; broken columns, baths overgrown with ivy, and the remains of a grand mosque, the roof sustained by four granite columns from the temple of Diana; the minaret fallen; the mosque deserted; the Mussulman no more goes there to pray; bats and owls were building in its lofty roof, and snakes and lizards were crawling over its marble floor. It was late in the afternoon when I arrived at the little coffee-house at Aysalook; a caravan had already encamped under some fine old sycamores before the door, preparatory to passing the night. I was somewhat fatigued, and my Greek, who had me in charge, was disposed to stop and wait for the morning; but the fallen city was on the opposite hill at but a short distance, and the shades of evening seemed well calculated to heighten the effect of a ramble among its ruins. In a right line, it was not more than half a mile, but we soon found that we could not go directly to it, a piece of low swampy ground lay between, and we had not gone far before our horses sank up to their saddle-girths. We were obliged to retrace our steps, and work our way around by a circuitous route of more than two miles. This, too, added to the effect of our approach.

It was a dreary reflection, that a city whose ports and whose gates had been open to the commerce of the then known world; whose wealth had invited the traveller and sojourner within its walls, should lie a ruin upon a hill side, with swamps and morasses extending round it, in sight, but out of reach, near, but unapproachable. A warning voice seems to issue from the ruins, "Procul, procul, este profani," my day is past, my sun is set, I have gone to my grave; pass on stranger, and disturb not the ashes of the dead.

But my Turk did not understand Latin, and we continued to advance. We moved along in perfect silence; for, besides that my Turk never spoke, and my Greek, who was generally loquacious enough, was out of humour at being obliged to go on, we had enough to do in picking our lonely way. But silence best suited the scene; the sound of the human voice seemed almost a mockery of fallen greatness. We entered by a large and ruined gateway into a place distinctly marked as having been a street, and from the broken columns strewn on each side, probably having been lined with a colonnade. I let my reins fall on my horse's neck; he moved about in the slow and desultory way that suited my humour; now sinking to his knees in heaps of rubbish, now stumbling over a Corinthian capital, and now sliding over a marble pavement. The whole hill side is covered with ruins to an extent far greater than I expected to find, and they are all of a kind that tends to give a high idea of the ancient magnificence of the city. To me, these ruins appeared to be a confused

and shapeless mass; but they have been examined by antiquaries with great care, and the character of many of them identified with great certainty. I had, however, no time for details; and, indeed, the interest of these ruins in my eyes was not in the details. It mattered little to me that this was the stadium, and that a fountain; that this was a gymnasium, and that a market-place; it was enough to know that the broken columns, the mouldering walls, the grass-grown streets, and the wide extended scene of desolation and ruin around me, were all that remained of one of the greatest cities of Asia, one of the earliest Christian cities in the world. But what do I say? Who does not remember the tumults and confusion raised by Demetrius, the silversmith, "lest the temple of the great goddess Diana should be despised, and her magnificence be destroyed;" and how the people, having caught "Caius and Aristarchus, Paul's companions in travel," rushed with one accord into the theatre, crying out, "great is Diana of the Ephesians." My dear friend, I sat among the ruins of that theatre; the stillness of death was around me; far as the eye could reach, not a living soul was to be seen, save my two companions, and a group of lazy Turks smoking at the coffee-house in Aysalook. A man of strong imagination might almost go wild with the intensity of his own reflections; and do not let it surprise you, that even one like me, brought up among the technicalities of declarations and replications, rebutters and surrebutters, and in nowise given to the illusions of the senses, should find himself roused, and irresistibly hurried back to the time when the shapeless and confused mass around him formed one of the most magnificent cities in the world; when a large and busy population was hurrying through its streets, intent upon the same pleasures, and the same business that engage men now; that he should, in imagination, see before him St. Paul preaching to the Ephesians, shaking their faith in the gods of their fathers, gods made with their own hands; and the noise and confusion, and the people rushing tumultuously up the very steps where he sat; that he should almost hear their cry ringing in his ears, "Great is Diana of the Ephesians;" and then that he should turn from this scene of former glory and eternal ruin to his own far distant land; a land that the wisest of the Ephesians never dreamed of; where the wild man was striving with the wild beast, when the whole world rang with the greatness of the Ephesian name; and which bids fair to be growing greater and greater, when the last vestige of Ephesus shall be gone, and its very site unknown.

But where is the temple of the great Diana, the temple two hundred and twenty years in building; the temple of one hundred and twenty seven columns, each column the gift of a king? Can it be that the temple of the "great goddess Diana," that the ornament of Asia, the pride of Ephesus, and one of the seven wonders of the world, has gone, disappeared, and left not a trace behind? As a traveller, I would fain be able to say that I have seen the ruins of this temple; but, unfortunately, I am obliged to limit myself by facts,

Its site has of course engaged the attention of antiquaries.

I am no sceptic in these matters, and am disposed to believe all that my cicrone tells me. You remember the countryman who complained to his minister that he never gave him any Latin in his sermons; and when the minister answered that he would not understand it, the countryman replied, that he paid for the best, and ought to have it. I am like that honest countryman; but my cicrone understood himself better than the minister; he knew that I paid him for the best; he knew what was expected from him, and that his reputation was gone for ever, if in such a place as Ephesus he could not point out the ruins of the great temple of Diana. He accordingly had his temple, which he stuck to with as much pertinacity as if he had built it himself; but I am sorry to be obliged to say, in spite of his authority, and my own wish to believe him, that the better opinion is, that now not a single stone is to be seen.

Topographers have fixed the site on the plain, near the gate of the city which opened to the sea. The sea, which once almost washed the walls, has receded or been driven back for several miles.

For many years a new soil has been accumulating, and all that stood on the plain, including so much of the remains of the temple as had not been plundered and carried away by different conquerors, is probably now buried many feet below its surface.

GEOLOGY OF PENNSYLVANIA.

It is now five years since the legislature of Pennsylvania provided for a geological and topographical survey of the state, and the operations commenced at that time have been since diligently and faithfully carried on by professor H. D. Rogers, the state geologist. We have just received his fifth annual report on this interesting and important subject, embraced in a pamphlet of more than one hundred and fifty pages. Professor Rogers thinks that another year will suffice to complete the explorations; the final report will be a full and most valuable account of the geological structure and mineral wealth of Pennsylvania.

The researches have been conducted by dividing the state into six districts, and directing the attention of the corps to each of these in succession. The first district comprised the southeastern portion of the state, embracing that part of the hills known as the South Mountains, and included between the Delaware and Schuylkill river. The course and character of the range are traced in detail. At Chestnut Hill, in the northeast extremity are found serpentine and other magnesian rocks, embedding a great variety of interesting minerals. Bands of quartz and feldspar, with veins of epidote, tremolite, nephrite and soft asbestos are frequently met.

On the western side of the Alleghany Mountains, near the junction of Beech creek and the Tangascoack, coal beds are found varying from four to nine feet in thickness. At Philipsburgh, also, rich coal mines are found and wrought to a considerable extent, as also at Mount Pleasant, Karthause, Clearfield, and various other localities in this section. Along

the line of the Portage railroad, also, new and rich beds of bituminous coal have been discovered.

The latter part of the report contains analyses of the various iron ores, coals, limestones, and other substances found in different sections of the state. We compile from it a table of the richest mines, with the per cent. of metallic iron which they respectively yield. We give in each case the locality nearest to the mine: Metztown, Berks Co., 65.52; Hellerstown, Lehigh Co., (two mines) 63.00 and 59.42; Trexlerstown, Lehigh Co., 57.10; Bethlehem, Lehigh Co., (2 mines), 55.38 and 58.80; Allentown, Lehigh Co., (2 mines,) 50.51 and 55.44; Breinigsville, Lehigh Co., 52.87; Xander's, Lehigh Co., 54.06; Greenwood, Midlin Co., 57.47; Warrior-mark Town, Huntington Co., 52.50; Pennington Bank, same Co., 59.36; Pond Bank, same Co., 53.55; Green Village Bank, Franklin Co., 52.20; Landsburg, Perry Co., 53.51; Tuckahoe, Huntington Co., 50; Warrior's Ridge, 52.65; Cambria, 52.60; Trough Creek, Huntington Co., 69.93; Hare's Valley, Huntington Co., 67.63; Lockport, Westmoreland Co., 43.90; from Shamokin's Company's, 55.65. Besides these there is a great number of mines yielding from 20 to 5 per cent. metallic iron.

These ores belong chiefly to three classes, magnetic iron ore, brown oxide of iron, and compact carbonate of iron; the last two kinds being much the most extensively diffused. The magnetic ores occur only in the S. E. division of the state; the compact carbonate of iron abounds in the anthracite and bituminous coal measures. The per centage given above is given for the raw ore; after *roasting*, the ores would not retain quite the same relation to each other in this respect, the carbonate losing more extraneous matter by the process than the peroxide ores.

On the bank of the Susquehanna, in Northumberland Co., is found an impure silicate of zinc, occurring in irregular, amorphous shaped masses, and yielding of metallic zinc 50.40, and of lead 8.66 per cent.

We will also make an abstract of the analysis of coals, giving the localities of all the most important beds, with the per centage of Carbon yielded by each.

1. *Anthracite*. Nesquehoning mines, Northampton Co., 86.80; mines of the Lehigh Company, Northampton Co., (two beds), 88.50 and 87.70; Tamaqua mines, Schuylkill Co., (three beds,) 92.07, 82.20 and 92.45; Tuscarora mines Schuylkill Co., 88.20; Pottsville, Schuylkill Co., 94.10; Neeley's tunnel, Schuylkill Co., 89.20; Pinegrove, 80.57; Black Spring Gap, Dauphin Co., (four beds, 82.47, 85.84, 81.02, and 81.40; Gold Mine Gap, (two mines,) 82.15, 81.47; Rausch Gap, 77.23; Yellow Spring Gap, 79.55; Rading Run, 74.55; Big Flats, 76.94; Lyken's Valley, 88.25; Shamokin coal mines, 89.80; Wilkesbarre Formation, Luzerne Co., (two beds,) 88.90, 90.22.

2. *Bituminous*. Broad Top Mountain, Bedford Co., 88.80, parts of coke; Lick Run, Lycoming Co., 79.28; Farrisdale, Clinton Co., 78.28; Snow Shoe mine, Centre Co., 78.80; Philipsburgh, Clearfield Co., (three beds,) 70.50, 79.60, and 79.68; Ralston,

Lycoming Co., 79.50; Karlsruhe, Clearfield Co., (two seams), 87.00, 75.20; Curwinville, Clearfield Co., 73; Blossburg, Tioga Co., 68; Caledonia, Clearfield Co., (two beds,) 63, and 61.80; Blairsville, Westmoreland Co., 69; Shippensburg, Clarion Co., 56.80; Greensburg, Beaver Co., 64; Conneaut Lake, Crawford Co., 61.25; Greenville, Mercer Co., 59.50; Orangeville, Mercer Co., 56.25.

From a comparison of the foregoing analyses, the interesting fact will be observed, that the coals from the several basins northwest of the Alleghany mountains increase in the quantity of their bitumen as we advance northward.

All the varieties of coal contain more or less *sulphur*, under the form of iron pyrites disseminated throughout the coal.

A chemical analysis is also given of the limestones found in various sections of the state; but as this is of less general interest than the others, and as our outline has already reached a formidable length, we are forced to omit an abstract.

From this brief and imperfect sketch some notion may be formed of the vast mineral resources of Pennsylvania.—*National Gazette*.

SOUTH AFRICA.

From the *Journal of James Backhouse*.

Philipton, on the Kat River.

1839, 13th 1st mo. First-day.—This morning the Hottentots assembled in great numbers. The chapel was crowded; first, as a school, secondly, as successive assemblies for worship. While the elder James Read preached to them in the forenoon, his son James addressed an assembly of Caffres and *Egagoes*, in a temporary shed of boughs and reeds, erected for the accommodation of visitors who may be present at the anniversary of the establishment of the Kat River settlement. School was again held in the afternoon, and an assembly for worship at two o'clock. There was a measure of the feeling of the love of God over the assemblies at times to-day; and it was pleasant to see the air of comfort and independence in the Hottentots here, where they are truly free, and many of them small proprietors of land, and are preserved in sobriety (no house for the sale of strong drink being allowed in the settlement) and instructed in the principles of the gospel. They are evidently rising in the scale of civil and religious society, and being located in a country that yields a return for industry, many of them are encouraged by temporal blessings; notwithstanding there are others who are in great poverty, and some whose crops have suffered greatly from drought.

14th. The meeting of the Kat River Auxiliary to London Missionary Society was held, the report of which was very encouraging. Among the speakers was Jan Tzatzoe, the Christian Caffre chief, who lately visited England, several Hottentots, one of whom was of Bushman extraction, and several English. Could the people of Great Britain have seen the effect that has been produced here, by the operation of gospel principle carried out in Christian instruction, and deliverance from oppression, with general education, though but of

a rudimentary kind, they would no doubt have joined in the exclamation, "What hath God wrought!" Many of the half-naked, degraded Hottentots have been raised to a state nearly equal to that of the labouring class in England, and in some respects superior, and above that often found in some of the manufacturing districts: they are dressed, (at least on special occasions) like decent plain people of that class; and in the sixteen schools of the Kat River district, which are about half supported by the people themselves and conducted by native youths, they have about 1200 scholars, and an attendance of about 1000. A deep sympathy was exhibited in this meeting for the neighbouring nations yet sitting in darkness, Caffres, Bechuanas, and Bushmen, which at the close, showed itself in a tangible form by a collection of upwards of £15. After the meeting a large company dined in the shed opposite the chapel. The various groups scattered on the grassy slope, on which the village is situated, presented a lively, highly interesting scene. Most of the people were clad decently in European manufacture; but here and there a little boy was to be seen in an old soldier's coat, reaching nearly to his heels, or one with a karross of skin about his shoulders, which was the sole attire of the Fingoes; and one poor lad had only a piece of green baize about his loins. In the evening a temperance meeting was held, for the purpose of confirming the Hottentots in their resolution to avoid the use of all kinds of strong drink. One of the conditions of the government, in the title on which they hold their lands, is that no house for the sale of strong drink be ever erected upon them. Few of the Kat River Hottentots taste intoxicating liquors; yet all of them are not proof against it, when they go into other parts of the colony. About six hundred are members of the total abstinence society. James Read saw the manner in which intoxicating liquors ensured the Hottentots, before coming to the Kat River, and therefore by his own example, as well as by persuasion, discouraged the use of them entirely. Several persons addressed the meeting, among whom were a number of Hottentots, who spoke with great force on the comparative state of comfort they were now in, with the state of degradation in which they might reasonably have been expected to have been found, had not temperance principles been promulgated among them. The meeting ended with the expression of thanksgiving and praise to God, who had looked down upon them with compassion, and sent them the gospel of his dear son, and who, so far as they have walked in it, has greatly blessed them.

15th. The examination of the children of the sixteen schools commenced. Some of them are a considerable distance from Philipton. The various degrees of progress made by the children was satisfactory, and quite as great as might reasonably be expected. English is taught in all the schools, and the *masters*, who are native youths of the Hottentot race, have in most instances attained considerable proficiency in the language and the art of teaching. A variety of prizes were awarded, but among them we were sorry to see several fancy work-bags, needle-books, &c. sent from England, no doubt with good intention, but quite unsuitable

for such a population; and the good sense of the scholars, who were suffered to have some choice, left them to the last. The plainest kind of useful clothing would have been much more acceptable, or any other really useful articles. In the evening a Juvenile Missionary Society was held. Many of the younger as well as of the older Hottentots addressed the meeting in animated speeches, in Dutch, advertising to the state in which their nation was found by the Missionaries, and that in which they now were, with expressions of thankfulness to the Most High, and to those whom he had raised up as instruments in the work. A considerable number of persons signed their names to an anti-tobacco agreement, and several sent up their snuff-boxes and tobacco pipes to the table, amidst the warm congratulations of the company, which became so animated as to be dismissed with difficulty after eleven o'clock at night.

16th. Notwithstanding the late hour to which the meeting held last evening, the Hottentots were at their prayer meeting soon after daylight this morning. The examination was resumed after breakfast and continued till afternoon, when it concluded.

17th. At several of the settlements there are school-houses fitted up on the plan of the British and Foreign School Society, erected by the Hottentots, who also contribute considerably to the support of the masters. These school-houses, as well as some other buildings, are occupied as places of worship. It is difficult to conceive a feeling mind looking upon this country without emotion, in beholding the hills covered with herds of cattle, and the valleys with corn, and contemplating these as the possession of a people just rescued from oppression, robbery, and spoil, but now dwelling in safety and peace; while there is a sadness in reflecting that the Bushmen and Caffres were successively driven out of it. We took an early dinner at the house of a coloured Field-cornet, named Pretorius, and called upon another named Jacobus Frie, who has a son a school-master, and to whose house, at a later period of the day, a delicious repast of sour milk and boiled mules, unripe in the ear, was sent to meet us on returning from a visit to a cavernous cliff, far up in a wood, formerly the resort of Bushmen, as is indicated by numerous small black figures of men and other animals traced upon the rock, according to the custom of these people. Some of the Hottentots who accompanied us, told us that themselves used to bring their own wives and children to this retreat to lodge, when they were apprehensive of an attack from the boors, about eight years ago—a period when some who envied the Hottentots the liberty which the British government had then recently secured to them, as well as the country in which they had been placed, spread reports that they were about to make an attack upon the boors, and also that the boors were about to attack them, evidently with an intention of producing a collision between the parties, that should be destructive to the liberty and other privileges of the Hottentots.

18th. Rode to the settlements or villages of Marsdorp, Balfour, Buxton, and Upshaw, and returned to the military post at the Krans, called Fort Armstrong, calling on several

Hottentot families: some of them have not only neat cottages, but good gardens, from which the market at Fort Beaufort is supplied with vegetables, and potatoes are taken to Graham's Town. We looked into two of their school-rooms, but the present is the time of their vacation. At Buxton we were refreshed with tea, sour milk, and parched ears of green Indian corn, at the house of a Field-cornet, who had in custody, (assisted by a Caffre constable) an old Hottentot and his son, who had been taken in the act of stealing cattle from the village, and taking them toward a district known here by the name of the Boor's country, about twenty miles distant, behind the mountains, in the vicinity of the Sneeux Berg, where there is reason to believe a horde of Hottentot thieves are residing, and whose depredations have been charged to the neighbouring Caffres. The boy had been attending the school at Buxton, whither probably he had gone more for the purpose of examining for the most convenient situation for thieving than for the sake of education. When criminals of this class are found out, they often make confession, with a degree of artlessness very unusual in Englishmen. In this case, the old man acknowledged the theft, and said that he committed it because he was intending to remove into the district of the Orange river, and wanted a few cows to take with him! Had he been prosecuted, the horde might probably have been broken up, and such as were implicated sent to work upon the road; but the difficulties attending such a process prevented: and the cattle being recovered, the Field-cornet contented himself with chastising the culprit, and letting him go; and so far as I could observe, this seemed satisfactory to his neighbours, notwithstanding other cattle had been lost from the village, which had probably gone the same way.

21st. Purchased three horses—one for £7 10s. and two for £8 each.

We had some conversation with James Read on the state of the Hottentots in the colony. As a people they are generally poor and improvident. Many who have spent much of their lives in the service of the government, or of the boors or settlers, are unprovided for in sickness or old age; they therefore become dependent upon other Hottentots. They are kind to one another even to a fault, sharing what they have one with another, not unfrequently to the encouragement of the idle, and the positive injury of their own families. But as a specimen of the hardships to which they are exposed in maintaining one another, Philipton may be selected. Here there are thirty-two families each possessing a piece of land for a house and garden, and for the growth of Indian corn, &c.; and having pasturage upon the common land of the district. Of these, three families are extremely poor; but these thirty-two families have to support twenty-seven widows, and upwards of forty fatherless children. The missionary stations are crowded with poor supported solely by the mites collected from the Hottentot congregations at the doors of their chapels. Yet the colonial magistrates sometimes procure the removal of indigent individuals to these stations. Considering the feeling of the free people of Southern Africa towards the coloured people,

this is not so surprising as lamentable. A Hottentot is called by a boor a schepel (or creature), or a karel (or fellow), but not regarded as a fellow-creature. Slaves belonging to opulent colonists were, a few years ago, not unfrequently left in time of sickness dependent on the support of the coloured people; and many instances occurred of hopeless invalids being driven or carried into the woods to die. The particulars of such an instance have been related to me as follows:—Some years ago, a slave named Manisa, was purchased by —, who was then an arbitrary magistrate. At the time she was living at the Long Kloof, where she had a Hottentot husband, from whom she was removed, and their intercourse forever forbidden by her new master. This resulted in her deviation from the paths of rectitude. After a time, she was awakened, through Divine mercy, to a sense of her sin and need of a Saviour; and giving satisfactory evidence of her penitence, she was admitted a member of the church at Bethelsdorp. Being taken sick, beyond hope of recovery, she was sent into the woods to die! Woods, be it remembered, the haunts of hyenas and leopards, and at that period occasionally of lions! Here she was supplied with food by some of her fellows, several of whom had also come under the influence of the gospel; and while remaining there, she became impressed with a belief that if she used a certain shrub as medicine she should recover; and on doing so she was restored. She returned to the service of her hard-hearted master, and remained in bondage till freed by the emancipation act, on the 1st of the 12 mo. last, and is now a member of the congregation of Z. G. Meiser, at Witenhage.

From the Maine Cultivator.

DOCKING HORSES.

We are sorry to perceive that the barbarous, cruel, and injurious practice of docking and nicking horses is again beginning to be looked upon with favour, after some years of merited disuse.—We wish to enter a decided protest against the system, as injurious to the horse and offensive to good taste. A handsome flowing mane and tail constitute the most graceful and useful appendages to this noble animal, and are essential both to his strength and comfort. None but a narrow-minded, ignorant man, would have in the first place ventured on such a violation of vested rights; and none but blockheads or jockeys, destitute of the better human feelings, could have perpetrated or tolerated the innovation. We are not in the habit of indulging in unkind feelings against our fellow men, however useless or ridiculous their conduct may be, but when we have seen a docked horse turned out to grass, and obliged, between every mouthful of food, to employ at least as much time in biting off flies, as he uses in eating, a loss of time and labour that a tail, in its natural state, would have entirely prevented, we have almost wished that the perpetrator of the outrage, in a state of nudity and his hands tied, could be placed in some of our swamps, for half an hour, in order to realise the pleasure an unprotected animal must experience when exposed to the assaults of mosquitoes, ox, horse and gad flies.

It is impossible that a docked horse should be as vigorous and strong as he would have been had this operation never been performed. A division of the strong tendons and muscles that have their termination in the tail, must of necessity inflict an irreparable injury. A few years since, an English gentleman had a fine hunting horse, that would carry his rider over a five barred gate with ease; but the tail was not in fashion, it was not carried to suit him, and he had him nicked; the result was that when he got well, he could scarcely carry him over two bars. "Thus," said he, "I spoiled a good horse, and no wonder; for the operation weakened his loins, a result that might have been reasonably expected from the severing of two such muscles."

Race horses, we believe, are never docked or nicked. Their muscular powers are all wanted, and that too, where nature placed them. The hair of the tail is cropped, as any one may see in the fine prints that accompany the English sporting journals; but the man who should undertake by the use of the knife, and the division of the tendons, to improve nature, would justly be deemed insane. The same argument that prevents the mutilation of the race horse, should prevent that of the carriage or farm horse. The trifling inconvenience the tail occasions when in the harness, should be tolerated for the sake of the greater beauty of the animal. Let who will prefer jockey horses, we shall consider those the best upon which the axe or knife has never passed.

A CURIOUS CHARACTER.

A few days ago a man of very eccentric habits departed this life at his house, in Broad street buildings, in his 84th year. His name was Vernon, and he had a fancy for always appearing about the streets in the garb of a beggar man. He was, we are given to understand, a stock-broker many years ago, and by a careful and industrious course, realised upwards of £100,000; and yet he cut such a miserable figure in the streets, that people have dropped alms into a little bag which it was his custom to carry. He never appeared to be offended at the mistakes which were thus made by the compassionate donors, but he invariably returned the money with a smile and the words, "No, no—thank you." The refusal had always the effect of exciting astonishment. His old habits of business were exemplified in his visits to butchers' stalls in which he purchased bits of meat, and to broker's shops where he bargained for old pieces of furniture, for which he could have had no use, except the philosophical one, of keeping up the excitement which the very show of business seldom fails to encourage. He attended church regularly, but never entered a pew. He sat amongst the poorest parishioners, but frequently put upon the plate as much as would pay for a suit of the best clothes amongst the whole congregation, and there was not a charity in the ward to which he was not a principal contributor.—*Foreign Journal.*

An Earnest Persuasive for all to mind and receive God's Holy Spirit in their hearts, that thereby they may be taught true Prayer; and be thoroughly qualified for the right performance of all other Religious Duties.

Prayer is of great use and benefit, and hath been greatly answered, and wonderfully encouraged by the Lord.

It is natural to all those whom God, by his word, hath begotten unto a lively hope in Christ his Son, and hath sent forth his Spirit into their hearts, to cry Abba, Father.

It is their duty to make their supplications unto Him who hath begotten them; because by the Spirit of his Son in their hearts, they see their wants, and the sufficiency and willingness there is in him to supply them; therefore they, in the Spirit of Christ, cry to Him, who is a God that heareth prayer. His Spirit makes not only sensible of our wants, but begets desires, and raises cries in the soul to him; and is therefore principally to be minded and waited in. For whosoever slights God's Spirit, neglects to wait in it, and disregards the work and motion of it in their own hearts, can never rightly and sensibly know their wants, nor what to ask, or pray for, nor perform that duty of prayer as they ought.

It is, therefore, my tender counsel and advice, in great love, and much good will, to all those who believe this is the gospel-day, long since prophesied of, and that now, according to Christ's prayer, whom he always hears, the time is come, wherein the Father hath sent the comforter, even the Spirit of truth, which is the Holy Ghost, and who credit what the apostle saith, a manifestation of the Spirit is given to every one to profit withal, to prize the great love of God and Christ herein. Be humbly thankful unto God for this unspeakable gift, and answer the end for which he hath given this blessed Spirit; receive it, wait in it, hearken to it, turn at its reproofs, and give up to be led by it, that ye may be the sons of God. And then you thereby will not only, like the Publican, see your conditions, be moved to pray in a sense of your wants, but be enabled to serve God acceptably, through Jesus Christ, and taught thereby to worship, and live to him, and know his things, and understand the mysteries of his heavenly kingdom.

Therefore I earnestly beseech all, not to slight, grieve, nor quench the motions of it. Neglect not this gift, nor your diligent waiting upon God therein at all times, and in all places; in all services and religious duties, wait in it, to be fitted by it; and neither pray nor sing without the Spirit: for the true praying is with it, and true singing in it. There is no access unto God, nor admittance to the throne of his grace, to receive help in the time of need, but through Jesus Christ, and by his Spirit. Although the world, that lies in wickedness, hates and grieves this Spirit, mocks and derides at it, and yet those who direct to it, and are guided by it, these this Spirit convinceth them of their sin and unbelief, of righteousness and judgment.

O, therefore, tender readers! love, receive, wait in, join to, obey and follow his Holy Spirit,

and it will open your understandings, quicken your souls to God, make you alive, and beget you a-new to him, wash and sanctify your hearts, purge your consciences from dead works, and bring you to serve the living God, who is a Spirit, in the Spirit and truth; and enable you to walk in the newness of the Spirit, and out of the oldness of the letter, and beget, increase, and continue love in your heart and souls to God and Christ, to his church and people, to his law and testimony, and to the Holy Scriptures, which the holy men of God wrote as they were moved by the Holy Ghost, which Spirit I am commending and recommending unto you, to be your guide and instructor in your pilgrimage through this low world, and vale of tears; that so you may pass the time of sojourning here with fear. And give yourselves to reading the Holy Scriptures, and to waiting upon God in this Spirit, and praying to him in it, and asking of him wisdom, and meditating in his holy law, that converts the soul, and regarding his testimony, that makes wise the simple. And do not content yourselves only to hear of God and Christ, and those memorable things, and noble acts of the righteous, recorded in holy writ, and that piteous redemption, eternal life and salvation they were witnesses and partakers of; nor with saying over words, compiled and put together by the wisdom of men, called prayers; but through receiving and obeying this Holy Spirit, and believing in God and Christ, from whom it proceedeth, you may know and partake of that life and understanding it gives; be born of it, baptized by it, washed, sanctified and justified, in the name of the Lord Jesus Christ, and by the Spirit of our God; and also taught and assisted thereby to pray to him without ceasing; which is the sincere desire and hearty supplication of your well-wishing Friend; who once more earnestly entreats you not to quench this Spirit, neither disregard the inward and secret convictions, reproofs, and counsel of it in your hearts.

For it is the Spirit of God that searcheth all things, yea, the deep things of God, and God by this is certainly reproofing and counselling the children of men in this age and generation, as in days past; and shows, and reproofs them for their evil thoughts, wicked words, ungodly deeds, and execrable oaths; and by this Spirit is certainly counselling people to think on him, to consider their ways, to amend their doings, to speak in his fear, and to refrain from oaths and cursing, and all ungodly speaking; and to cease to do evil, and learn to do well, that he may wash away their sins, and pardon their offences, for Christ's sake.

Therefore have a care—O have a care, I beseech you, for your never-dying souls sake, for your present peace and future happiness sake, that you do not, like them of old, set at naught all God's counsel, nor slight his reproofs, for then assuredly God will laugh at your calamity, and mock when your fear cometh like desolation, and your destruction like a whirlwind, when affliction and anguish shall come upon you. Then if you call upon him, he will not answer it; if you seek him early, you shall not find him, because you hated knowledge, and did not choose the fear of the Lord; therefore you shall eat of the

fruit of your own ways, and be filled with your own devices.

But whosoever obeyeth God's Holy Spirit, and are guided by it in all things, are his sons, and shall be quiet from fear of evil, and have a place in his eternal kingdom for evermore. Therefore love and obey it, saith your real and well-wishing Friend,

JOHN FIELD.

FUEL SAVINGS SOCIETY.

The stated period having arrived for presenting the proceedings of the past year, the managers of the Fuel Savings Society of the City and Liberties of Philadelphia, agreeably to the constitutional provision, present the following report:

That the fuel yard was opened at the customary period, (December 21st,) and wood and coal delivered agreeably to the orders of the receivers of deposits.

It is an object of great importance to the judicious philanthropist, to cherish by every means in his power, the principles of industry and economy; every step taken in this laudable effort is likely, by perseverance, to cause him at last to arrive at the desired goal. If, therefore, these cardinal virtues are practised, great comfort and comparative independence will be the result. We, therefore, most respectfully and emphatically ask the zealous co-operation of our fellow-citizens, in the enterprise for which we have laboured for the last twenty years, to induce those who may be disposed to enjoy the benefits of this institution, to save from their weekly or monthly earnings, such a portion thereof, as will secure to themselves and families the enjoyment of a good fire, when the rude and chilling blasts of the winter's storm shall howl around their dwellings, and the less provident shall be deprived of this inestimable comfort.

While we acknowledge with gratitude the success with which our labours have thus far been blessed, we cannot disguise the fact, that the important benefits of the society have not been so generally and extensively embraced, as could have been desired, or expected; and it is this experience which induces the present appeal, believing, that notwithstanding there is great improvidence and indifference in those who should be the recipients of this bounty, yet that the inducement to avail themselves of it would have been much greater, had it been in the power of the society to place the price of fuel at a much lower rate than they have done, for want of funds to sustain it, and which it is hoped the acknowledged liberality of our fellow-citizens, will now no longer suffer to be the case.

The society was incorporated in 1837. The fuel (wood and coal) is procured at the most favourable season for purchasing at the lowest possible price, and delivered to depositors at the cost and charges.

Neither the society or the managers receive any compensation or advantage from the institution.

That benevolence is the most effectual which promotes and induces a becoming self-respect and independence, thereby elevating the moral character, rather than creating a dependence

upon charity, and encouraging pauperism: the public have, therefore, a deep interest in such institutions from selfish or pecuniary considerations, in addition to the more noble and dignified one, of promoting the happiness and comfort of their fellow-beings.

All which is very respectfully submitted.

Attest,

ANTHONY M. BUCKLEY, *President.*

William Robinson, Secretary.

Philadelphia, April 6, 1841.

ALEXANDER PARKER TO FRIENDS.

[The following Epistle embraces a fund of savoury and deeply instructive matter, expressed in a style of beautiful simplicity, well worthy to be closely pondered by both young and old of the present day. It is from the latter part of "Letters of Early Friends," the publication from which we inserted extracts in "The Friend" of last week.]

Given forth the 14th of 11th mo. 1659, [1st mo. 1660.]

To all who are lovers of, and believers in, the true light—grace, mercy, and everlasting peace be multiplied amongst you.

Dear and precious souls, the infinite wise God, who is pure for ever, is just and equal in all his ways; who loves truth and delights therein; who is strong and mighty to deliver, and able to save from sin and Satan, from bondage and corruption, all who come unto him, and wait upon him in truth, in meekness and sincerity of heart. He is the God of the spirits of all flesh, who gives life and breath unto all; who made the world and all things therein, by his power, and by his word, (which is powerful); He upholds all things at this day and time. He is the same to-day as ever, in power and majesty; his arm is not shortened that it cannot save, nor his eye closed that it cannot see, neither is his mouth shut that it cannot speak; but he lives, and works, and speaks, and sees, and discerns what is contrived and acted amongst the sons and daughters of men. His living word abides for ever, and is as quick and as lively as ever—as powerful and sharp for the cutting down of sin and corruption, as it ever was in the days of old and ages past, according to the testimony of the holy men of God, recorded in the Scriptures of truth.

Dear! beloved, it hath pleased our gracious Almighty God to appear in these last times, according to his promise, declared by his holy prophets concerning his great love, in pouring forth of his holy Spirit upon his people; and to gather them from off the barren mountains, and from the mouths of the wolves, and all false shepherds; that they might no longer be preyed upon, nor starved for want of bread; but the promise of God is, to feed them Himself in fresh and green pastures, and to bring them back into the fold of the good shepherd—and that there shall be one sheepfold and one shepherd. Dear hearts, both I and you, and all the rest of the sheep and lambs of Christ, may truly confess and say, that we all, like sheep, have gone astray; we were wandering upon the barren and dry mountains, and feeding upon the husks and empty shadows, even as well as others. But for ever-more blessed

and praised be the Lord our God, who, in a good and acceptable time, did appear, and stretch forth his holy arm, and gathered us into the fold of the good shepherd; whereby we are refreshed with the favour and loving-kindness of the Lord. O! what manner of love is this, that even when we were enemies and rebels against God, yet his eye was over us for good; and he waited to be gracious unto us, (as he doth now unto the world), not willing the death and destruction of any; but rather that all might turn unto him, and hearken unto his voice, that their souls might live.

Dear friends, as the Lord in his rich love hath visited you, and by his grace called you out of darkness into his marvellous light—so, prize his love, and walk worthy of that high and heavenly calling, wherunto the Lord hath called you—pleasing him in all things: waiting in the light, which is pure, which is of Christ, in you, that you may all receive wisdom and counsel from God; that whatsoever ye do, or take in hand, may be done to the glory and praise of Him that hath called you. Remember, and always keep in mind the goodness of the Lord, and let his word dwell and abide in you; lay it up in your hearts, as a precious holy treasure: so will ye be kept in a lively sensible state, apt and fit to receive instruction from the Lord. The living word seasons, and keeps the heart sweet and savoury, so that corruption cannot grow there, neither any other evil, lust or bad thing; but by the word it is cut down, and destroyed. Blessed are they that keep the word of God in them; such shall be kept in peace and unity with God in the light; and there every one shall see the honourable calling, unto which they are called. He that calls, is holy and honourable; and the calling unto which ye are called, is likewise holy and honourable. Consider what ye are called from, and what ye are called unto; formerly ye walked in darkness, and had fellowship with the unfruitful workers of darkness; now ye are called out of darkness, to walk in the light,—and there to have communion one with another, and fellowship with God, who is light, and with his Son Jesus Christ:—who likewise declared himself to be the light of the world. In the light is the precious unity with God, and with Christ, and one with another. If we walk in the light, (saith the beloved disciple,) as He is in the light, (then, not till then,) have we fellowship one with another, and the blood of Jesus Christ his Son, cleanse us from all sin: they that love the light, and believe in the light, and walk in the light,—such receive remission of sins,—such worship God truly,—such are of one heart and of one mind,—such only are accepted of the Lord.

And now, dear souls, as you have been called to such a high and heavenly calling, mind every one your particular duties, in walking answerably to the Lord in everything; that good order may be kept amongst you, both in your meetings and solemn assemblies, in your service and worship of God, and also in your common occasions and affairs amongst men. Something is upon my spirit to write unto you at this time, concerning these two weighty things; and, first, concerning the service and worship of God.—That which God requires of every one, is justice, mercy, and a humble and orderly conver-

sation; for, as it is the love of God, by his light to show you his will and mind, so it is your duty, to do the will of God; which will is your sanctification: and, as it was the manner and practice of the holy men of God, (who were called in the light), to meet together to wait upon God, and to speak one to another, as the Spirit of Truth did move and give them utterance, for the strengthening one another, and building up one another in their most holy faith;—so it is now judged meet and good for all who are called to be saints, to meet often together to wait upon the Lord,—that their strength may be renewed. So Friends, when you come together to wait upon God, come orderly in the fear of God: the first that enters into the place of your meeting, be not careless, nor wander up and down, either in body or mind; but innocently sit down in some place, and turn in thy mind to the light, and wait upon God singly, as if none were present but the Lord; and *here* thou art strong. Then the next that comes in, let them in simplicity of heart, sit down and turn in to the same light, and wait in the Spirit; and so all the rest coming in, in the fear of the Lord, sit down in pure stillness and silence of all flesh, and wait in the light; a few that are thus gathered by the arm of the Lord into the unity of the Spirit—this is a sweet and precious meeting, where all meet with the Lord!—

Those who are brought to a pure, still waiting upon God in the Spirit, are come nearer to the Lord than words are: for God is a Spirit, and in the Spirit is he worshipped; so that my soul hath dear union with you, who purely wait upon God in the Spirit, though not a word be spoken to the hearing of the outward ear. And here is the true feeding in the Spirit; and all who thus meet together to wait upon the Lord, shall renew their strength daily. In such a meeting, where the presence and power of God is felt, there will be an unwillingness to part asunder, being ready to say in yourselves, it is good to be here: and this is the end of all words and writings—to bring people to the eternal living word. So, all dear hearts, when you come together to wait upon God, come singly and purely; that your meetings together may be for the better, and not for the worse.

And if any be moved to speak words, wait low in the pure fear, to know the mind of the Spirit, where and to whom they are to be spoken.—If any be moved to speak, see that they speak in the power; and when the power is still, be ye still.—And all who speak of the movings of the Lord, I lay it as a charge upon you, to beware of abusing the power of God, in acting a wrong thing under pretence of being moved of the Lord: for the pure power may move, and then the enemy (who goes about like a roaring lion, seeking whom he may devour) he may present a wrong thing to the view of the understanding; and here is a danger of abusing the power, acting that which the true power condemns, and yet pretending that the power moves to it—this is a double sin. Therefore, let every one patiently wait, and not be hasty to run in the dark; but keep low in the true fear, that the understanding may be opened to know the mind of the Spirit; and then as the Spirit

moves and leads, it is good to follow its leadings—for such are led into all truth. Thus, my Friends, as you keep close to the Lord, and to the guidance of his good Spirit, ye shall not do amiss; but in all your services and performances in the worship of God, ye shall be a good savour unto the Lord; and the Lord will accept of your services, and bless and honour your assemblies with his presence and power.

And now for the ordering of your conversations amongst men, ye are to walk by the same rule, (that is,)—when your meeting is ended, do not look upon the service of God to be ended; but keep in the fear of God, that ye may receive wisdom from Him, to order the creatures; that the pure light may exercise your consciences towards God and men. A time there was at your first convictionment, when ye stood in the cross to the world's spirit, and could not conform to their customs, many of them have stood off for a certain time, and would not trade or deal with Friends; but when they saw your fidelity and honesty, they came again; and many have a greater desire to deal with Friends, than with many of their own generation, because they know that ye will not wrong them, nor deal deceitfully with them: and so the blessing of God attends the faithful, and gives an increase both inward and outward. Then is the danger of being lifted up in mind, or drawn back again into the chariot, so that the earth comes over, which chokes and hinders the growth of the seed: but as every one keeps in the dominion and power of God, then the blessing is continued, as love to the truth is continued. Thus, dear Friends, in all companies, at all times and seasons, so walk that ye may be examples of good unto all, and answer the witness of God in all; that God over all may be glorified, and ye by his power be daily kept and preserved in holiness and righteousness, out of the world's wickedness; not for a day, or a week, or a certain time only, but even all the days of your lives; for this is but just and reasonable, that we should yield our members servants unto God, who gives us life, and strength, and all other good things: glory and holy praises be rendered unto Him, of all that know Him, for ever more!

And furthermore, dear Friends, as concerning those late overturnings, and those distractions, divisions, and confusions in this our native nation—be not ye troubled nor shaken in mind because of these things. There is a secret hand working in and through all these overturnings; and they come not to pass without the knowledge of the Lord, for making way for greater things, which the Lord hath to bring to pass in this nation; for much is yet to be thrown down, before truth and righteousness be set up. My advice and counsel is, that every one of you, who love and believe in the light, be still and quiet, and side not with any parties; but own and cherish the good wherever it appears, and testify against the evil in all, wherever it appears; not like the children of this world, warring with carnal weapons against flesh and blood, to destroy men's lives; but like Christians with spiritual weapons, warring against spiritual wickedness, and all sinful fleshly lusts, which war against the soul: not striking at creatures, but at the

power that captivates the creatures; that so the creatures may be redeemed from the bondage of corruption, into the glorious liberty of the sons of God. So be not ye overcome of evil, but overcome evil with good; so shall ye have peace with God, and true unity with all who are of God.

The God of power strengthen you in every good word and work, and perfect his work in you, to his glory, who is blessed for ever! Amen.

I rest your dear brother in the truth, watching for all your good.

ALEXANDER PARKER.

[From the original.]

A German artist, now in London, is about to take out a patent for the invention of a clock, of which the motive power is electricity. Its construction is said to be one of extreme simplicity.

For "The Friend."

LINES,

To a child, who, in acute suffering, exclaimed—"Oh! mother, pray for me, I do not know how to pray."

Dost thou ask that another pray for thee?
Words may be spoken on bended knee,

Eloquent, beautiful,—yet no share
Of the spirit of prayer be breathing there.

Dost thou wish that thou mayst be taught the way
In sickness or pain, for thyself to pray?

Of thy heavenly Father that lesson seek,
He will teach thy spirit to him to speak,
He will teach thee if thou obey his voice,
If the path of duty shall be thy choice;
If thou dost not rebelliously depart
From His law that is written in thy heart,
But strive in humility, day by day,
To follow as he shall direct thy way.

Entreat that he give thee a heart to pray,—
Not that no sorrow or care he send,
But that strength to bear them His grace may lend,
Whatever thy suffering may be,
Remember who bore far more for thee;
So mayst thou be able through grace divine,
To say—Not my will be done, but THINE.

S. WILSON.

5th month, 1841.

THE FRIEND.

FIFTH MONTH, 22, 1841.

REMITTANCES.

Recent enquiries having been made of us by some of our eastern friends, as to what description of funds would be proper for them to send us, we answer unhesitatingly, *their own*. The notes of all *good banks* in New York and New England are *now* a little better to us than those of our own state. Not many years ago, most of them were subject to a discount in this city. We then received them at *par*, as we are obliged now to do in most cases, the notes of western and southern banks, from our subscribers in those quarters, at a heavy loss, in the aggregate. It will be proper, however, to acknowledge the liberality of some of our agents who uniformly pay us in *par* funds. On the other hand some have latterly made great mistakes in the selection of notes of their own neighbourhood. With a little care this may be avoided. The notes of banks of the same vicinity are often of very different values.

Our subscribers must excuse us, if in sending our bills, we include as due, what has been paid into the hands of agents, when we have had no information of such payments. They will of course receive credit when those moneys are remitted to us.

INTERESTING CORRESPONDENCE.

To the friends of justice and humanity, there could scarcely be a more grateful spectacle presented than the late successful efforts of John Quincy Adams, before the Supreme Court of the United States, in behalf of the Amistad prisoners. We find in an Ohio paper of the 5th of the present month, a correspondence between the ex-president, and a committee of the people of colour, in Columbus, Ohio, in which the latter tendered him their thanks for his efforts "in behalf of the weak and the defenceless." The following is his reply:

Messrs. D. Jenkins, W. Johnson, and J. Bennett, committee of the people of colour, residents of the city of Columbus, Ohio.

Washington, April 15th, 1841.

Fellow Citizens—I have received your letter, of the 30th of last month, together with the resolution of your constituent body communicated in it, and I pray you and them to be assured that I never received from any body of men a vote of thanks more grateful to my feelings than yours.

My only regret is, that any effort for the administration of justice, whether to the rich or to the poor, to the feeble or to the strong, should be thought to deserve the thanks of any portion of the community. I hope and trust that the day is not far remote when *justice* will be universally considered as the common right of all, unconfeined by any unjust and oppressive distinction of colour or complexion.

Whoever shall contribute to that result will be entitled to my thanks as to yours, and though I may not live to see the day, he has them, and my prayers for his success in advance. I am, with respect, your friend and fellow citizen.

JOHN Q. ADAMS.

DIED, at Hector, Tompkins co., N. Y. on the 13th ult., of scarlet fever, CHARLES G. YOUNGEST son of Joseph and Elizabeth Tripp, formerly of Mass. aged ten years and nine months. It was his lot to suffer much from debility, and frequent trunks of sickness for several of the first years of his life, but afterwards became more healthy. He very early evinced a fondness for reading, and a contemplative mind, by which his views became expanded beyond most of his age, which, with a mild and obedient disposition, made him interesting to his acquaintance, and endeared him to all his friends. And truly this dispensation of Providence, with many others, clearly demonstrates the uncertainty of all earthly hopes.

"Ere sin could blight, or sorrow fade,
Death came with friendly care;
The opening bud to Heaven conveyed,
And bade it blossom there."

— at Bloomington, Iowa, on the 21st of fourth month last, in the 30th year of her age. ESTHER H. wife of Thomas Darling, formerly ESTHER HUNT, of New Jersey.

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PHILADELPHIA.

SOUTH AFRICA.

From the Journal of James Backhouse.

(Continued from page 219.)

22d, First mo., 1839. Macomo, the Caffre chief, sent a message stating that he wished to see us. In the course of the day I visited two sick people, one of whom was a pious Gona Caffre; he had been suffering from dysentery, (a common and often fatal disease in Africa,) and he said he thought he should have died. At first he was uneasy in his mind, and disturbed that none of his friends came to see him, a variety of circumstances having occurred to keep them away at that juncture, but at length he concluded that this might be in the overruling of the Most High, who designed thereby to bring him to depend on Christ alone; and when he looked only to Him for consolation his soul was filled with peace, for he felt the Lord's presence with him. Some time ago this man went to Babian's river, about sixty miles distant, to cut timber, and found a large kral of Mantates, or Beeuanas, who go under this name in the colony, to whom he spoke of their sinful state, and told them of the Lord Jesus Christ, and of the salvation that comes by him. He left them deeply impressed with these important subjects; and a short time after the chief sent to request him to visit them again. He returned with one of his Christian friends, and they remained with these people a month, teaching the things that belong to life and salvation. Thus these poor people are made instrumental in the spiritual welfare one of another, many of them know much more of the Divine Presence dwelling with them, than is generally either known or believed to be the experience of Christians by many high professors. These are among the poor of this world rich in faith. This man is living in a little mud hut, without a seat in it, except the floor, in the centre of which is a little fire of wood, the smoke of which ascends through an opening in the thatch; his habitation is, however, clean. He has scarcely any clothes but a pair of trowsers, and a jacket of sheep-skin leather, much worn; but God, who knows the heart, has made him instrumental in conveying the glad tidings of salvation. The power of religion is strikingly to be seen in

this part of the country, in the lowest walks of life. Among such cases is also that of a man who, nine months since, was a wild, half-naked Fingo; he is now a decently clothed, mild, affectionate Christian, hoping, as he says, to be enabled to hold on his way. Christianity here presents a different aspect to what it too generally does in old countries. Here it is visibly the chief good of a poor, oppressed, half-naked, despised people, of little learning, beyond the power of reading the Scriptures, which many of them do not, however, possess, though most are striving after this attainment with a commendable perseverance. They have few superstitious views to overcome, and many of them are very tender under conviction: being of undisciplined minds, they are often unable to suppress their sobs and weeping in public worship.

23d. Set out for the Moravian station of Shiloh, on the Klip Plat river, situate about thirty miles from Philippin, and in that part of the Bushman country inhabited by Tambookies and Caffres. Our route was circuitous, but considered less likely to be slippery than one ascending more directly the intervening mountain ridge. From the woods of the Kloofs, on the side towards the Kat river, the open parts of which are grassy and green, much timber is cut and conveyed toward Cradock, and beyond the colonial boundary as far as the missionary stations on the Caledon, that part of Africa being destitute of timber. We passed a party of Hottentots from Shiloh, cutting timber to take to that settlement. These mountains formerly abounded with game, but huntsmen from the neighbouring stations have destroyed, or driven away most of the wild animals. Two herds of quaggas, of about half a score each, which suffered us to come pretty near them, and a hyena, that made its way quickly down a mountain, at a considerable distance, before we arrived at the place, were all the wild-beasts we saw.

Near Shiloh we met some Caffres belonging to the Chief Tyalie, (pronounced, as in some other Caffre words, as if *Sh* succeeded the *T*;) with large herds of cattle; they were agreeable looking people, of very dark complexion, dressed in skins, and wearing a few buttons and other ornaments of brass. One of them asked for tobacco, and I gave her a piece about an inch long, for which she called me a pretty captain, and all the other good names she could find. This seemed excessively ridiculous in a Caffre; but afterwards, on taking up a list of missionary subscriptions, and observing Esq. appended to many plebeian names, who happened to have made contributions, of 5 s., I could not but think that the same spirit of flattery, for the sake of advantage, one of the fruits of the fallen nature of man, was at least more tolerable in an

uncivilized and unregenerate Caffre, than in persons not only professing to be civilized, but to be promoting the cause of a self-denying and crucified Saviour, who flattered no man, and who forbade his disciples to call any man master, and whose apostle condemns having the persons of men in admiration because of advantage.

We arrived at Shiloh in the afternoon, and were soon provided with a refreshing cup of tea by Maria Frederica Genth, who welcomed us to their simple abode, which, though the station has been occupied since 1829, is still destitute of chairs, their place being supplied with four-legged stools; but comfort and cleanliness here made up for the deficiencies in regard to furniture. After tea we walked to the peach-garden, planted by the first missionaries who came to this place. Such is the profusion of the fruit, that the people are allowed to eat as much of it as they choose in the orchard, on condition that each time they go thither they bring away a basket full, and cut it up for the use of the family. There is also a garden producing plenty of grapes, but the crop is much injured by the dogs, which are very fond of this fruit, and are not easily kept from it with the scanty means of fencing which exists at this place.

The country around Shiloh is mountainous, and is suffering from drought. The river has so nearly ceased to flow, that the irrigation of the long lines of gardens by its side cannot be maintained. Unless rain fall soon, the crops of Indian corn are likely to perish. Caffre corn and potatoes, requiring less moisture, may still yield some produce; and the industrious gardening habits of the Tambookies and Fingoes will make the best both of these and their pumpkins. They keep their ground remarkably clean—watch their crops continually, to keep off birds and other depredators, and water them even by the hand, now that they can no longer irrigate them.

Like other Moravian missionaries whom we have visited, these are very agreeable, devout, simple-hearted people. Their dwellings and chapel are simple substantial buildings, as are also a mill, now standing for want of water, and a smith's shop. There are two or three cottages belonging to Hottentots, but most of this nation, resident here, are living in rude huts of boughs and reeds, plastered with mud. These are buildings in the form of a roof, sloping in two angles, and are generally destitute of windows and chimneys: the Hottentots generally have a great predilection for a fire in the midst of the floor, the upper part of their dwellings is consequently blackened with wood smoke. The Caffres and Fingoes inhabit beehive shaped huts of boughs thatched with grass. This settlement contains 384 Tambookies, Caffres, Fingoes, and Bushmen,

and 162 Hottentots: 24 of the former, and 100 of the latter are reported to be members of the church.

24th. At 5½ in the morning the bell rung for coffee; after which W. C. Genth catechised some of the older converts. Breakfast of a more substantial kind was provided at 7½, and followed by a school for Tambookies, &c. in the Caffre language, at which about sixty children were present. Dinner at noon was succeeded by a nap and a cup of tea; according to the custom of this part of the world in hot weather. School was then held with about thirty Hottentots. The attendance of children, able to watch the gardens at this season, is small. The birds which commit depredations are black crows, much like those of England, and Caffre finches, associated with which are often a few small birds, about the same size, but having tails about twice the length of their bodies.

The schools here did not appear equal to those of Genadendal, nor of the Kat river, being conducted too much upon the old system, and parents generally are careless about the attendance of their families. Infant schools, for which a much greater number of pupils might be regularly obtained, have not been introduced here, neither tuition in the English language. Instruction in English would not require more time than in Dutch; but it would open a large fund of information; and it is generally understood in the towns of the eastern part of the Cape colony.

We visited an aged pair of the Bushman nation, living under the shelter of a mat, reared against a few sticks, in front of which they had a little fire; their daughter, whose residence, with that of her husband, is with a boor on the Kunap river, was on a visit to them, having also with her an infant child of the same square, flat-featured, small race. She proves her affection to the old people by visiting them every few months, to minister to their necessities. These people have been at Shiloh many years; but cannot be persuaded to inhabit a hut, except in very cold weather; the old man especially complaining of the closeness of dwellings from which the weather is excluded. The language of the Bushmen is harsh in the extreme, abounding with a *click*, and deep guttural sounds. The Caffre has three kinds of the former, two of which resemble those used in English, to express regret and to drive horses, neither of which are expressed by letters in our language; the third is produced between the cheek and tongue. The *kaross* is the usual garb of the Tambookies and others of black nations here, and some of the Hottentots wear it. I should not think that the latter have been advanced in civilization by the contact with the uncivilized tribes with which they are here associated, and by whom they are termed white people! notwithstanding the swarthy complexion, compared with those of Europeans. Each family at Shiloh is allowed a piece of land, capable of rearing forty-five bushels of corn, and producing two crops a year. The soil is not rich, but is made fruitful by irrigation and culture. These strips of land are planted with peach trees, tobacco, &c., at the top, and have pumpkins, &c. nearer the river.

25th. There was an appearance of rain, but it passed off only with a slight shower. We took leave of our kind friends at Shiloh, and, about six, set out to return to Kat river by a more direct route. After riding about an hour, we fell in with rain and green grass upon the mountains, which, at their greatest elevation, may be about 3000 feet above the level of the sea. The cold is so great upon them in winter, with snow, that some persons have perished in attempting to cross them at that season.

30th. In the course of the day, we were invited to meet upwards of thirty persons of the class called Inquirers, who assemble at Philputon once a week, many coming a considerable distance. They are persons of awakened consciences, who have not yet found peace to their troubled souls. The elders confer with them, and give them such counsel as their states are thought to require. Being unaccustomed to control their emotions, they often break out into loud sobs and weeping, and exhibit great bodily agitation; which, however, is not generally encouraged. On being asked what they had to say for themselves, most of them replied, nothing; but that they were great sinners, and desired to be saved. On being interrogated how they hoped to be saved, the general answer was, by Jesus Christ, who they had been taught had come from heaven and died for them, and without whom they could not withstand temptation, for in themselves they had no strength, and their hearts told them that Christ alone could help them. One man had been brought up at Zuur-brak, had been convicted as to his abilities and knowledge, had lived in sin till imprisoned for some misconduct, when he was brought to see his wickedness, and to feel that he must perish in sin, unless saved by Jesus Christ. A Hottentot woman had heard the gospel from her husband, who had been instructed by a pious boor, and for a time had walked in the fear of God, and found peace through Jesus Christ in frequent prayer; had again fallen into sin, and again been awakened to a sense of her danger. A fine robust woman had lost all her relations in the wars, far in the interior; had made her way through various tribes to the Kat river, where she had heard of Jesus, and become convinced of sin, the condemnation of which she still bitterly felt; she saw that Jesus alone could save her, and felt love to him, hope in him, and was thankful that she had left her own country, and travelled so far to a place where she had heard of a Saviour. Another woman had left her own native land, on the shores of a river that watered Dingaans' country, and travelled to the Kat river, where she had heard of Jesus: she was still deeply condemned in herself for sin; she felt much for her country; but was glad she had left it, and come to a place where she had heard of a Saviour. The emotion of this woman was so great as to produce convulsive sobs, with tears and profuse perspiration, which she removed from her face in drops that wet the floor. These are a few examples of numerous cases of a similar nature that exist here, and are continually multiplying, and which show that the Lord is bringing to pass a great work; converting the desert into a

fruitful field, to the praise and glory of his own excellent name.

From the Farmers' Cabinet TEMPERANCE.

As the time of hay and harvest is approaching, the farmers may be expected to put all their force in requisition. When extraordinary labours are to be encountered, it is natural to suppose that extraordinary supplies of nourishment should be furnished to sustain them. Hence the labourer, in time of harvest, usually expects an increase of wages, and a more liberal allowance of provision, than at other times. To this, within proper limits, there is no reasonable objection. It may, however, be rationally questioned, whether farmers do not, generally, work rather too hard during that busy season. It is true, we must make hay while the sun shines, and gather our harvest when it is ripe; yet, as we profess to be Christians, we are required to let our moderation appear in all things, and therefore at all times of the year. Industry and care are not inconsistent with moderation; but excessive exertion, even when collecting the fruits of the ground, certainly is. As one error, either in opinion or practice, is very apt to produce another, we often find that excessive labour, during the sultry season of harvest, naturally leads to excess in the use of drink. When the strength is nearly exhausted by inordinate exertion, a portion of stimulating liquor produces a transient revival. Hence the opinion may be readily formed, that such stimulants actually increase the labourer's strength. Time indeed was, when the opinion generally prevailed, that the toils of harvest, in this sultry climate, rendered the use of ardent spirits almost, if not altogether, indispensable. Experience has now fully proved the error of this opinion. We now know that the hay and grain can be collected, not only without the use of ardent spirits, but without the aid of any liquor of intoxicating quality. Still the inquiry may be made, and it certainly is an important one, whether the business of harvest can be as well done without the use of any intoxicating liquor, as with it.

It is to be presumed that every man who apprehends that intoxicating liquor is necessary, or even useful, in time of harvest, will admit that it is only the *moderate* use for which he can plead. The supposition that business of any kind can be carried on to more advantage by men who are using strong drink to excess, than by those who are strictly temperate, is too glaringly absurd to be entertained for a moment. We may then ask, what use is moderate? The answer will probably be—such use as will increase the activity and strength, without affecting the understanding, or eventually impairing the physical force. If such use can be made, we may admit that it is a moderate one. But if we go beyond the limit here indicated, the use is not moderate. If the quantity used operates upon the mind, even though it may appear in the form of hilarity, that hilarity is at best of a very questionable character; and those who drink enough to impair their physical powers, unquestionably drink to excess.

Now does any quantity of intoxicating liquor, small or great, produce an increase of strength?

To place the subject in its proper light, we may recollect that the question relates to the intoxicating part of the liquid, to the alcohol which it contains. There can be no doubt that a small quantity of alcohol may be mixed with solid food without destroying its nutritious quality; and it may also be diffused through nourishing liquids without destroying their power to support life. There are unquestionably several kinds of drink which contain some alcohol, and yet are nutritious. But is the alcohol itself nutritious?

It is well known that in cases of great exhaustion, the stimulus of alcohol, applied externally, or taken into the stomach, sometimes produces a salutary action. Opium, and even arsenic, may sometimes be administered with advantage *as medicine*; and so may alcohol. But physiologists agree that alcohol is not assimilated with the food by the digestive organs. It is absorbed and mingled with the circulating fluids, but not converted into the constituents of the human frame. It is alcohol still. Dr. Kirk informs us that he dissected a man who died in a state of intoxication. The operation was performed a few hours after death. In the lateral ventricles of the brain was found a limpid fluid, in which the scent of whiskey was distinctly perceptible. When, to a portion of it in a spoon, a candle was applied, it took fire, and the lambent blue flame, characteristic of the poison, played for some seconds on the surface of the spoon. Now, whatever mingles with the circulation, without being elaborated by the stomach, is productive of disease. We might therefore infer *a priori* that alcohol, taken into the stomach, must impair the health. When the quantity is small, it may be thrown off without sensible injury; and so may the metallic poisons. But that is no reason why they should be intentionally swallowed.

That the apparent strength imparted to the system by strong drink is very transient, may be clearly inferred from the fact above stated, that the alcohol is not assimilated with the food. The sudden glow of activity and warmth which alcohol excites, is found by experience to pass quickly away, and to leave the frame more debilitated than before it was taken. Persons exposed to intense cold, are found to perish sooner if they drink ardent spirits than if they do not. We often hear of drunkards perishing in cold weather with their bottle by their side; but where no visible intoxication occurs, the debilitating effect of this stimulus is frequently exhibited. In the winter of 1796, during a severely cold night, a vessel with seven persons on board was wrecked near the coast of Massachusetts. Five of the company concluded to try swimming to shore. Four of the five prepared themselves by drinking freely of spirits, the other drank none. The man who drank none, and three of the others, reached the shore; and endeavoured to make their way through a deep snow to a distant light. The total abstinence man effected his object, and his life was saved, but the rest perished by the way.

If ardent spirits diminish the capacity for

enduring cold, we may perhaps infer that they increase the power of sustaining heat; and are therefore salutary to the labourer in the harvest field. This inference, however, is not sound. Ardent spirits, when taken into the stomach, produce a transient excitement, which leaves the system with less than its former excitability. The man therefore perishes with cold, not because the alcohol had carried off a part of his natural warmth, though it certainly has that effect, but because it had diminished the power of producing a necessary supply. It had impaired his vital energies, and left him more obnoxious to the benumbing influence of cold. If alcohol increases the capacity to endure the heat and toil of harvest, it must do so while the excitement continues, or after it has passed off. While the excitement continues, the warmth is increased; and when it has passed off, the body is left weaker than before. If the stimulus is so frequently repeated as to keep up the excitement, it is like going nearer the fire to escape from the inconvenience of heat; besides, by such course the strength is eventually impaired.

From these premises we are fully authorized to conclude, that intoxicating liquor of any kind is not advantageous in performing the labours of harvest; and that the benefit, so far as there is any benefit, from the use of the weaker liquors, arises, not from the alcohol they contain, but from the other ingredients. If then the harvest man is properly supplied with wholesome drink, into which no alcohol enters, he has all the advantages which the alcoholic liquors afford, and escapes the evils which those liquors are in danger of introducing.

This, we may observe, is not an idle theory, but is fully supported by experience. It has been found that the labours of harvest are actually performed in a better manner without the use of alcoholic drink, than with it. The labourers, after performing a given quantity of work, sustained by unalcoholic beverage, find themselves less exhausted than when supplied with alcoholic stimulants.

If now we could accord to intoxicating liquor, used in moderation, the negative credit of doing no injury, it might still be worthy of inquiry, whether the practice of moderate drinking, even if we could be sure it would never run into beastly excess, can be justified. As it appears, from experience and the nature of the case, that such liquors do not promote the labourer's health or strength in time of harvest, it is obvious that moderate drinking is as justifiable at other times of the year as in time of harvest. Let us then advert to the expense of moderate drinking. Suppose two men, A and B, begin the world without capital at the age of twenty; that the profits of their business, and their ordinary expenses are the same, except that A drinks moderately, spending each day twelve and a half cents for liquor, and B goes upon the plan of total abstinence. Consequently B, at the end of the first year, has \$45.62; more than A. B has of course an annuity of \$45.62, which A has not. Now there are so many ways in which money may be improved, that we may fairly reckon this annuity as accumulating at 6 per cent, compound interest. These men going on in this way, A, keeping to his

moderate plan of spending no more than 12½ cents a day, until they attain the age of seventy—it is easily shown that B's annuity amounts to the decent sum of \$13,247. If then A has just made out to keep clear of debt, B has an estate, the income of which may probably support them both. If we suppose the sum expended for liquor be only 6½ cents a day, the sum saved by total abstinence appears, from this calculation, to be \$86623. To a man of seventy, the possession of this sum would be more comfortable than the recollection that he had swallowed six and a quarter cents' worth of liquor every day for fifty years. We thus perceive, that of two men with equal industry, and equal opportunities, one may be placed in easy circumstances, and the other be very poor, for no other reason than that one drinks moderately, and the other is entirely abstemious.

There are many who make little or no use of the ardent liquors, such as rum, gin, brandy, &c., who suppose that the malt liquors may be used to advantage, and that they contain a considerable portion of nourishment. I am ready to admit that they contain some nutritious matter: but the economy of deriving nourishment from such liquors, is forcibly illustrated by the facts exhibited in a lecture delivered at Birmingham, England, about two years ago. The lecturer showed that a chymical analysis gave from a gallon of ale, which there cost two shillings sterling, six ounces of pure alcohol, and eight or nine ounces of extractive matter, not quite equal in its nutritious quality to the same weight of common bread. Now that weight of bread then cost about one penny sterling, so that the man who derived his nourishment from ale, paid about twenty-four times as much for it as if he had bought it in the shape of bread; and also swallowed with his pennyworth of bread, six ounces of pure alcohol, or twelve ounces of proof spirit.

These observations apply chiefly to the moderate use of alcoholic liquors; and show that a comparison between such use and total abstinence, gives a decided preference to the latter. But this comparison, thus limited, is hardly a fair one. It is exceedingly difficult, and sometimes impossible, to use ardent spirits as a drink, without running into absolute excess. Even where obvious intoxication is not produced, frequent indulgence in the use of such liquors excites an appetite, which strengthens in proportion as it is fed, and is sometimes scarcely perceived until it has grown too powerful to be resisted. There doubtless are many in the situation of Dr. Johnson, who have not the candour to acknowledge it. When asked by Hannah More to take a little wine, he answered, that he could not take a little, and that abstinence was easier to him than temperance. It appears he could be strictly abstemious, but could not drink moderately. It is not to be supposed that any young person sets out with a deliberate intention of becoming a drunkard. There is something so disgusting in this beastly vice, that any one would instinctively recoil at the prospect of becoming a sot. How then do so many fall into this pit of pollution? The question is a momentous one, and worthy of a careful examination. But before I attempt to answer it, let us suppose that all the members

of the community belonged to one of the two following classes: the low, guzzling, absolute drunkards, without shame and without character, in whom the love of strong drink was the ruling passion, by which every other was absorbed—and the strictly abstemious, who made no use of intoxicating liquor themselves, and would neither manufacture, give or sell it to others. Whatever proportion the members of these classes might bear to each other, it appears highly improbable that many, if any, would be added to the intemperate one. In such a community, the race of drunkards must soon become extinct, either by death or reformation. As *moderate drinking* of alcoholic liquor would be totally out of fashion, there would be very little danger that any of the temperate class would contract a fondness for such liquor; and as no man of respectability would keep the article for sale, the drunkards would probably become temperate from sheer necessity.

This supposition seems to me to answer the question; and to suggest this solution of the problem. It is the countenance given, by men of character and respectability, to the manufacture, sale, and moderate use of intoxicating liquor, that produces all the drunkenness which exists among us.

The farmer who furnishes his labourers, during the time of hay and harvest, with intoxicating liquor, not only contributes towards keeping up a race of drunkards, but establishes a principle, as far as his example can establish it, which can scarcely fail to supply the next generation with a succession of sots. If the toils and heat of harvest are admitted to require the use of such liquor, then it must follow that other employments, equally exposing and laborious, also require it. As harvest does not last all the year, the farmer who drinks alcoholic liquor only in harvest, and on other extraordinary occasions, may perhaps escape becoming a sot; but the man whose regular business throughout the year calls for similar indulgence, must, if he submits to it, almost inevitably become intemperate—thus we find that forgers, lime-burners, and others of like occupation, if they indulge a notion that their employments require the aid of intoxicating liquor to sustain them, almost invariably become drunkards—men who follow these occupations may be abstemious if they will, but can scarcely ever be *moderate drinkers*.

When a house is on fire, we sometimes behold the men who are collected very differently employed. Some are pumping water from a well, others are carrying it in buckets, others again are playing the engine, while another number are assiduously engaged in rescuing the property from the flames. Yet all these efforts are directed essentially to the same object. So it appears that in the manufacture of drunkards, there are many persons variously employed, who perhaps seldom reflect upon the ultimate effect of their united labours. Some are engaged in cultivating the article from which intoxicating liquors are produced, others manufacture the liquor, others deal in such liquors in the wholesale line, and of course very seldom immediately furnish the absolute sot with his favourite beverage—others keep respectable taverns, where nobody is allowed

to get drunk, but where decent people are furnished with all they demand, and where *moderate drinking*, in a civil way, is not discountenanced—others again neither manufacture nor sell intoxicating liquors, but merely purchase and use them in *moderation*, in their families and among the workmen. All these classes may have a very great aversion to drunkenness, and think it extremely improper to furnish strong drink to those who are too weak to avoid intemperance—yet without these respectable encouragers of drunkenness, in its incipient stages, the low unprincipled master of the grog-shop, who sells his poison to any body and every body, drunk or sober, who is able and willing to pay for it, would be about as inefficient in the production of beastly ebriety, as the man at an engine would be in extinguishing the fire, if no one would supply his engine with water. The low tavern is the sink into which all the drainings from more respectable nurseries of intemperance eventually collect. This nuisance will hardly be removed by attempting to clear out the sink, but by stopping the current which flows into it. Stop this current, and the sink itself will soon become dry.

(To be continued.)

Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1840.

THIRD LECTURE.

The history of none of the nations employed to fulfil the purposes, to perfect the providences, and to inflict the punishments of the Most High, have greater claim on our attention than has that of the Arabians. They have been from earliest times, fierce, wild, and erratic in their movements, spurning the shackles, and contented without the comforts, of permanent habitations. At war amongst themselves—at war with their neighbours, although constantly weakened by intestine disputes, they were yet successfully enabled to resist all efforts to bring them into bondage. They were frequently defeated, their country several times overrun and partially subdued; yet the fiery love of freedom which belongs to their character—the wide spread bulwark of barren sands and verdureless mountains which defended them from hostile attacks, kept them independent of any permanent control from surrounding powers. Examine their history from age to age, before the time of Mohammed, we shall find them fighting for the idolatrous faith of their fathers, or defending their own freedom against the Babylonians, Assyrians, Egyptians, Ethiopians or Persian kings. The influence of adverse armies was little more durable than the foot-prints they left in the floating sands of her deserts.

Although the bulk of the nation were sunk in idolatry, and worshipped the sun and the stars, yet there were some found amongst them who were believers in the unity of God the Creator. William Jones has translated seven of the early Arabic poems which were suspended in the caaba or temple at Mecca.

These develop the good and evil traits of disposition, the wisdom and the folly which characterise these wanderers of the wilderness. They present us with poetic pictures of the lives of men, of open hearts, and of boiling passions, who were without laws to control, or heart operating religion to restrain them. Yielding unbounded hospitality to those who claimed the shelter of their tents, they were yet robbers by profession, who stripped all they met with on the desert, and left them without compassion to perish in its sands.

These tribes of robbers having been for ages engaged in predatory excursions into Syria, and other districts around, on being united in one government, under their warrior prophet Mohammed, were prepared to attempt the conquest of the world.

Mohammed was gifted by nature with a fine person, insinuating address, and a commanding eloquence. To unbounded ambition he united a boldness in action and promptness of purpose equal to the most daring attempts, and a steadiness and perseverance which no danger or difficulty could baffle or overcome. It has been said of him, that "he possessed a deep insight into the springs of action of the human heart, and a power of acting upon the fickle and fiery passions of his countrymen in a manner the most potent and extraordinary, humouring their passions, and moulding them implicitly and devotedly to his will." Early in the seventh century, he commenced his career as a preacher and conqueror. Winning by the sword the dominion of Arabia, he, by the valour of his followers, and the power of his eloquence, brought all its inhabitants to adopt his creed. Holding up prominently the unity of the Supreme Being, unfolding the folly of worshipping dumb idols, and promising sensual gratifications on earth and in heaven to each of his faithful disciples, it is not a matter of wonder or surprise if the reason of men should have prepared them for the reception of the first, and their inclinations the latter portion of his doctrine.

The world around was sunk in vice, and abounded in superstitious and idolatrous worship. Christianity, as developed in the practices of many of its nominal members, was but a religion of forms and ceremonies. The empires of the East were in no condition to offer effectual resistance to the enthusiastic attacks of these fanatical multitudes. The kingdom of Persia, which had again after the Christian era sprang into existence, and the remains of the Roman empire had been for centuries engaged in wars, which had ravaged and devastated their provinces, destroyed their people, and prepared the way for the rapid conquests which crowned the course of the Saracen armies. These last went forth carrying the avenging rod of the Almighty, and ministering to the complete fulfilment of many a prophetic denunciation. So was it in Egypt—so was it in Philistia—so was it in the land of Moab and Ammon.

Luxurious Damascus, proud Balbec, superstitious Jerusalem, art decorated Alexandria, one by one submitted to their arms. In twelve years they subjugated Syria, Persia and Egypt, captured 36,000 cities, towns, or fortified castles, destroyed 4,000 temples, or places of

worship, and erected 1,400 mosques. Before the year 700, the Arabian dominions extended over much of Southern Asia, and all of the fertile portions of Northern Africa. The empire thus founded in carnage and blood, was only to be maintained by violence. Wars and contentions raged within its borders, and murder marks the foot-prints of its rulers. The massacre of the princely family of Ommeiads, with the exception of Abderrahman, is no otherwise worthy of remark, amid so many similar scenes, than that it caused this prince to take shelter in Spain, where he founded a dynasty independent of the general Saracen empire. In the year 719, the Abbasides were seated on the eastern throne, and controlled Southern Asia from the shores of the Mediterranean to the waters of the Pacific.

The conquest of Spain had been effected early in the eighth century, and the victorious Arabians passing onward into France, were, in 732, defeated in a battle near Poitiers, where they lost, it is said, 300,000 men. This unlooked for event put an end to their progress in Europe. The measure they had meditated to others now came upon themselves. The kingdom of Spain was recovered from them, province by province, by the descendants of the handful of its ancient inhabitants, who had in the mountains of Biscay found shelter from the fiery outburst of Arabian valour. Splendid luxuriance of art decorated the walls of the Alhambra—light, graceful, and learned literature was fostered by its monarchs; but in despite of these, and the chivalrous spirit of its knighthood, the nation grew weaker and weaker. The land they had conquered was again passing from them—their forces fell by thousands, and their proud and haughty princes were forced to pay tribute; and to see, in 1492, the last vestige of Arabian dominion perish in the downfall of Grenada.

In the east, notwithstanding the literary glory and splendour of the court of the Abbasides at Bagdad, abject degradation and ignorance prevailed among their subjects. These princely patrons of the arts and sciences were cruel and unfeeling. Human life with them was held of little value, and human happiness, other than their own, of no account. Insurrections abounded every where in the distant provinces of the empire, and the political associations of the Ismailians and Karmates, as regular bands of fanatical assassins, continued to exercise atrocities and cruelties throughout the whole duration of the power of the children of Abbas. Early in the eleventh century, Togrul Beg, a Turk, from the borders of the Caspian, assumed the title of sultan at Khorassan. The political and mental weakness of the caliph, enabled this new candidate for power to seize upon all the authority of the empire, and to reign in Bagdad with the title of emir. The authority and office he transmitted to his children. They permitted the caliph to retain his title, and to sit upon a throne they had stripped of all dominion. The descendants of Haroun Al Rashid, and of Al Mamem, so celebrated in history, in the latter days of the caliphate, were confined to the walls of their palace, and suffered at times even from the want of the means of subsistence. In 1258, the Mogul and Tartar armies, under Hulaku,

the Mogul, put an end to this shadow of power. The Mogul empire arose with a Tartar prince, Genghis Khan. He commenced his reign about 1200, conquering eastward to China, and westward to the Caspian sea. His son, Oktai, conquered China, and overran the country almost to the walls of Bagdad. In 1253, Hulaku led his Moguls into the Caliphate provinces. He fell first on the Ismailian assassins, destroyed their strong holds, slew every individual that was in them, and extirpated the race. Bagdad, then the richest city in the world, was taken, and given up for seven days to a riotous soldiery. The inhabitants perished by multitudes in the pillage, and the last descendant of Abbas was cruelly slain.

Thus the empire of Mahommed, beginning in violence, and cemented with blood and corruption, after so many achievements, yielded to the freer and fresher fanaticism of these new wielders of the rod of providential punishments.

The Mogul armies came for glory—for conquest—for pillage, and not for permanent settlement. Like the waters of some earthquake heaved wave of the ocean, thrown on a populous country, they but burst over and desolated the empire of the Saracens, and then swept back to their native bed.

About the year 1300, Othman, the son of Ortogrul, the head of a horde of Turks, who had taken refuge from the arms of the Moguls in the mountains of Bithynia, perceiving the weak and defenceless condition of the nations around, began to extend his power. Promising everlasting sensual rewards to those who should perish in battle, he instilled in his forces a fanatical fervour and fire, like that which had given to the original Arabian armies, such resistless power. The empire he established rolled onward towards the west, gathering armies from the Mahomedan inhabitants of the lands they conquered, until it was spread over every nominal Christian province and city, to the very waters of the Hellespont. The powers of Christendom who had so lately been pouring their myriads of misguided men to perish as crusaders on the soil of Syria, for the honour, as they termed it, of their holy religion, now permitted this new Mahomedan scourge to tyrannise over their Christian brethren, and to carry their arms successfully into the provinces around Constantinople, and then throughout all the borders of Greece. The scenes of blood and carnage, of violence and oppression we may not describe; but when Philadelphia, the capital of Lydia, fell, such multitudes of its inhabitants were put to the sword, that an extended wall was erected with their bones, which yet survives in the vicinity of that city. The cruelties of the Turks under Bajazet the 1st, exceeded the wonted blood-thirstiness of the race. But they were soon to meet that check from a Mahomedan power, which the terror-stricken monarchs of Europe were unable to furnish.

The Moguls, under Timour the Tartar, or Tamerlane, as he has been called, again rolled with a tide of slaughter upon Western Asia. He marked his course by desolation and blood, fulfilled prophecy, and administered providential punishments.

Alpeno and Damascus were depopulated, and,

as we have already said, he erected a pyramid of 90,000 skulls on the ruins of Bagdad. He devastated Syria, he ravaged, ruined and degraded Egypt. When he met the sultan in battle, there were 200,000 Turks perished, and Bajazet himself being made prisoner, was confined in a cage, and carried about by his conqueror for mankind to gaze at. This Timour was a man of letters, an author himself, and fond of the converse of the learned; yet, he destroyed, in his inroads of havoc and blood, almost all the trophies of art, the monuments of science, and the records of learning throughout civilized Asia. Its flourishing cities all perished before him, and leaving its desolated realms for the Ottoman sultans to complete their destruction, he withdrew his armies, with the spoils of empires, back to the narrow borders of their native land. We may not dwell minutely upon the history of the Ottoman Porte; enough to say, that it inflicted punishment upon sin-darkened Europe, that it conquered vice-enslaved Constantinople, and remained for centuries a scourge and a terror to the bordering states. But the retributive hand has long been upon her, and her weakness is such, that she seems only to maintain her national existence at the will of her Christian allies.

Of the Mogul empire we have a little more to say. It rose under Genghis Khan, who, in 1206, having conquered and confederated the various Mogul hordes, conceived the design of subjugating the world. He himself conquered the Tartar empires in the east, subdued Turkistan and Persia; and then dying, left his plans and a kindred spirit to his children. In 1227, China was subdued by them—in 1237, their army entered Russia, and made themselves masters of Moscow. They fell upon Poland in 1240, burned the city of Cracow, and advanced to Silesia. Having wasted the country with fire and with sword as they passed, they now felt the want of provisions, and were forced to retire. At the time they ravaged Western Asia, and destroyed the Saracen empire, their power had attained to its height. Their dominions extended from the borders of India, through China, which was then the seat of the great Khan, into the interior of Siberia, and westward to the borders of Poland. In 1360, Tamerlane arose, consolidated anew the Mogul tribes; reigned for more than forty years, and after a career of constant conquest, cruelty and devastations, he died in 1405. The empire was dissolved by his death. The Russians and Chinese subjugated the Moguls who had settled in their borders. A descendant of Tamerlane in 1519, founded in India, the empire known by the name of the Great Mogul.

(To be continued.)

At the Annual Meeting of the Tract Association of Friends, held 4th month 20th, 1841, the report of the proceedings of the managers for the past year was received and read; which is as follows:

To the Tract Association of Friends.

The board of managers report that during the year ending 3d month 31st, 1841, 144,183 of our tracts have been printed, and 120,274,

containing about 1,300,000 pages, distributed. Of these 21,899 have been taken by our auxiliaries, and 22,979 by the New England Tract Association. The remainder, 71,404, have been circulated through the agency of the managers and other friends of the institution. There have been distributed in and about our city, 610 at the Western Soup House, 145 by the Union Benevolent Association, 200 to the members of a temperance society, 1800 among the seamen and others at the Navy Yard, 612 among the families of seamen, 4656 on board steamboats and ships about leaving port, 2399 to the scholars at First day and other schools, 600 among firemen and watermen, 25 to the inmates of the Magdalen Asylum, 1991 to the prisoners in the Eastern Penitentiary, 566 to those in Moyamensing Prison, 200 to the inhabitants of Moyamensing Almshouse, 200 to a company of soldiers, 118 at the House of Industry, and 75 at the institute for coloured youth; 10,000 are reported as distributed in different sections of the city; this amount includes many placed in the fire companies' halls, the grog shops, the hotels, in private families, and a number handed to the ministers of other religious denominations. There have been taken for distribution in other places, 10,241 for the interior counties of Pennsylvania, 2400 for different sections of New Jersey, 657 for Delaware, 4,513 for New York city and state, 748 for Maryland, 1980 for Massachusetts, including 1500 for the New Bedford whale ships, 305 for Virginia, 75 for New Hampshire, 849 for Ohio, 725 for Kentucky, 229 for Indiana, 105 for Illinois, 560 for Tennessee, 126 for Mississippi, 600 for Hayti, 60 for Trinidad, and 150 for other West India islands.

As there had not been a sufficient number of almanacs printed the previous year to supply the demand, we increased our edition to 7,500 copies, which have nearly all been disposed of. We have prepared matter with a view to the publication of one for the year 1842.

During the past year, five new tracts, containing 84 pages, have been stereotyped and added to our series.

No. 65. Salvation by Jesus Christ.

66. On Theatrical Amusements.

67. Addressed to those in Humble Life.

68. A Brief Sketch of the Life and Religious Labours of Thomas Shillitoe.

69. Straightforwardness Essential to the Christian.

The tract on Salvation by Jesus Christ, is slightly modified from one published at the Cape of Good Hope. It seems peculiarly adapted for general utility, as it sets forth a perfect redemption from the bondage and corruption of sin, through the spirit and power of the Lord Jesus, and the efficacy of his atoning sacrifice. Our attention has been frequently directed to the apparently increasing attachment of our citizens to theatrical entertainments. This attachment is indicated, not only by the increase of houses ostensibly erected for such exhibitions, but by the introduction of amusements, of a kindred character, into places originally designed for other and more innocent sources of entertainment. The tract on Theatrical Amusements was prepared in the hope that if extensively circulated, it might

awaken the attention of the public to a consideration of the moral degradation and the increase of vice inseparably connected with the play house. Several thousands of this tract have been distributed since the commencement of the year; some at the doors of the theatres, some at hotels, some at gatherings for public lectures, and many in the halls of the fire companies in the different divisions of the city. The "Address to those in Humble Life," is designed to encourage to an earnest pursuit of things heavenly, and to the exercise of the virtue of contentment in that allotment in life wherein Providence has placed us. The whole being an elucidation of the Scripture declaration, "All things work together for good, to them that love God." The Brief Sketch of the Life of Thomas Shillitoe, exhibits his faithfulness and dedication to the Lord's will, and his earnest concern not to move until that will was made manifest. We believe that whilst his unshrinking obedience is calculated to have an animating effect on the Christian, his fear of entering on any religious service without the fresh qualifying influence of his Divine Master, cannot be too earnestly recommended as an example for all. We have made arrangements to have copies of this tract given to those who stand in the station of ministers and teachers in the various religious societies in this city and neighbourhood, as well as to the prisoners in the Moyamensing Prison and the Eastern Penitentiary. The tract entitled "Straightforwardness Essential to the Christian," is abridged from a small volume under the same title, written by Mary Ann Kelly. It is an earnest appeal on behalf of uprightness in thought, word and action.

We have recognised two auxiliaries during the past year; one under the name of "The Westfield Auxiliary Tract Association of Friends," at Salem, Indiana; the other called "The Smithfield Auxiliary Tract Association of Friends," located at Smithfield, Ohio.

In reviewing our labours during the past year, whilst cheered by the constant demand for our publications, and by the intimations we have received of their increasing usefulness, we have not been without desires that all of us who in any measure participate in the distribution of our tracts, whether as members of this association or its auxiliaries, may be endeavouring to live in conformity with the principles and practices exemplified and upheld therein. We perhaps cannot conclude our report more fitly than by a quotation from Thomas Shillitoe on this subject:—"Whilst, then, we are engaged to circulate more generally, among mankind at large, publications explanatory of our religious principles and religious tracts, may we give proof, in the first place, of their happy effects upon our minds; for example will do more than precept, actions will speak louder than words; so shall we each one become a preacher of righteousness, that cannot fail to reach to the pure witness in the minds of others."

Signed on behalf, and by direction of the managers.

JOSEPH SCATTERGOOD, Clerk.

The following Friends were appointed to fill the respective offices of the association for the ensuing year.

Clerk.—John Carter.

Treasurer.—John G. Hoskins.

Managers.—Wm. Hodgson, Jr. Alfred Cope, George M. Haversick, Wm. Henry Brown, Nathan Kite, John C. Allen, Wm. M. Collins, James Kite, Joseph Scattergood, Edward Ritchie, Josiah H. Newbold, Nathaniel H. Brown, Paul W. Newhall, Horatio C. Wood, Samuel Bettle, Jr.

Alfred Cope, Walnut street wharf, Philadelphia, is appointed Corresponding Clerk of the Board of Managers.

The annual meeting is held in the Arch Street House, on Fourth day evening, preceding the third Sixth day in the Third month.

A Compassionate Call in tender Gospel Love.

[David Hall, the writer of the following address, was a Friend well esteemed in his day. In the title page of the pamphlet from which we copy, it is addressed "To all such, as having once made profession of the blessed truth, yet by some misconduct or other have unhappily forfeited their unity with the Society of Friends, in what capacity soever in the church; or in what circumstance of life soever they now stand in their present disunited situation." Its republication in "The Friend," it is thought, may be the means of attracting the attention of some who have wandered, and of pointing them to the road of safety and peace.]

Friends—When I consider the matchless and inexpressible love of God, in sending his Son to save sinners; when I am helped to contemplate on the gracious tenor of the glorious gospel, clearly and affectingly set forth in the parables of the lost sheep, the prodigal son, and the good Samaritan. When I behold the father running to meet his returning son; when I observe the kiss with which he welcomed him home, and how he commanded the best robe to be brought forth and put on him, and the ring to be put on his hand; together with shoes for his feet, weary with his long vagaries in the far country. When I remember our Saviour's heart-affecting saying, The Son of Man is come to seek and to save that which was lost; together with the express charge he gave to his twelve apostles, when he sent them forth as sheep in the midst of wolves, to publish the glad tidings of the gospel; go not, saith he, into the way of the gentiles, and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. My heart within me is deeply affected, yea, even my very bowels are moved towards you poor, dear souls, who may have so far missed your way, as that you have set yourselves at a distance from your brethren; and hereby, in the sweet sense and feeling of the unparalleled love and mercy of the everlasting gospel of peace and reconciliation, I salute you, and most cordially invite you, in the name of the great and good Shepherd of the sheep, who hath laid down his life for you, to look homeward, make the best of your way to your father's house again, return to God by true

repentance without delay, which is the way to the fold of true rest. The Spirit and the bride say, come; and let him that is athirst come: and whoever will, let him take the water of life freely. Please to take notice, that the sick, the lepers, the dead, the possessed with devils, were to be the peculiar objects of regard, to whom those early ambassadors of Christ were first to administer special and suitable relief, according to the directions of Him the blessed *Messias*, the effectual repairer of breaches, and the merciful restorer of right paths to dwell in, from which mankind in the fall hath miserably strayed.

O, therefore, let the exhortation of the prophet Hosea universally obtain and prevail with all that are out of the way! Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us, in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord. His going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth.

O, dear souls! may this be your steady resolution, and you may yet do well; the merciful arms of our most gracious Saviour are ever open to receive penitent sinners. O, remember and practise the apostle's encouraging advice, submit yourselves to God; resist the devil, and he will fly from you; draw nigh to God, and he will draw nigh unto you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded; be afflicted, and mourn, and weep; humble yourselves in the sight of the Lord, and he shall lift you up. There is a blessed and open door, even faith in Christ, repentance and amendment of life, whereby all poor souls, who have missed their way in any respect (the sin against the Holy Ghost excepted) may re-enter into the precious favour of a merciful God, and be reconciled to him through Jesus Christ. Please to read the royal psalmist's penitential prayer, Psalm li., also Deut. xxx.

O, dear souls, return unto the Lord, be mindful of his repeated calls, and gracious promises to the penitent, which runs thus; Go, and proclaim these words towards the north, and say, Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, &c. Turn, O, backsliding children, saith the Lord, for I am married unto you. Return ye backsliding children, and I will heal your backslidings. We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin: cast away from you all your transgressions, whereby ye have transgressed and make you a new heart, and a new spirit; for why will ye die, O house of Israel! For I have no pleasure in him that dieth, saith the Lord God; wherefore turn yourselves and live ye. And in Isaiah, he saith to the degenerate Jews, Wash ye, make you clean, put away the evil of your doings from before mine eyes,

cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

Moreover, king Solomon, at the dedication of the temple, in his most cordial intercession to the Lord on behalf of the people (whereby he gloriously represents and typifies the sacred mediation of our blessed advocate Jesus Christ) pours out his most fervent prayers on this wise—

"And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray, and make supplication before thee in this house: then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

"When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray towards this place, and confess thy name, and turn from their sin when thou dost afflict them: then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon the land, which thou hast given unto thy people Israel for an inheritance.

"If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be: then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house: then hear thou from heaven, thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest: (for thou only knowest the hearts of the children of men). That they may fear thee, to walk in thy ways, so long as they live in the land, which thou gavest unto our fathers.

"If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn, and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and we have dwelt wickedly. If they return to thee with all their hearts, and with all their soul, in the land of their captivity, whither they have carried them captive, and pray toward their land which thou gavest to their fathers, and towards the city which thou hast chosen, and toward the house which I have built for thy name. Then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and

maintain their cause, and forgive thy people which have sinned against thee."

To which humble address, the Majesty of Heaven, the King of kings, and Lord of lords, returned the following most gracious answer, as his royal assent thereto, viz: If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land, &c.

Finally, dear souls, in the reachings forth of well-wishing love, I earnestly entreat you all, that you do not entertain any hardness or resentment against any Friend, or Friends, surmising, that such and such have borne hard upon you in the administration of church discipline; for, by so doing, you may soon still more hurt your conditions, block up your own way, and still set yourselves at a farther distance.

Some who have given just occasion, by their undue liberties, for the censure of the church, have nevertheless been so far from that humility that always attends true repentance, that their refractory deportment to their Friends hath heightened their offence, yea, even shut close that door against themselves, whereby they might in due time probably have been re-admitted into unity with the Society. It will, I assure you, dear souls, be much more pleasing, and acceptable to all the true in heart, to receive you again in at the door aforesaid, than it was to exclude you; for, as Christ saith, More is the joy over one lost sheep (over one sinner that repenteth) than over ninety and nine just persons which need no repentance; yea, even in the presence of the angels of God. Let no poor drooping souls therefore despair, or despond, for by the door aforesaid all may be reconciled, reinstated, and re-united, though far gone astray, as to the ends of the earth.

But yet, if it should ever so fall out, where any person or persons, in any place, should have given their Friends just occasion to exclude them from the unity of the Society, and such person or persons should be brought to a sense of, and godly sorrow for their misconduct, and show forth the same by an orderly and religious conversation, and keeping close to meetings for a considerable space of time, yet, notwithstanding all this, if upon their application to Friends of the meeting to which he, she or they did belong, to be received into unity with Friends, they may find some particular or particulars strongly to oppose and weigh against them in the obtaining their desire; let such, I earnestly intreat them, keep close to their exercise, and humble walking before the Lord, spreading and committing their cause unto Him, patiently waiting for Him to open their way, and I verily believe, in his time, way will be made for them. In the mean while, as above, I beg such may take an especial care that they let in no hardness against any Friend or Friends, nor yet against the honourable and necessary discipline of the church, which we have good ground to believe, was at first settled and established in the wisdom of truth, and is of great service, where it is managed and administered in the sweet spirit

of the gospel, which always breathes out glory to God in the highest, peace on earth, goodwill towards men; bath charity to the souls of all men, but to the sins of none; loves the immortal soul of every man, but the immoral actions of none.

It has been, and is observed, that sometimes persons that have given real occasion for the line of judgment to be stretched over them, have taken such a disgust at the just censure, when past upon them, that they have forsaken religious assemblies; who, by so doing, do evidently demonstrate great weakness, and that they give way to the spirit of the enemy, who is always seeking advantage against us frail mortals, in order to draw us farther and farther from the truth, and nearer and nearer to his own dark kingdom; wherefore, I again most earnestly intreat you, in much love and goodwill, that ye who have taken offence of this kind, would forthwith endeavour to lay aside all resentment and dislike, that you may have unwarily let in, and wait to feel the peaceable Spirit of meek Jesus, our blessed Redeemer, and therein attend religious meetings; that in this manner humbling yourselves before the Lord, he may please, in his tender mercy, to grant unto you faith, repentance, and remission of sins; also, by these means, your Friends may have a true sense of your conditions, and of the frame of your minds. Please to consider, that neither civil nor religious Society (morally speaking) can subsist, or be preserved from utterly relapsing and falling away into confusion, without proper rules and government. And what signify rules if not observed? And proper measures taken with those that knowingly transgress the same? And farther, may it be calmly and seriously considered, that when those persons, who owning our principles, and professing themselves to be members of our Society, and were looked upon as such, while they walked orderly, have wilfully violated the wholesome rules agreed upon and established amongst us, have by their own very actions, and not submitting to the means used by the church for their restoration, disunited themselves from membership with the body of which they had been members; and that the papers of Daniel, given forth against them are but declarations, that such persons having committed such things which are disallowed by the church, and not truly repenting, and giving satisfaction, are thereupon disowned.

So, dear Friends, with the words of the prophet, I shall draw to a conclusion, Seek the Lord while he is to be found; call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts. And let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Having now honestly thus paid the debt of love I have long owed you, I bid you farewell, and subscribe myself, in much sincerity, your real friend and well-wisher, who can do no less than still pray for you, that you may be reconciled unto God, through Jesus Christ our Lord.

DAVID HALL.

Skipton, 17th of 4th mo. 1747.

From the Banner of the Cross.

"I will remember the works of the Lord, and call to mind the wonders of old time."—Psalm lxxvii. 11.

Then art the King of glory,

Then art the God alone,

In everlasting story,

For might, for mercy known,

The Arm that did deliver

Our souls from guilt and woe,

The Source, the End, the Giver,

Of every good below.

Let Earth proclaim thy wonders,

Let rescued Israel tell,

How dreadful were thy thunders,

How fast the Heavens fell

Deep, through the unfathom'd ocean,

Thy meteor path was spread!

The waves, in wild commotion,

Beheld their Lord, and fled.

But who shall sing the blessing,

The triumph of thy grace,

Thy love, beyond expressing,

That raised a fallen race,

When Christ, from doubt and danger,

From guilt's overwhelming sea,

Himself, to suit a stranger,

Came down to set us free?

No thunders rolled before Him,

No lightnings marked His birth,

One gentle Star was o'er Him,

And told the news to Earth;

Through Hell, with awe confounded,

The tale of glory ran,

While highest Heaven resounded

"Peace and good-will" to man.

THE FRIEND.

FIFTH MONTH, 29, 1841.

Virginia Yearly Meeting of Friends, we are informed, was held at Cedar Creek, commencing with the select meeting on Seventh day, the 15th, and terminating with the sittings of the meeting for business on Fourth day afternoon following. It is composed of two small quarterly meetings, in one of which there is but one monthly meeting of men Friends regularly kept up. The other, which is held at Gravelly Run when the yearly meeting is at Cedar Creek, consisted at its late session of about twelve members, who held the quarter on their way up to the yearly meeting. Epistles were received from most of our yearly meetings, and replies to them, and Epistles addressed to the others with which they correspond were prepared. Notwithstanding Friends are much reduced in number in Virginia, they are greatly interested for the liberation of the coloured people, and in defending the rights of those who have been emancipated, but upon whom attempts are made to hold them illegally in bondage. Located amongst slave-holders, and participating but sparingly in the advantages of religious Society, the few who stand as representatives of Friends in that country, claim the sympathy of their brethren and sisters more favourably circumstanced; and as long as there is a meeting held in that section which bears the name of a quarterly or yearly meeting, it would appear they should receive the judicious attentions of Friends, who may be qualified to counsel them, and administer strength in their reduced condition.

The annual report of the Tract Association of Friends, inserted to-day, furnishes abundant evidence of its capabilities for extensive good, and of its claims to liberal patronage.

WEST TOWN SCHOOL.

The committee to superintend the Boarding School at West town, will meet in Philadelphia on Sixth day, the 11th of next month, at 3 o'clock p. m. The committee on instruction meet on the same day at 10 o'clock, a. m. And the visiting committee assemble at the school on Seventh day, the 5th of the month.

THOMAS KIMBER, Clerk.

Philadelphia, 5th mo. 29th, 1841.

DIED, in Fall River, (Mass.) on the 18th of Fourth month, of pulmonary consumption, CLARK SHOVE, aged 54 years. In the removal of this dear Friend from works to rewards, we feel that we have lost one who has long been a faithful supporter of the principles and testimonies of our Society, and who was zealously engaged for the maintenance of our discipline. His illness was of several years duration, and although at seasons he suffered much therefrom, yet he was enabled to attend meetings, and to participate in the concerns of Society most of the time, until a few months previous to his death. The result of his disease appeared for a long while hidden from him, yet he manifested much patience and composure, often expressing a desire to be resigned to whatever in infinite wisdom might be his lot; and craved for patience to hold out to the end, that he might obtain the crown. A few days before his close, he remarked to some who were with him, that he left it as his testimony, and wished it to be so understood, that he was gone, that he died in the faith in which he had lived; and although at seasons he had felt much weakness and poverty of spirit, yet he had now a blessed evidence given him, that he had not followed cunningly devised fables, and that his faith remained unshaken, that the only door by which we can enter the mansions of rest, is through the redeeming blood of our Lord and Saviour Jesus Christ. Ours is the only way by which we can experience a change of heart, and that there is no other foundation upon which we can build with safety. Frequently, during his illness, he manifested his concern that his children might be preserved from the vanities and follies of the world, and be faithful in the support of our principles and testimonies; and that his house which has been a home for Friends travelling in the cause of truth, might still be kept open for their reception. A short time before his death, he informed his friends that he saw nothing in his way, and that he felt perfectly resigned to his situation; and in this state of peaceful composure, he quietly departed without a sigh or a struggle.

On the seventeenth instant, HANNAH LEWIS, a member of the Religious Society of Friends, for many years a valuable helper and assistant in James Smith's family, which the writer of this has a feeling sensible recollection of particularly, during the residence of his family in Darlington. She closed her life amongst his children, where she had been acceptable and useful the last nine years of her life.

At his residence in Yorktown, Westchester County, New York, our esteemed Friend, ABRAHAM J. UNDERHILL, in the 78th year of his age: from the early part of his life he has filled the station of an elder in Amewalk Monthly Meeting, and was a man of a strong mind and sound judgment, and being firmly attached to our religious Society, he was peculiarly useful in the exercise of his office.

At Richmond, N. H., on the 9th of First mo., 1841, WILLIAM BASSETT, a valued member and elder in the Society of Friends, in the 94th year of his age. He bore with Christian fortitude and resignation a painful illness of eight days continuance. To his family and friends he imparted much weighty counsel, and manifested great fervency of spirit. He wished his absent friends to be told, that he died in the full belief of the same religious principles which he was convinced of in his youth, and that now death had no sting; nor the grave any victory over him. "Blessed are the dead that die in the Lord."

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the Farmers' Cabinet.

TEMPERANCE.

(Concluded from page 276.)

We are told that the Spartans used, at times to compel their slaves to get drunk, in order that their children might acquire a proper aversion to the practice. And beastly intemperance, in every age, is sufficiently disgusting, without the Spartan association of slavery, to excite the abhorrence of uncorrupted youth. We are, therefore, again thrown back upon the temperate and respectable members of the community, who drink intoxicating liquors in a moderate way, and by their example encourage others to drink them, as the original supporters of intemperance. In this work of destruction there are doubtless many engaged, who have no suspicion that they are contributing to the evil at all. The farmer who carries his produce to market, and puts up his horses at a tavern, may possibly fall into a practice, which, if it does not make a drunkard of him, may endanger the sobriety of others who imitate his example. I allude to the practice of taking a glass of liquor, by way of remuneration to the host, for the use of his shed or stable. Now if room, and nothing but room, for himself or his horses is needed, why not pay for that room? This, I know, has not sometimes done. If in travelling to or from market, in the winter season, it becomes necessary to warm at a public-house on the road, it would be more rational to pay what might be reasonably estimated as the value received, than to call for a glass, by which an appetite for strong drink is excited, and encouragement given to those who have commenced their downward course towards the drunkard's grave.

It is very common for those who are accustomed to moderate drinking to say that they can do with or without alcoholic liquor. Indeed a man who acknowledges he cannot do without such drink, must be unusually candid, or far gone in the way to the drunkard's last home. And a conscientious man would hesitate before he would furnish liquor to a man

who cannot do without it. If then the temperate drinkers can do with or without strong drink, why not do without, rather than incur the danger, or encourage others to incur the danger, of becoming intemperate?

When we soberly reflect upon the great liability to become grossly intemperate to which the moderate drinkers are exposed, and the great number who, by little and little, become completely enslaved, we must be convinced that nothing less than some important advantage can justify our incurring so tremendous a risk. It is indeed difficult to conceive what possible benefit, real or imaginary, derivable from the use of alcoholic liquor, can justify the exposure of ourselves or our families to the danger of falling into the sink of intemperance. If any father of a family, who possesses the common feelings of humanity, could certainly foresee that, by the occasional use of intoxicating liquor in his family, or among his workmen, one of his sons would become a slave to intemperance, mingle in the brawls of the grog-shop, and eventually, in a drunken frolic, murder one of his degraded companions, and end his days on the gallows, certainly such a foresight must excite a positive determination to exclude from his premises any thing which could be expected to lead to such a result. Were the obvious advantages of the moderate use of intoxicating liquor ten times as great as any body imagines they are, still the certainty of such a fearful result would be reason enough for excluding it from the family and farm. Or could it be foreseen that, by such use, one of the sons would become a drunkard, but not a murderer, lose all his property and respectability of character, and become the inmate of an almshouse or insane hospital; or that one of his daughters would be introduced into society which would connect her with a drunken husband, and strew her path through life with the briars and brambles which the wife of a drunkard is sure to encounter, nor other argument would be needed to excite a just abhorrence of the insidious poison. Now we not know that any of these consequences must follow from the admission of these liquors into our families; yet we know they may, for they have followed in numerous instances. The bare possibility of such consequences is reason enough, with a prudent parent, for keeping the cause at a distance. And the pious Christian, who regards every man as his brother, and all the youth in the country as his own family, and from all others within the sphere of his influence, an article which *can be done without*; and which, if tolerated, must, in all human probability, involve some of them in all the evils above described.

In the year 1838, the legislature of Massachusetts directed certain returns to be made,

including the statistics of pauperism. The returns made appear to have been incomplete; but those from a number of the larger towns exhibit an aggregate of 7245 paupers, of whom 5328 are supposed to have been reduced to that condition by intemperance of themselves or others. The number returned in the state for the year 1837 was 14089, of whom 7590 are represented as the victims of intemperance.

In 1839, there were stated to be 2400 inmates of the almshouse in New York, 1600 of whom were reduced to poverty by intemperance. From a careful investigation of almshouses in various states, it is found that of all the persons who by idleness and improvidence have been reduced to poverty, from two thirds to seven eighths were intemperate, and that more than nineteen twentieths drank ardent spirits. Of 3000 admitted into the almshouse in Salem, Massachusetts, the superintendent was of opinion that 2900 were brought there by intemperance. Of 4969 found in various almshouses, 4690 are stated to have been reduced to pauperism by intemperance.

The expense of supporting the paupers in the Philadelphia almshouse, in 1833, was \$180,000, of which about nine tenths were caused by intemperance. But the reports of almshouses, and other receptacles of the destitute, furnish a very imperfect account of the sufferings and poverty occasioned by intemperance. Many women, whose husbands are intemperate, endure all the miseries that poverty and rags can entail upon them, and yet never find a refuge for themselves or their destitute children, in any public receptacle for the poor. There is no doubt that many women in this situation, are impelled by a noble independence of mind to resort to every honest expedient which ingenuity can devise, to provide for their own wants, rather than resort to the charities of the public. And the greatest sufferers of all are probably the poor degraded victims of intemperance themselves. Among the nameless miseries which the drunkard entails upon all who are brought under his power, there is none equal to what he endures himself; and he generally suffers without pity, except perhaps from the wife whose pillow he has planted with thorns.

But pauperism is only one of the evils brought by intemperance on the human race—insanity is frequently superinduced by the use of intoxicating drink. Of 244 patients admitted into the lunatic asylum at Worcester, Mass., 110 are said to have become insane by intemperance. Of this number, about one half were restored; but of the remainder, the intellect appears to have been irrecoverably lost. In an article on insanity, by Dr. Earle, published in the American Journal of the Medical Sciences, it is stated, that in 496 cases of insanity, from

physical causes, 146 were traced to intemperance. In another account, I find it stated, that of 781 maniacs, in different hospitals, 392 were rendered insane by strong drink. A physician of great experience gave it as his opinion, that more than half the cases of insanity which had come under his notice, were caused by excessive drinking. The fact already cited of alcohol being found in one of the ventricles of the brain, leaves little room to wonder that insanity should arise from intoxication. It is rather matter of surprise that the temporary insanity which intemperate drinking excites, does not more frequently become permanent.

Another evil arising from intemperance, and indeed, from moderate drinking of alcoholic liquors, is its aptitude to render diseases of any kind unmanageable—this is more particularly the case with malignant ones. It is a fact, attested by the experience of every practical physician, that when disease fixes upon a frame which has been indurated by strong drink, medicines do not act with the efficiency they do upon others. Hence persons addicted to the use of strong drink are frequently brought to the grave, by diseases which would produce but little inconvenience to one of abstemious habits.

In the year 1832, the cholera prevailed in several parts of our country. In the city of Albany, with a population of about 25,000, there were 336 over sixteen years of age, who died of that disease. But it was remarked, that out of five thousand members of temperance societies, only two died. So that this disease carried off but one in 2,500 of the total abstemious men, or at least of those who were members of temperance societies, and about one in sixty of the rest.

In the city of New York, out of six hundred taken to the Park Hospital, not more than about one in five professed to be even temperate drinkers. The number who died of that disease, and who for the last two years had not used ardent spirits, was exceedingly small. A gentleman of that city, after paying particular attention to the subject, remarked, that facts abundantly authorised the conclusion, that if there had been no spirits used, there would not have been cholera enough to interrupt their business for a single day. The transition from the grog-shop to the hospital, and thence to the potter's field, was found to be so rapid, that some of the retailers became alarmed, and discontinued their sales.

Of all the forms in which intemperance contributes to the misery of man, its contributions to the criminal list are the most copious. When men drink alcoholic liquor, even in a moderate way, it is very apt, indeed almost certain, to raise their spirits, and make them more talkative. It was remarked by Dr. Johnson, in reply to one who insisted that drinking wine improved conversation—Before dinner, men meet with great inequality of understanding, and those who are conscious of their inferiority, have the modesty not to talk. When they have drunk wine, every man feels himself happy, he loses that modesty, and grows impudent and vociferous; but he is not improved; he is only not sensible of his defects. Dr. Johnson was not then speaking of gross intemperance, but of *social drinking*. Now as this social drinking

renders men more impudent and vociferous, they are evidently more likely to quarrel, than when they are not thus stimulated. As the steam rises higher, the propensity to quarrel increases; for the passions become less subject to the understanding. Passions frequently excited, grow imperious and domineering. Hence the man who often drinks to the verge of intoxication, is rendered more excitable than the man of total abstinence. When the vinous potations are extended into the region of drunkenness, the pugnacious propensity commonly becomes predominant. We accordingly find many men, who, when entirely clear of drink, are quite inoffensive, but when intoxicated, are insufferably quarrelsome. We may therefore conclude, without searching our criminal records, that intemperance must greatly augment the mass of the more brutal species of crimes, such as murder, assault and battery, &c.

But intemperance often leads to crimes with which it is not so obviously connected. The intemperate man is rendered in great measure unfit for honest employment, and in consequence generally becomes poor; hence he is exposed to temptation, which the morality of the grog-shop is ill-calculated to resist. Becoming an outcast from respectable society, his feelings towards others can hardly be entirely cordial. Larceny and its kindred crimes then readily follow. The children of intemperate parents, if not rescued by the hand of charity, are liable to be impelled, by want of the necessities of life, to resort to pilfering. This reasoning is amply supported by facts. By the report of the Moral Instructor of the Eastern Penitentiary of Pennsylvania, read before the House of Representatives in 1839, it appears that of 178 admitted during the preceding year, "125 drank, and got drunk; 28 drank, but did not get drunk;" leaving only 25, or not quite one in seven who did not drink. The same report gives the whole number admitted there previous to the year 1839, as 1036, of whom 747 drank to intoxication; 67 drank, but did not get drunk, 212 were temperate, and 10 uncertain: this shows that about four fifths of the inmates of that prison were at least occasional drinkers; and about three fourths decidedly intemperate. Of 57 convicts committed to the Connecticut prison in 1837, no fewer than 42 were intemperate. Of 64 criminals confined in the Hartford jail in 1838 and 1839, there were 46 known to be intemperate. Of 39 prisoners in the jail of Litchfield county, Connecticut, 35 were intemperate. In the jail of Ogdensburg, New York, seven eighth of the criminals were addicted to strong drink. Of 647 in the state prison at Auburn, N. Y., 467 were intemperate; and 346 were under the influence of strong drink when the crimes, for which they were imprisoned, were committed. Of 690 children, imprisoned for crimes in the city of New York, more than 400 were from intemperate families. Of 653, who were in one year committed to the house of correction at Boston, 453 were drunkards; and the overseer gave it as his opinion, that there were not ten among them who were not in the habit of using strong drink to excess. In 1833, there were 114 persons committed to the Albany jail in one

month for various offences; of whom, 82 are reported as intemperate; 14 free-drinkers of ardent spirits, and 18 whose characters were not known, as they came from a distance. Yet the crimes charged upon several of these 18, were such as are seldom committed by temperate men. Col. W. S. Williams, of South Carolina, declares that of eleven murders tried at the court where he practised, one of the parties was temperate or intoxicated when the crime was committed; and in most instances both were so. With regard to other offences of personal violence, assaults with intent to commit murder, and common assaults, he says, he has, in the course of his practice, been engaged in many, and witnessed trials innumerable, and cannot recollect a single case, in which some of the parties were not more or less intoxicated. H. Maxwell, of New York, states, that of twenty-two cases of murder, which it had been his duty to examine, all had been committed in consequence of intemperance. Within a few months there were six individuals, in the interior of Pennsylvania, belonging to one family, murdered on the same day, and a seventh attempted. The murderer, during the last hour of his life, confessed his guilt. He denied being a drunkard, yet acknowledged that he sometimes got drunk. James Williams, lately executed at the Moyamensing jail for murder, informed the sheriff that he was not conscious of the murder; yet he acknowledged he was drinking gin just before the event.

Having already extended this article beyond the limits originally designed, I shall omit a number of statistical facts which I had noted as bearing upon the subject. Some of those facts relate to the immense destruction of bread-stuffs in the manufacture of ardent and fermented liquors; and the great addition to the public expenses, in the shape of contributions to charitable institutions, and in the prosecution of criminals, which the consumption of strong drink annually occasions.

A careful examination of this subject leads to the conclusion, that the revenue derived from license to sell intoxicating liquors, is a very small fraction of the expense entailed on the public by their sale.

As the advantages to be obtained from even the temperate use of alcoholic drink, are exceedingly small, if, indeed, there are any at all; and the evils arising from the excessive use are incalculable and overwhelming; and as the intemperate use springs primarily from the moderate, and is supported by those men of character and respectability who use the article in moderation; it is evidently the part of wisdom, perhaps I might say, it is the imperious duty, of the friends of our race, to exert their influence, wherever it can be felt, to expel the evil of drunkenness from our land, in the only way in which it can be effectually done, by discountenancing the temperate use of intoxicating liquor.

If the farmers of the present day, would universally adopt the conclusion, and rigidly adhere to it, to sell none of the produce of their fields to be converted into intoxicating liquor, and to purchase none, when manufactured or imported, their example would unquestionably be felt in every department of society. By

this course they would dry up the most prolific source of mendicity and crime; and furnish cause, when they themselves are gathered to their fathers, for those who may occupy their places, to rise up and call them blessed.

AN OLD FARMER.

Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1840.

THIRD LECTURE.

(Continued from page 277.)

Spain was in very early times visited by the trading piratical Phenicians. It is probable that the fame of its mines of silver attracted that covetous and money seeking people, and led them to establish colonies there. The Carthaginians inherited the taste of their progenitors for wealth, and as they rose to power and importance, they also made settlements along its coasts. At this time Spain was full of people, and silver was so abundant with them, that household utensils, anchors for vessels, and even mangers for their horses were constructed with it. Although the Phenicians were busily employed in relieving them from it for centuries, although the Carthaginians showed no less industry during the period of their dominion; yet, so much remained when the Romans came, that in nine years they had sent to the public treasury in Italy 111,542 lb weight, beside that which was transmitted in coin. The Spaniards were a warlike people, and in their vigorous efforts to maintain and regain their freedom, they read the Romans many a bloody lesson of the evils of a conquering national spirit. They gave the consular legions many a defeat, but were at last conquered by Scipio 133 B. C.

Always uneasy with their subjection, they gladly received the banished leaders from Rome, and furnished them with troops to revenge themselves on the republic. Here Sertorius, an adherent of Marius, found aid against Scylla, and brought armies to the field which made the veteran troops of proud and haughty Rome flee before them. In the time of Augustus, Spain was completely subjected. Its population was then forty millions, a greater number of inhabitants probably than it has ever since supported. The Latin language was introduced amongst her citizens, and she soon rivalled Italy in art, in science and philosophy. Seneca, Lucan, Trajan, and Theodorus the Great were of the number of her children. But whilst wearing the polish of Rome, they imbibed her corruptions of mind and of morals. Enervated by vice, they were prepared to offer but feeble resistance to the power of the scourge which was let loose upon them. The Vandals, in A. D. 406, quitting Pannonia, (now part of Austria,) where they had been permitted to settle by Constantine the Great, made an irruption jointly with the Alans and Suevi into Gaul, from whence passing into Spain, they speedily subdued and divided it between them. In A. D. 415, the Visigoths, having conquered Rome, came sweeping into Spain, and established their

power in most of the provinces. The Vandals, leaving the land to the new comers, passed over in a body to Africa, where, defeating the Romans, they established a powerful kingdom. Seizing on all the important islands in the neighbouring parts of the Mediterranean, even as far as Sicily, they, in A. D. 455, made an excursion to Rome, which they conquered and sacked. So many of the works of art, so much of the labour of science, perished in this excursion, that the name Vandal, as a general term, has been since applied to the opponents of learning, the scoffers at science, and the enemies of art. The blood-built kingdom of the Vandals in Africa endured but 166 years, when it was destroyed by the Roman General Belisarius.

The history of the Visigoths in Spain is a record of assassinations, of plots and rebellions. Of sons put to death by their fathers, of persecutions on account of religious opinions.

The earlier monarchs were Arians, the later were catholics; but both parties punished dissent and Judaism with death. They were haters of the spirit of liberty, and attempted to set the seal of their tyranny upon the fountain of thought. The Visigoths mingled with the ancient inhabitants; and in two centuries the fierceness of their natural characters was lost, and a luxurious effeminacy and keen love of pleasures characterised the whole race.

The clergy usurped the power of electing the king, which had heretofore been in the hands of the nobles and officers of state. Hence internal commotion arose, and thus divided and weakened, they were prepared to fall a prey to the Saracen armies. These latter, in A. D. 710, crossed the Straits from Africa, and falling suddenly on the country, defeated Roderic the king, after a battle prolonged for seven days. Before the close of 713, the Arabians were masters of every province in Spain, except a small portion of the mountain districts of Asturias and Biscay. Among these wild and rugged fortresses of nature, a small number of the ancient inhabitants maintained themselves as a free and independent community. In vain did the Moors attempt to dislodge them, they were defeated in every assault, and if the Spanish historians are to be credited, they lost in a few years in these mountain attacks several hundred thousand men.

In A. D. 756, Abderahmen the First, the survivor of the family of the Ommeiads, was acknowledged caliph of the Arabian empire in Spain. Now dawned the day of Spanish romance and literature, or rather of that of the Arabians in Spain.

At the Alhambra learning and science met with princely protection and patronage, whilst every where throughout the kingdom schools and academies were fostered and encouraged. But the government had been founded in violence and blood, and the inhabitants were neither virtuous, nor learned, nor wise; and thus, national crime, general degradation, and private iniquities were still demanding retributive punishments. We have already shown in the history of the Arabians how the Moors in Spain lost their armies, their wealth, their provinces. Finally, they were either exter-

minated, forced to profess Christianity, or were driven into wild and unpolished Africa. The last act of retributive justice was meted out when Ferdinand and Isabella entered Grenada in triumph on the second day of the year, 1492.

Christianised Spain, as she was no doubt called when the last Moorish monarch resigned his dominions, was chivalrous and ignorant, brave, bloody, and superstitious. In the very year that Grenada fell, 800,000 Jews were banished from her borders. Spain, under the caliphs, had been a favourite country with the Jews; there only had they experienced a mitigation of their sufferings, there only had they been permitted to partake the sunshine of peace, the blessings of civil protection, and the enjoyment of security in moral, political and religious immunities. There, with nothing to check their mental improvement, they too were devoted to literature, and grew polished in manners. Their success in the sciences, their attainments in art, are matters of history, and not since the days of the prophet bards and historians has Hebrew literature shone as it did during Moorish dominion in Spain. But this last refuge of hope was denied them, and from this their new Eden they were driven sadly forth, to lose all their learned enjoyments, social equality, and political freedom, and to meet with derision, persecution and pillage.

From A. D. 1200 to 1400, Spain, visited with the cruelties of the inquisition the Albigenses, who, fleeing from the sword of merciless tyrants at home, had taken refuge within her borders. Her monastic institutions were rapidly increasing in number and wealth. The licentiousness of the clerical orders was open and notorious, and an ignorance most gross prevailed through every class. Isabella, desirous that the children of the nobility should be instructed in literature, employed the celebrated Peter Martyr to open a school for that purpose, but the object had to be abandoned on account of the prejudice of the higher classes against education and learning.

In the year A. D. 1492, Columbus sailing from the port of Palos, discovered America, and gave to Spain the opportunity of displaying the deepest national degradation and individual atrocity. Actions which have brought on them centuries of retributive punishments, with the amazement, the scorn, the contempt of the world.

We shall hereafter have occasion to follow the Spaniards into their American colonies, to survey the murders they perpetrated, to meditate on the wantonness of their malice, to be shocked at the blindness and bloodthirstiness of their fanaticism. The settlements they made have never been permanently prosperous, and from generation to generation, blood, fraud and outrages of every sort have been witnessed within them. Spain, although reduced in population from forty millions, which it supported in the time of the Cæsars, to fourteen millions in the time of Charles V., was yet, during his reign, and that of his son Philip II., the most powerful nation in Europe. She supported the inquisition within her—she suppressed through the terror of death all freedom of conscience—she appeared to consider herself as the champion of the catholic church

and its doctrines. This she proclaimed to the Moors, to the Jews, to the Albigenses, at home, and this she set forth to the Aborigines of America, in some of the most horrible scenes which ever disgraced human nature. During the reign of Charles the Fifth, the principles of the reformation found entrance into Spain, and were by the clerical authorities unsuccessfully condemned. It is true that fires were lighted at the stake, where more than one perished; but on the accession of Philip II. the number of Lutherans was great, and increasing. A furious persecution then commenced, which staid not, which paused not, until the last vestige of protestantism was destroyed, the last spark of liberty of conscience extinguished. Philip, by his intolerance and oppression, lost the Netherlands, after having spent immense treasure, and sacrificed the lives of multitudes of his subjects. His armada against England perished. But I cannot particularise—from that time to this, judgments have been on Spain. Her literature is almost extinguished, the domestic enjoyments of her people seem lost in continual insurrections and civil commotions. The colonies she proudly planted, are nearly all of them independent of her. In 1688, her population was reduced to eleven millions; in 1714, it was but eight, and it is doubtful whether at this time she has even so many. Degraded by ignorance, doubly debased by vice, and heedless to too great extent of the teaching of the Holy Spirit, the Spanish people are either septs in religion, or sunk in a gross superstition. As true liberty of mind has no greater enemy than licentiousness, we shall not wonder to find their intellects chained down by civil and spiritual despotism. The crimes of the nation have dried up its resources, cramped and debased its genius, lowered the native dignity of its character, and poisoned the fountains of domestic and social enjoyments.

The history of France is one in which, in almost every period of time, the great doctrine of national responsibility is strikingly apparent. From the year 500 A. D., the time of the bloody Clovis—in whose days of conquest and nominal conversion to Christianity, historians inform us that the people in the rural districts were slaves, and that wars had ruined the citizens—down to the present time, the course of the nation has been marked by a constant succession of unrighteous acts, and internal suffering, of brilliant conquests with calamitous results. From the death of Clovis, to the time of Charles Martel, in the early part of the eighth century, there is nothing in French history but records of the wars and conquests of the nation, the disasters and sufferings of the subjects, and the crimes and licentiousness of the monarchs. The descendants of Clovis were diminished by their vicious careers, and were thinned by the slaughter one of another. Every accession to the throne was a signal for the murder of the near of kin. It at last became necessary to appoint a powerful nobleman with the title of mayor of the palace, whose business it was to protect and preserve the infant heirs to the throne from the sword of murderers. These mayors soon became more formidable than the kings, and one of them, Pepin, in 752,

dethroned the last descendant of Clovis, was crowned monarch of France. Pepin was succeeded by his son Charlemagne, the ignorant encourager of French literature, the conqueror of Italy, the converter of the Saxons to Christianity by the point of the sword. During his reign, so brilliant in the light of victory and conquest, disorders increased in every province. The nobles despoiled their poor neighbours, and reduced them to servitude. Many of the small and independent landholders, seeing no chance for domestic comforts, sold their estates, and entered the army. The immorality of Charlemagne's court was excessive, and the reigns of his descendants were dark and gloomy, crowded with scenes of iniquity, disputes and contentions. The empire he founded soon crumbled to pieces, and the Italians and Germans became independent of France. Sismondi, speaking of the descendants of Pepin, says, "When families attain the possession of absolute power in a semi-barbarous age—when the fathers have not endeavoured to correct in their children, by the most careful education, the disadvantages of their situations—when the culture of the mind, of letters, of morals, do not give a new direction to the activity of those who seem to have nothing left to wish or to aspire after, the successive occupants of the throne can have no other thought than that of enjoying the sensual pleasures placed within their reach by the success of the founders of the dynasty; they are corrupted by all the vices which power and riches can minister to; corrupted by the absence of all obstacle and all restraint, which, of itself, is often sufficient to turn the strongest head; corrupted often by the false direction given to their superficial studies, or by the false aspect under which religion (in catholic countries) is presented to them, as a means of expiating the vices she fails to prevent."

Wickliff, the reformer, who wrote from the year A. D. 1350 to 1380, says, "After Pepin reigned his son, the great Charles, whom we call Charlemagne, which knew no other God but the pope, nor any other way to heaven than to do the pope pleasure. For the pope served him for two purposes, one to dispense with him for whatsoever mischief he did; another, to be established in the empire by his help, for without his favour he wist it would not be; so great a god was our Holy Father become already in those days. This Charles was a great conqueror, that is to say, a great tyrant, and overcame many nations with the sword. And as the Turk compelleth us unto his faith, so he compelled them with violence unto the faith of Christ; say the stories. But alas, Christ's faith whereunto the Holy Ghost only draweth men's hearts, he knew not; but unto the pope he subdued them, and unto this superstitious idolatry, which we use clean contrary to the Scripture."

From this time providential punishments were heavy on France. Wars and contentions were raging among her nobles, and the forces of the Northmen ravaged all her coasts.

Towards the eleventh century, some sense of true liberty, some feeling of individual rights began to be appreciated in the cities of Europe, and Louis the Sixth of France deriving his revenue from them, encouraged and

protected these within his dominions. When the Crusades were preached, multitudes seized with the fanatical epidemic, left the culture of the earth and their mechanical occupations to perish in inflicting the punishment of blood upon the Mahomedan conquerors of Syria. The mechanic arts which in every European country but Spain had been declining for centuries, was, by this means, almost annihilated. France, in the beginning of the thirteenth century, at the command of the pope, made that bloody crusade against the Albigenses, which cost the lives of so many of her children, and devastated a fruitful province. The remnant of that persecuted people, driven from their homes, were scattered through Europe, and in many a country upheld a more spiritual religion, and advocating purer principles than that which generally prevailed, prepared the way for the Lutheran reformation. Abundant calamities crowd the history of France after the atrocities of this murderous campaign. Her fanatically pious Louis Ninth lost an army in Egypt, where he himself was taken prisoner. Being ransomed, he attempted the conquest of Italy, where the French, although often victorious, invariably met in the end with disappointment and defeat. He at last perished whilst at the head of an army before the walls of Tunis.

Ignorant and superstitious, this monarch had been seeking ease by his conscience by the murder, calamities and sufferings of his fellow-men.

France has been, in all ages, noted for the turbulence and rebellions of the subjects, and for the extensive massacres inflicted by the hands of her own citizens. Bear witness the gates of Paris, so often closed against her monarchs—the slaughter of the Albigenses—the destruction of the Orleans party in Paris in 1418—of the Huguenots in 1572, and of all classes and characters throughout her borders in the revolution of 1789-1794.

Few reigns elevated her to such an eminent position in the world as did that of the conquering course of Louis Fourteenth, and from none did she experience greater individual misery, and more thorough public exhaustion. Her learned men, towards the close of the eighteenth century, had become infidels in principle and in practice, and her uncultured people were wicked and depraved in an inordinate degree—the avenging rod of the Most High was upon them, when in the wilderness of *fanatical libertinism* they effected the revolution. In the awful chastisements they inflicted on Europe, in the calamities, the miseries, the destructions they brought upon themselves, surely no one can fail to see national sins and national punishments.

Can imagination picture woes more dreadful, oppression of natural feelings more agonizing, than those which have rested upon them—these are the foot-prints of avenging justice, and may the world profit by the lesson.

Longevity.—The "Journal of the Two Sicilies," announces the death of a man in Calabria Interior, aged 106, having a wife nearly 100 years old, and another in Calabria Interior, 105 years old, who has had a progeny of 24 children.

SIR HENRY VANE.

[To the Editor of the Irish Friend.]

I do not know if the accompanying sketch of the active life and untimely end of Sir Henry Vane will exactly comport with the reading which thou hast prescribed for thy "Friend;" but, in lately looking over a biographical notice of this remarkable man, I was struck with the pureness of his motives in public life, and the clearness of his perception in matters of religion. He appears to have been a great man, in the true sense of the word, and to have acted up to the light which he had received, free from all selfish feelings, and with a closeness and consistency to the convictions of his own mind, which cannot but excite one's admiration. He was contemporary with our early Friends; and, although he held very important office under the then government, I do not find that he had much intercourse with them; yet, from the apparent spirituality of his religious views, and his uncompromising character, it is fair to conjecture, that he had lived in less exciting times, in which his ardent patriotism led him to take so conspicuous a part, he would, in all probability, have embraced the truth in its fullness, as professed by our Society, if ever these principles had been submitted to his careful consideration.

Offering the manuscript to thy disposal—the substance of which I have extracted from accredited sources—

I remain thy well-wishing friend,
J. P.

Islington, 1841.

The biography of Sir Henry Vane, the younger, is one of the most extraordinary in the records of British statesmen. He lived in the troublous times of Charles I. and the protestants; and, for the political part which he had taken in some of those commotions, he was brought to the block and beheaded, some time after the restoration; of which sentence an eminent lawyer has asserted, that "no single act of Charles the II. has left so foul a stain upon his memory, as his having sought the execution of Sir Henry Vane." This great man and honest patriot was arraigned before the Court of King's Bench, on the 2d of Sixth month, 1662; and, whoever may wish to see the depths of treachery and falsehood, or the cruel labyrinths of law, amidst which, judges, juries, and counsel, were accustomed to torment, and then legally murder their victims, under Charles the II., will find ample proof thereof, in reading the life of Sir Henry Vane, or the history of the persecutions of our own Society at that period.

He was descended from one of the noblest of our aristocratic families, and stands himself, in the genealogies of Raby Castle, as the lineal ancestor of the present Duke of Cleveland. Heraldic decorations, enormous wealth, and considerable mental endowments, illustrated his entrance upon public life. At Westminster school, he had figured as a lad of high birth and fortune, full of health and spirits; yet, before he went to college at Oxford, that change took place in his heart which he thus described, a short time before he suffered:—"About the fourteenth or fifteenth year of my age, God was pleased to lay the foundation or

groundwork of repentance in me, for the bringing me home to myself, by his wonderful rich and free grace, revealing his Son in me, that, by the knowledge of the only true God, and Jesus Christ whom he hath sent, I might (even whilst here in the body) be made partaker of eternal life in the first fruits of it." He conscientiously refused the oath which is required on taking degrees at the University, by which he disappointed his father's expectations of him, and incurred his displeasure. "Nothing," he afterwards observed, "seemed difficult to me, so that I might preserve faith and a good conscience." After visiting Holland, France, and Germany, he resolved to seek an asylum amongst the exiles of America. For a brief period, he imagined that religious liberty had built her nest beyond the waves of the Atlantic; but alas! he found it but as an halcyon dream; and, after having served the office of Governor of Massachusetts, he returned to his native land. It is difficult what particular name to religion to assign him—he was one who thought for himself, and acted up to his own convictions. There was a certain sense in which he soared above sects and forms of worship: his mind was so enlarged that, while he held his own views in a high and spiritual sense, he sought to imbibe fresh supplies of truth from every system of faith, and every form of religion.

He was chosen to serve in several successive parliaments, during the commonwealth, and he filled some very arduous and important offices under that government, and it is believed, that his senatorial and official duties were performed under the fullest impression of his being responsible to God and man. The duties of the navy treasurership occupied much of his time, and absorbed his physical powers in a great degree; but all his emoluments (which were estimated as averaging £20,000 to £30,000 per annum) he returned to the public treasury with punctuality and fidelity. He resisted all attempts to make any compromise with the king, except upon a basis which would render it out of the question for the executive ever again to encroach upon the civil or religious rights of the people. But when he found that the death of Charles the First was being concerted by those in power, he retired into private life, and, for the violence and bloodshed which afterwards occurred, he is not in any degree responsible—for, although he withstood the encroachments of the king on the liberties of the public, like an honest man he equally and openly withstood Cromwell, whenever he attempted to step over the whole-some bounds of authority which he had previously prescribed for himself. During his occasional retirement to Raby Castle, to free himself from the strife of ungodly men, he employed his pen in writing several works, not only of a political nature adapted to the times, and calculated to allay the animosity of violent partisans, but also some of a religious character, which place his judgment, on spiritual things, in a remarkable point of view. His principal theological work is called "The Retired Man's Meditation, or, the Mystery and Power of Godliness shining forth in the Living Word, to the unmasking the Mystery of Iniquity in the most refined and purest forms."

In his work entitled "The Healing Question * * * *," he advocates the principles of religious liberty in the following terms:—"Unto this freedom [of conscience] the nations of the world have right and title by the blood of Christ, who, by the purchase and virtue of his death and resurrection, is become the sole Lord and Ruler of the conscience; for to this end Christ died, rose, and revived, that he might be Lord both of the dead and the living, and that every one might give an account of himself, in all matters of worship, under God and Christ alone, as their great Master; unto whom they stand or fall in judgment; and are not, in these things, to be oppressed, or brought before the judgment-seats of men. For why shouldst thou set at nought thy brother in matters of his faith and conscience, and herein intrude into the proper office of Christ, since we are all to stand at the judgment-seat of Christ, whether governors or governed, and by his decision only are capable of being declared, with certainty, to be either in the right or in the wrong. By virtue then of this supreme law, sealed and confirmed, in the blood of Christ, unto all men—whose souls he challenges a proprietary, to bring under his inward rule in the service and worship of God—it is, that all magistrates are to fear and forbear intermeddling with, giving rule, or imposing in those matters."

On the return of Charles the Second to the throne of his ancestors, Henry Vane was amongst the earliest victims of the victorious party, and was, eventually, committed a prisoner in the Tower of London. His arrest and confinement transferred him, at first, to his ancestral seats; afterwards, from prison to prison; and then to one of the islands of Scilly, for two dreary years. While waiting the slow approach of royal vengeance, in the solitary and dismal recesses of the desolate castle in which he was immured—separated from his family and friends, and severed, as it were, from the earth itself—shut out from the light of heaven and the intercourse of man—hearing no sound but the dashing of the ocean against the foundation stones, and the howling of its storms among the turrets of his prison—his soul remained serene and untroubled, the abode of peace and light. Religion and philosophy, [the love of mankind,] to whose service he had devoted his great faculties and pure affections in the days of his ardent youth and nobler manhood, when power and prosperity were his lot, and the world was bright before him, now came to solace, and cheer, and bless him, in the reverse of his earthly fortunes, when the dark clouds were gathering around the close of his career. He here composed several works in his favourite branches of theology. One of them entitled "An Epistle General to the Mystical Body of Christ upon Earth, the Church universal in Babylon, and to all who are seeking after the Heavenly Country." He also drew up a treatise, called "The Face of the Times," showing that the kingdom of Jesus may and must subsist in the minds of his people, and often as a hidden state, concealed from observation of the ungodly. These that are in this kingdom he describes as having wells and springs opened to them in the wilderness, whence they drew the waters of

salvation, without being in bondage to the life of sense. His "Meditations on Death" formed another edifying labour, full of love and solemn sweetness, and with many exquisite passages. With a certain knowledge of the secret machinations of his enemies, and the great probability of his falling a sacrifice to their revenge, notwithstanding the promise of the king to spare his life, he wrote a letter to his wife, which exhibits such a testimony to the power of religion, in preparing the mind to meet the awful messenger of death whenever permitted to approach, that I could wish to see it transferred to the pages of this, or some future number of the Irish Friend.

When the bloody mandate at length arrived at the tower, he was allowed four days to prepare for his execution. In this awful interval he composed his "Exhortation to his Children," in which he lays it down as an axiom, to govern their conduct through life, that they "resolve to suffer any thing from men, rather than sin against God." In parting with his friends, he comforted himself and them with the assurance, that, to depart, and be with Christ, is far better—for, he said, "in heaven, there is an innumerable company of angels with the spirit of just men made perfect, and Jesus, the blessed Mediator of the new covenant: there are holy and just laws, a pure government, blessed and good society, every one doing their duty; whilst here, we want all these." Yet it was when his children took their leave, that the unwanted blaze of the furnace shone upon his inmost soul. Paternal fondness grew warmer and warmer, so that the struggle would have appalled even the jailers themselves, had not the Christian principle enabled him to triumph over the temptation which assailed his fortitude through the dearest affections and ties of nature. With a strength above his own, he at length embraced them tenderly, and with deep emotion; observing that, through the eye of faith, he could bless God for being enabled to look beyond the relations of earth, to that glorious Mount Zion where he would need none of them. Then, kissing them, he exclaimed, "The Lord bless you! He will be a better Father to you. I must now forget that I ever knew you. I can willingly leave this place, and outward enjoyments, for those I shall meet with hereafter, in a better country. I have made it my business to acquaint myself with the society of heaven. Be not you troubled, for I am going home to my Father." He afterwards prayed with his children—then followed a heart-rending "farewell!" As his family withdrew, he was heard, in a whisper, to say—"There is some flesh remaining yet; but I must cast it behind me, and press forward to my Gnd." When he arrived at the scaffold, being asked how he felt himself, he replied, "Never better"—"Never better in my whole life." In his address to the assembled multitude, who deeply regretted and reprobated his cruel fate, he assured them that, at the very time when the warrant for his execution had come to his keepers at midnight, although then unknown to him, a passage in the prophet Zechariah came home to his mind, giving him a sense that the garments of mortality, defiled with his iniquities, were about to be taken from

him, that he might be clothed with change of raiment, and a robe washed white in the blood of the Lamb. He then proceeded to relate the outlines of his life and conversion, showing, moreover, that, in his political career, he was in no way connected, either directly or indirectly, with the death of the late king, nor with the blood or estate of any other individual whatever.

Sir John Robinson, who was then lieutenant of the tower, and attended the execution, inhumanly rushed upon the prisoner, and endeavoured to seize his papers; some others also thrust their hands into his pockets; which outrage occasioned one of the spectators to denounce their brutalism towards a man who was dying like a prince! This same John Robinson has a name, in the early annals of our Society, as one of their bitterest persecutors: he was one of the bench of justices on the famous trial of Penn and Mead, at the Old Bailey, and an active promoter of all the arbitrary proceedings of that court. He it was who caused the Friends' Meeting-house, at Ratcliff, to be pulled down; and had intended to destroy that at Wheeler street also, but was deterred, by finding that Gilbert Lathey had taken the precaution to hold a legal title to the premises in his own right, and had placed a poor Friend there as his tenant.

Whilst Sir Henry Vane was speaking to the people, at the place of execution, he was several times interrupted by the trumpets being sounded in order to drown his voice. Before he laid his head on the block, he prayed with fervid earnestness. The following are a few of his expressions:—"Bring us, O Lord, into the true mystical Sabbath, that we may cease from our own works, rest from our own labours, and become a meet habitation of thy Spirit, through the everlasting covenant. Thou knowest that, in the faith of Jesus, and for the truth as it is in Jesus, thy servant desires to die. We desire to give no just cause of offence, nor to provoke any, but in meekness to forgive our enemies: thy servant, that is now falling asleep, doth heartily desire of thee, that thou wouldst forgive them, and not lay this sin to their charge." He then adjusted his person to receive the final stroke; and, in an instant, and at a single blow, the executioner did his office!

Extracts from the M. S. Journal of Mary Ellington, of Warboys, Huntingdonshire, England.

In the year 1738, Mary Ellington and her companion, Mary Smith, from Norwich, obtained a certificate to visit Friends in the counties of Northampton and Lincoln; they were both young in the ministry, and travelled on horseback. "Coming to Gedington, in Northamptonshire, (she says,) we had a good meeting to inward comfort, feeling great sympathy abound, the bread of life was broken to needy souls. After meeting we walked to see our dear friends, E. S. and wife, (the first was he who appeared in testimony, when I was at Kettering, with C. H., above a year before,) and now the wing of divine goodness hovered over us in their cottage, and several mouths confessed the same, divers honest-hearted

Friends being present, of whom we took solemn leave that evening. Hence we rode to J. S., at Braybrook, and sat down in the evening for worship, (when some neighbours came in, the meeting being kept in that house,) and the Lord favoured us together with his divine and holy presence, for which our hearts were filled with praise to him that liveth for ever.

Hence, on the 28th, we went about ten miles to J. C.'s, at Moulton, where in the evening we had a brave meeting to great satisfaction, so that we had renewed occasion to bless and praise the name of our God, in holy admiration of his goodness and wonderful works to the children of men, and to declare that his ways are unsearchable and past finding out by all the arts and parts of human acquirements; notwithstanding, he hath manifested them to babes and sucklings, out of whose mouths he hath ordained, and is perfecting praise. On seventh day, we rode to Northampton, but before we set out our friend, J. C., informed us, there was to be a man hanged on a gallows near our road; the intelligence whereof seemed to strike, (in some sense,) my life, and I desired it might not be performed while we were passing by; and a great weight coming over me, I was willing to shun this great cross, and inclined to go some other way, if I could, and endeavoured it, but some said I must go that way, also, my companion inclined to see the execution, as it was to be so near the road side, wherefore I was unwilling to hinder her. But a certain weight seized on, and remained with me, which I dared not divulge, nor did any one know aught of it, but my God, who was pleased to prove me thereby; neither can any one know the exercise it laid me under, but those who are acquainted with the singular dealings of Him, whose ways are unsearchable, and past finding out by human abilities. However, I endeavoured to keep mine eye strictly to the Lord, and very thankful I was in that when we approached the place, though some people were gathering that way, yet the poor criminal was not yet come there, so we proceeded to town; by which means I had the more time to weigh my concern, which seemed as great as new to me, and now I hoped to be excused. We quartered at the widow Summerfield's, where again companion M. S. expressed a desire of seeing the execution, which I was sorry for, when our guide said, if she only chose to see, he would lay a pillow on his horse, and carry her behind him, which he did, as word came they were then going to the gallows; under great concern I went out of door to see them take horse, and then immediately ordered my own out, and mounting rode after. Being soon out of town, we came up with the cart, to which I drew near, resigned, if the Lord was pleased through me to dispense any thing to the poor criminal now going out of the world, to yield obedience; but when so near in the outward, I could find no nearness in spirit, nor openness in my mind to communicate: he seemed to me quite stupid or senseless that way, even as though dead, while he lived; on which I found I had nothing to do with him, so turning away gently, followed my guide and companion J. C., and M. S., to the place of execution, where it was soon performed amidst a great number of spectators, though

myself could hardly be called one, for being very weighty, as above hinted, I saw it not; but found when it was over, Jos. Coals turned his horse, and was riding off, and I attempted to follow, but found my duty engaged me otherwise, wherefore I turned my mare back, and facing that great concourse of people, laid the rein on her neck, untied my hat, it being large, and taking it in my lap, in the mighty power and dread of the Lord, preached repentance and the word of life to the people, with gospel authority, to which they gave great audience; and my mare stood as well and still as if any had been employed to hold her. But in a while my companions missing me, and then looking more earnestly, espied me without my hat, and the people gathering towards me from the gallows, (which they in general did, and behaved like friends, with great tenderness,) wherefore, thinking I had lost my hat, and wanted assistance, they turned and came towards me, when they soon found I was in the exercise of my gift, and by the time they came to me, could hardly approach very near, I was so surrounded; but as the people civilly and in great love endeavoured to make way, and no one amongst them behaved other than as if they had been my very friends, many of whom expressing their thankfulness and gratitude—yea, some were for giving money, shedding many tears, some endeavouring to walk by my side weeping, expressed their tender sense on the occasion; and some asked if I was related to the criminal, &c., to which I answered no, neither knew him, whence he came, or the crime for which he suffered; then having tied my hat, and gently got out from the crowd to prevent hearing them further express what I thought not fit for me, I being so wonderfully eased of the forementioned load, and filled with peace and a tranquil mind, gave my mare the rein, and she readily galloped towards town again. We peaceably entered it, and came very quietly to our quarters, where going up stairs, we were out of the way of hearing what might be said about it; nor was it yet much known in the town, the people who walked being behind; but before Jos. Coals left the town, he came up to take leave of us, and said to me, 'thou art a bold girl,' upon which I queried of him, what others would say, if he said so of me; however, he was my kind friend, and said this but to approve my faithfulness and courage in the truth: he also told me that the sheriff spake to him on the affair, saying, 'why did not you let me know that your friend had something to say to the people, adding, if I had known I would have headed her myself into the body of the people, and my own men should have made way for her,' &c., and general satisfaction prevailed, inasmuch, that many would know where and who I was, and what became of me, who had preached at the gallows, to their great satisfaction, as they expressed in the shop belonging to our quarters, saying, it was a stranger, a woman; till which time the friends there knew nothing of it, but then told the people I was in their house, and to lodge there. The next day we had two good and large meetings of friends and others, both of town and country, when the power of truth covered the great assembly. 'Glory to God in the highest!' Next day we went to visit an ancient friend, who had not

been at the meeting-house, about twenty years past, on account of her age; she also had a daughter with her who had kept her bed about seven years, excepting once in a week was helped out to have the bed made, in which time she would be fainting, &c.; these poor objects desiring to see us, we went, and it pleased Providence to open my companion's mouth, by way of testimony, on which the neighbours and people came in apace, and she was largely drawn forth to declare the truth and doctrine of the gospel among them, to great satisfaction; after which we rode to Joseph Cook's, at Olney, in Buckinghamshire, and had a large meeting, the major part neighbours, in which the Lord's power and presence attended us, so that it proved a most satisfactory season, both to ourselves and others; blessed be the name of our God, who we found still fulfilling his ancient promise made to his true seed, viz:—'I will never leave thee, nor forsake thee.'

John Newton to William Wilberforce, on his Marriage.

[It may assist the reader to perceive the point and beauty of the following instructive letter to mention, that at about the seventeenth year of his remarkable life, J. Newton first became attached to the person, who afterwards became his wife. The circumstance is thus alluded to in a biography of his life.

"In 1742, his father, who intended retiring from the sea, endeavoured to settle his son in the world. A merchant of Liverpool, afterwards a special friend to John, offered to send him to Jamaica for some years. The vessel not being quite ready to sail, he went down to Kent on business, and having received an invitation called to visit some relations of his mother. Here he became acquainted with and attached to a young girl then scarcely fourteen. Of this attachment, he says,—I soon lost all sense of religion, and became deaf to the remonstrances of conscience and prudence, but my regard for her was always the same, and I may perhaps, venture to say, that none of the scenes of misery and wickedness I afterwards experienced, ever banished her a single hour from my waking thoughts for the seven following years."]

JUNE 3, 1799.

My Dear Sir—How long have I waited and wished for such intelligence as, I am told, appeared in the papers yesterday. When dear Mr. Thornton married, I took the liberty to express my hope that you would one day follow his example. For though I was sensible that your line of public service afforded constant employment for your time and thoughts, I believed there was a something, yea, many things in domestic life which would add to your personal comfort, enlarge the sphere of your sympathies, and give you diversified opportunities of exhibiting the Christian character to the praise of Him, whose you are, and whom you serve.

I have lived to see my desire in this matter accomplished, and to congratulate you on the event. When the Lord's house came, which, like the time of tide, must be waited for,

His providence directed you, I doubt not, to the right person. A union has now taken place. My part and pleasure will be to pray (and I trust I shall not pray in vain) that it may be mutually happy to yourselves, and a blessing to your connections; that it may not only be for the term of this frail life, but may subsist and flourish in a better climate, when the transient considerations upon which it was first founded shall be but like the remembrance of a dream when we awake.

It is needless to say that I am a stranger to Mrs. Wilberforce; but, I believe, she will readily admit me into the number of her ideal friends, if you will please to inform her of two points; though, I believe, neither you nor I can fully express them. I mean your great kindness to me, and the great respect, regard, and affection which I bear to you; which commenced with the hour I first saw you in my vestry, and has been ever since upon the increase.

When I published "Letters to a Wife," I presented a copy to you; I could do no less. I knew you would accept it favourably as a token of my regard; but I expected no more. I supposed that if you opened it and read a page in any part, you would think it too romantic to deserve your farther notice. But you are now in the same school. I have sometimes thought that Solomon could scarcely be better qualified, by experience, to treat on the subject of human grandeur, than I am to write or speak of the marriage state. It is true, at my first setting out, and I fear to the end of my journey, there was, on my side, a degree of quixotism and idolatry, for which I have cause to be ashamed and humbled all my days; yet the Lord was merciful, and he taught me, by degrees, that nothing short of Himself could satisfy the vast capacity for good with which He had formed my soul.

If two persons are happily united in affection, in faith, and hope, as helpmates in promoting the same final cause, and fellow-heirs of eternal life, their chief danger, I was going to say, is lest they should be too happy. But the Lord, who loves them, will take care to prevent this danger. By the wise and gracious appointment of Him, who considers our frame and our situation, there is a per contra side. A new set of feelings is awakened, new and unexpected, at least untired, sources of inquietude and anxieties are opened; and the pains, perhaps, are fully proportioned to the pleasures. The tender heart finds enough to bear while single, in such a world as this, but when doubled in wedlock, and multiplied in children, it stands as a broader mark for the arrows which we can neither foresee nor avoid. And we are liable to suffer, not only in ourselves, but perhaps more keenly in the persons of those whom we love. But we may say with the Greek, *nisi perissem, perissem*. He who loves us gives us a thousand daily proofs that he delights in our prosperity, so far as we can safely bear it; and if we are in heaviness, there is a need-be for it. These painful dispensations are necessary to keep us from sleeping upon the enchanted ground, and to make us not only say, but feel, that this is not, cannot be, our rest, for it is polluted. Here our roses grow upon thorns. Vanity, if not vexa-

tion of spirit, is entwined with all our earthly comforts.

Though not in an elevated situation, I think I have known as much of this world's good as it is capable of affording, especially in wedded life. Yet how few of my most favoured days could I wish, or be willing to live over again? and I am sure I would not retrace the two last years of our connection for the empire of the whole earth. But the Lord is good. And though I have often foolishly thought that if the desire of my eyes should be taken from me, the sun would shine to me in vain, I believe, taking all things together, I have been more comfortable since she left me than I was before.

I cannot easily write upon this subject without becoming an egotist. I know you will bear with me. You have long encouraged me to use entire freedom, and released me from forms. My heart is full. I said in my anniversary for 95 (which therefore was my last), *The Lord has healed the wound He made*. He has so indeed: I can say from my heart He has done all things well. But the scar remains. She is still almost continually present to my waking thoughts. Indeed, I cherish the dear remembrance, because I find it powerfully excites the exercise of gratitude and humiliation, when I consider how long she was spared to me, and how justly I deserved to lose her every day from the first.

When we have completed our appointed number of services and trials, according to the will of Him who bought us with His blood, we hope to be admitted to the marriage supper of the Lamb. O what a transition will that be! Then no clouds will obscure our sun; then our sun will go down no more. And may we not indulge the thought—that we shall then have some peculiar interest in those whom we most loved, with whom we took sweet counsel, walked with to the house of God in company, and were instrumental in promoting each other's salvation? Shall we not then look back together upon the way by which the Lord led us through this wilderness, and, by a clearer light than we have now, be able to review and recount the Ebenezers we set up to His praise, for all our escapes, supports, and deliverances? Then, if not before, I believe we shall add our sharpest trials to the list of our greatest mercies.

I hope, in good time, you will favour the public with a smaller and cheaper edition of your valuable, your invaluable book. It is certainly best calculated (where I pray the Lord to make it very useful) for the higher classes in life; and, perhaps, is above the level of the very lowest. But there are multitudes in the middle ranks who might profit by the perusal, and yet may be discouraged from purchasing it at the present price. I hear the second edition is gone. I could wish you had printed 5000 at first—but it is a foolish wish, because it comes too late. No family should be without it.

As my quarter-day is near at hand, I may tender this as prompt payment, a little before the time; and you will please to give me credit for it, if I should not be able to write so soon.

Horrida tempestas celum contrahit—but the

Lord reigns. I trust we are like Noah in the ark. I think his voyage was not very pleasant, but he had the comfort of knowing that he was safe.

Please to give my respects to Mrs. Wilberforce. She now has a share in all that I owe you, especially in my prayers, that the Lord may bless you in yourselves, in each other, in all your concerns, and be your sun and shield, your guide, counsellor, and comforter through life. I may hope to go home before you, as I am far in my seventy-second year. But yet a little while, and I trust we shall meet before the throne.

Believe me to be,
Your most affectionate and obliged,
JOHN NEWTON.

MAY.

BY W. H. BURLEIGH.

The Spring-time, with its balmy breath,
Is abroad upon the hills;

And the sunshine dances gaily
To the music of the rills;

And timidly the violet lifts
Its head from the dewy grass,

As if to catch the fragrant gifts
Of the breezes, as they pass.

Kissed by the spirit of the wind,
The buds are peeping out

With their roguish eyes, as if to see
What nature is about!

The peach tree and the filix
Unfold their virgin charms,

And look as if they meant to woo
The Summer to their arms.

The cunning birds are busy now,
For their wooing time has come;

And their little hearts flow out in song
As they build their summer home;

They fling their notes on the odorous air,
And lighten their toil with love—

And the watching maiden breathes a prayer
For the minstrels of the grove.

'Tis a pleasant thing to look upon
The greenness of the Earth,

When the sunshine melts the ice away
And calls the flowers to birth.

And the change, I wren, to the musing mind,
A thought of the day shall bring,

When the Winter of Death shall pass away
For Life's eternal Spring!

There is with the young and old a prevalent and bad habit of talking of persons rather than things. This is seldom innocent and often pregnant with many evils. Such conversation insensibly slides into detraction; and by dwelling on offences, we expose our own souls to contagion, and are betrayed into feelings of pride, envy, and jealousy; and even when we speak in terms of commendation, we are sure to come in with a *but* at the last, and drive a nail into our neighbour's reputation.—*Bacon*.

THE FRIEND.

SIXTH MONTH, 5, 1841.

The editor of the N. Y. Emancipator, gives an interesting account of recent visits to Albany, in company with a committee of abolitionists, citizens of New York, for the purpose of influencing the legislature to repeal a law of the state, which allows citizens of other states to bring slaves within its limits, and retain them

as such, until the expiration of nine months. In company with Joseph Sturge, of England, he had a satisfactory interview with Governor Seward on this subject. We are pleased to learn, that the legislature has since abolished the obnoxious law in question, and thus removed the last relic of slavery from the statute book of the state. Strong hopes are also entertained, that the right of suffrage will be at this time secured to the coloured citizens of the state equally with the white. It will be recollected by most of our readers, that a memorial in this behalf was forwarded to the legislature at its session last year, from the New York Yearly Meeting of Friends.

We had hoped that some of our New York Friends would have favoured us with an account of the yearly meeting held in that city during the past week. The little that we have heard respecting it, is insufficient for the purpose of a statement. Perhaps the deficiency may be supplied in season for next week.

WEST TOWN SCHOOL.

The committee to superintend the Boarding School at West town, will meet in Philadelphia on Sixth day, the 11th of next month, at 3 o'clock p. m. The committee on instruction meet on the same day at 10 o'clock, a. m. And the visiting committee assemble at the school on Seventh day, the 5th of the month.

THOMAS KIMBER, Clerk.

Philadelphia, 5th mo. 29th, 1841.

MARRIED, at Friends' Meeting-house, Concord, Belmont county, Ohio, on Fourth day, the 28th of Fourth month, JOSIAH EVANS, son of Nathan Evans, of Williston township, Chester county, Pa., to SUSAN M. THOMAS, daughter of Samuel Thomas, late of Cheltenham township, Montgomery county, deceased.

DIED, on the 11th of Fifth month, 1841, in his sixth year, after a severe illness, DANIEL C., son of Daniel and Eliza N. Corbit, of Cantwell's Bridge, Delaware. He was a fine child, of uncommon promise, and his great frankness and sweetness of disposition, greatly endeared him to his numerous relatives and friends. Thus he has been removed in the very bud of life; but the gracious language of a compassionate Redeemer, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," imparts sweet consolation to his bereaved parents.

—, at his residence in Colerain, Belmont county, Ohio, SAMUEL LIGHTFOOT, in the seventy-third year of his age, after an illness of nine days, which he bore with exemplary patience, frequently expressing a belief he would not recover, and his willingness to obey the summons when called. A short time before the close, he had his family gathered about him, saying he thought the time of his departure was near, and quietly breathed his last on the 8th of Fifth month, 1841.

—, suddenly, at his residence in Lagrange, Dutchess county, 26th of First month, 1841, JOHN D. LAWSON, in the 72d year of his age, an elder of Oswego Monthly Meeting.

—, 28th of First month, ABIGAIL DORLAND, widow of the late Enoch Dorland, in the 82d year of her age, an elder of Oswego Monthly Meeting.

—, at Poughkeepsie, the 28th of First month, SUSANNA PINE, in the 66th year of her age, a member of Oswego Monthly Meeting.

—, at his residence in Lagrange, UNDERHILL CHATFIELD, in the 67th year of his age, a member of Oswego Monthly Meeting. Deceased the 23d of Second month, 1841.

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THE FRIEND.

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PHILADELPHIA.

Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1840.

THIRD LECTURE.

(Continued from page 224.)

The history of the Italian states, of Protestant and prosperous Holland, of literary Germany, dismembered Poland, and barbarous Russia, might each furnish many pages well fitted to illustrate the principles we have endeavoured to uphold. From them we may learn the destructive consequences of war, the enervating influence of vice, and the ennobling effect of constitutional liberty. Absolute tyranny is a demoralising tendency, debasing both sovereign and slave. With their liberties the Italian states have lost their moral and intellectual strength. A modern author, characterising the present condition of Italy, says, "When Innocent IX. took and destroyed Castro, he erected on its site a pyramid with this inscription, 'here stood Castro.'" The pope may spare himself the trouble of thus marking his possessions. The pools of Ferrara, once the pride of Italy—the wastes of Campagna, once a garden—the desolation of the patrimony of St. Peter, are appropriate badges of his boundaries, and sufficient types of the absolutism of the church. Under their government finance has become a pillage—justice a chaos—freedom of opinion is represented by the holy inquisition—intelligence is encouraged by a general nullity spread over all pursuits, and by hermetically sealing against laymen every honourable career. The privileges of the clergy stand alone like a pillar in the desert."

As to the rise of popery, let us give another quotation from Wickliffe.

"And to see how our holy father came up; mark the ensample of an ivy tree. First, it springeth out of the earth; and then awhile creepeth along by the ground till it findeth a great tree; then it joineith itself beneath alow unto the body of the tree, and creepeth up a little and a little, fair and softly. And at the beginning, while it is yet thin and small, that the burthen is not perceived, it seemeth glorious to garnish the tree in the winter, and to

bear off the tempests of the weather. But, in the mean season, it trusteth roots into the bark of the tree to hold fast withal, and ceaseth not to climb up, till it be at the top and above all. And then it sendeth his branches along, by the branches of the tree, and overgreweth all, and waxeth great, heavy and thick; and sucketh the moisture so sore out of the tree and its branches, that it choketh and stifeth them. And then the foul stinking ivy waxeth mighty in the stump of the tree, and becometh a seat and a nest for all unclean birds, and for blind owls which hawk in the dark, and dare not come at the light.

"Even so the bishop of Rome, now called pope, at the beginning crept along upon the earth, and every man trod upon him in this world. But, as soon as there came a Christian Emperor, he joined himself unto his feet and kissed them, and crept up a little, with begging now this privilege, now that. And he entreated the emperor with choosing the pope and other bishops, and promoting in the spirituality, not whom virtue and learning, but whom the favour of great men commendeth, to flatter, to get friends and defenders withal.

The ivy tree, the pope, hath under his roots, throughout Christendom, in every valley, holes for foxes, and nests for unclean birds in all his branches, and prometheth unto his disciples all the promotions of the world."

But we must leave Europe.

A very brief and cursory view can we afford even to our Anglo-Saxon Mother, whose course of alternate power, pride and punishment, might well claim our attention through an evening lecture. Her children were always lovers of liberty, and amid all her errors, and all her calamitous visitations, she has gradually advanced, in the recognition of individual rights, and in the knowledge of those things which tend to the happiness of man. We might trace her quarrels, we might narrate her disasters. Her persecutions of her innocent subjects, and the sensible visitations of providential reproofs. But at the present time we must leave her, and not without expressing our admiration for her free institutions, our best wishes for her future tranquility, our desires for her national quiet, and the increase and extension of the Spirit of Peace, and of individual righteousness amongst every portion of her people.

It is now time for us to turn to the history of America. We have already alluded to the settlements made by the Spaniards, which begun in wickedness, were supported by violence, and the retribution for which has been visited on the heads of their guilty posterity, by insecurity, by turbulence, and by blood. The history of the South American provinces resembles the surface of a storm-tossed lake. New waves of empire have been constantly rising, and swallowing up those which preceded. I

shall not attempt to follow the murderous marches of the Spanish cavaliers, or to describe the hunting of the natives with blood-hounds; my heart stirs in me as I meditate, but when the warm word of reprehension trembles on the tongue, I remember the Seminoles and Florida.

Brian Edwards says of the Spanish treatment of the natives in the West Indies, "It may, I think, be safely affirmed, that the whole story of mankind affords no scenes of barbarity equal to the cruelties exercised on these innocent and inoffensive people. All the murders and desolations of the most pitiless tyrants that ever diverted themselves with the pangs and convulsions of their fellow-creatures, fall infinitely short of the enormities committed by the Spanish nation." In the space of fifteen years, the population of Hispaniola was reduced from 1,000,000 to 60,000. Some were hunted down and destroyed with dogs, and others compelled to work in the silver mines until death relieved them. In 1585, Francis Drake, who visited the island, was informed that not one survived.

In Jamaica, the Spaniards, after a few years of comparative lenity, commenced the work of exterminating the natives, which they soon effected. They then introduced as slaves, men stolen from Africa, who, being capable of more endurance, did not perish so rapidly beneath their cruel bondage. The English, during the protectorship of Oliver Cromwell, seized upon the island, and visited its settlers with inflictions like those they had meted to others. They devastated the plantations, and finally forced the miserable remnant of the Spaniards to leave the island, without property or means of subsistence. Retaining the slaves for themselves, and abounding in vice and oppression, the English inhabitants suffered severely by hurricanes, earthquakes, insurrections and invasions. Its chief town, Port Royal, became a sink of iniquity. Edwards says of it, "Its rise, and extensive prosperity, its deplorable wickedness and fatal catastrophe, are circumstances too well known to be repeated." The following instance of Providential interference is inscribed on a tomb stone at Green Bay:—

"DIEU SUR TOUT."

"Here lies the body of Lewis Galdy, Esq., who departed this life at Port Royal the 22d of December, 1736, aged 80. He was born at Montpellier, in France, but left that country for his religion, and came and settled in this island, where he was swallowed up in the great earthquake in the year 1692, and by the providence of God, was by another shock thrown into the sea, and miraculously saved by swimming, until a boat took him up. He lived many years after in great reputation,

beloved by all who knew him, and much lamented at his death."

A few years before the destruction of Port Royal, a female member of the Society of Friends expressed her belief that the inhabitants were so wicked that the earth would swallow them up. She was the wife of John Taylor, who was a minister, and who had erected, at his own expense, a meeting-house for Friends, a short distance from Port Royal. The earthquake that destroyed the town occurred whilst the little company of Friends were at their monthly meeting, and of consequence all who were then in attendance were preserved unharmed.

The first settlement attempted on the Eastern coast of North America, was that of the Spaniards in Florida. Narvaes sought there in vain for conquest and government, De Soto for "the waters of life," for fame, and a title. Their bloody invasions produced at that time no permanent occupancy. When the Spaniards and French did make settlements, they were founded with violence; and carnage and massacre, losses and distresses, marked almost every period for the first 100 years.

The settlements of the French in Nova Scotia and in Canada were made in a warlike spirit, and through all the period of their existence, until they were added, one by one, to the British dominions, they were shedders of blood. At one time we find them attempting to extirpate the Mohawks; at another, with the same intent attacking the Senecas; alternately seeking to destroy the various tribes, or conciliating them by presents to entice them to attack the English settlements. Many a burning village in New England, with its slaughtered inhabitants, many a ruined farm-house with its desolated fields, attested the work of these civilized murderers and their heathen allies. In return, they from year to year witnessed their own fields ravaged, their own citizens murdered, and finally the loss of their blood-bought possessions.

The earliest Anglo-Saxon visitation to New England was stained by an act of treachery and outrage. Natives were decoyed on board their vessels, and then carried off and sold as slaves at Malaga. In the ordering of Providence, multitudes of the aboriginal inhabitants had been swept off by a pestilential disorder from the neighbourhood of the place where Plymouth now stands, before the colony was planted there in 1620. The colonists were religious men after their way, fond of liberty of conscience for themselves—eager for political rights, and yet determined to admit within their dominions no freedom, religious or civil, except within the line of their own church discipline. They were warlike in their characters, and the blood of the natives was soon flowing around them. As early as 1634 they banished Roger Williams, because he, on some points of doctrine, held other notions than they did. In 1635 they passed a characteristic law, by which musket bullets were declared to be a metallic currency for the value of a fathoming, and the brass coin of that denomination were banished from circulation. Then, and since then, in almost every portion of our guilty land, such has been considered the only legal tender, to which the Aborigines

of our country were entitled, as a compensation, for the woody ranges, the fishing, the hunting grounds, and the homes of their fathers.

The commissioners sent from Plymouth in 1636, nominally to treat with the Pequots, were privately authorised and empowered to attack and burn their towns. In 1637, the troops of Connecticut falling suddenly in the night on a Pequot fort on Mystic river, applied torches to their wigwams, and commenced a fire of musketry upon the affrighted inhabitants. By these means they were enabled to destroy from 5 to 600 men, women and children, a large number of whom were burned to death. On the return of these murderers to their Christian brethren at home, the historian says, they were received with "every expression of exquisite joy and pious gratitude." I may not track very closely the history of these colonists—their banishments of Wheelwright and Hutchinson for doctrines—their ready bargaining, with musket in hand, by which thirteen costs were made equivalent for a tract of land containing 130 square miles. The intolerance they exhibited, which banished the Anabaptists, which whipped, cropt, imprisoned and hung the Quakers; which established licensers of the press; forbade the free importation or printing of books; had a tendency to prevent the rapid prosperity and increase in population, which marked the rise of some other colonies. The blood of the Indians—the sufferings inflicted on the innocent, crying out from the ashes of the wigwams—the crimsoned morasses—the public whipping posts—the walls of prisons—the execution ground on Boston common, were answered in turn by ravaged districts, by ruined villages, and multiplied scenes of suffering and punishment. The wars which ended with the destruction of Philip at Mount Hope had cost New England a bitter price, even the flower of her youthful and hardy sons. I shall not follow Cotton Mather in his extended catalogue of providential visitations, of woes and punishments upon the colonies. Their intolerance and bigotry seem, by a judicial judgment, to have met with a proper rebuke in the widespread evil of the effects of the fanatical excitement on the subject of witchcraft.

Virginia, after many attempts to colonize her, saw, in 1607, a settlement at Jamestown. Soon was her hands stained with blood. She inflicted many injuries on her Indian neighbours—she spoiled the French colony of Arcadia, and wars, insurrections and tumults abounded at home. In 1620, she purchased the first African slaves, who toiled within English America. Virginia was always intolerant, she would allow no freedom of conscience, and sought to compel all the settlers within her limits to conform to the ritual of the church of England. Passing severe laws against dissenters, she punished herself by driving many of her most industrious and prosperous inhabitants out of her borders. She persecuted the members of our religious Society, by whipping, by imprisonment, by fines, and in the prison at Jamestown, George Willson met with his death through the cruelties inflicted upon him. In 1663, John Porter, a member of the house of delegates from Nan-

semond, was dismissed from his seat, on suspicion of being friendly disposed to the Quakers.

In 1680, she found it needful to pass laws to repress negro insurrections; three years after, she forbade printing presses within her borders. Down to the very period of the revolution, her annals are characterised by intolerance, insurrection, Indian wrongs, and Indian revenges.

When Maryland was founded in 1632, civil and religious freedom was proclaimed, and means successfully adopted to conciliate the Indians. But it was founded in the spirit of war, and they were soon engaged in conflicts with the Aborigines. In 1645, and in 1658, she was troubled with rebellions, for she had not on the armour of peace. In 1662, she employed the Susquehanna Indians to fight the Janada tribe, who were in the war completely annihilated. She bore her punishment for Indian wrongs, but gradually increased in wealth and population, although many internal dissensions, and the introduction of slavery, retarded her progress.

The colony at New York was first settled by the Hollanders. During their dominion, many an act of aggression was exercised on the poor Indians, and many a scene of persecution inflicted on the unfriended Quakers. For these she had her punishments, even before 1664, when the power of the English arms attached the province to the English crown. She was now a warlike community, and the blood of many of her citizens was shed in their excursions into the Indian territories, or in their attempts to defend their own firesides against the attacks which they had provoked.

The history of the settlement of the Carolinas is very similar. Wars were soon provoked with the Indians, and dissensions, disorders and conflicts, allayed for a few years by the administration of the Quaker governor, John Archdale, marked much of her career.

In 1636, Roger Williams having purchased the lands about Providence from the Indians, established a colony there. In 1638, William Coddington and others, fleeing from oppression in Boston Patent, gave the Indians compensation for, and settled upon Rhode Island. In these settlements religious and civil liberty were allowed, and such a friendly relationship with the Indians was cultivated, that peace, quiet and prosperity generally reigned throughout. When ministers of the Society of Friends came to America, at this place they mostly found shelter, and William Coddington, himself, who was a long time governor, became a member amongst them. True, a law was passed in 1665 against the Quakers, for not bearing arms, but the inhabitants would not allow its enforcement.

(To be concluded.)

Manufactures.—Numerous cotton manufactories have been erected within a few years at the south, most, if not all of which, are successful in their operations. In the city of Fayetteville, N. C., six large mills have been erected, and the amount of capital invested is \$800,000.

From the Liverpool Albion.

A PEEP AT CHINA.

Lord Jocelyn, who acted as military secretary to the China mission, and who returned to England in the Oriental steamship, with despatches from Chusan, has just published the result of his visit to the celestial empire, under the title of *Six Months with the Chinese Expedition*. It is an extremely interesting little work, and affords the reader an opportune peep into a district of country about which little is known, but respecting which curiosity is intense.

The following extracts from Lord Jocelyn's work will be perused with interest:—

The Opium-Smoker in his Heaven.

One of the objects I had the curiosity to visit, was the opium-smoker in his heaven; and certainly it is a most fearful sight, although perhaps not so degrading to the eye as the drunkard from spirits, lowered to the level of the brute, and wallowing in filth. The idiot smile and death-like stupor, however, of the opium debauchee, has something far more awful to the gaze than the bestiality of the other. Pity, if possible, takes the place of other feelings, as we watch the faded, dull, sluggard look of the being abandoned to the power of the drug, while disgust is uppermost at the sight of the human creature levelled to the beast by intoxication. One of the streets in the centre of the town, (Singapore,) is wholly devoted to shops for the sale of opium; and here may be seen, in the evening, after the labours of the day are over, crowds of Chinese who seek these places to satisfy their depraved appetites. The rooms in which they sit and smoke are surrounded by wood couches, with places for the head to rest upon, and generally a side room is devoted to gambling. The pipe is a reed of about an inch in diameter, and the aperture in the bowl for the admission of the opium is not larger than a pin's head. The drug is prepared with some kind of conserve, and a very small portion is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe, and the smoke is taken into the lungs as from the hookah in India. On a beginner, one or two pipes will have an effect, but an old stager will continue smoking for hours. At the head of each couch is placed a small lamp, as fire must be held to the drug during the process of inhaling; and from the difficulty of filling and probably lighting the pipe, there is generally a person who waits upon the smoker to perform the office. A few days of this fearful luxury, when taken to excess, will give a pallid and haggard look to the face; and a few months, or even weeks, will change the strong and healthy man into little better than an idiot skeleton. The pain they suffer when deprived of the drug after long habit, no language can explain; and it is only when to a certain degree under its influence that their faculties are alive. In the houses devoted to their ruin, these infatuated people may be seen, at nine o'clock in the evening, in all the different stages. Some entering, half distracted, to feed the craving appetite they had been obliged to subdue during the day; others laughing and talking wildly under the effects of a first pipe; whilst the

couches around are filled with their different occupants, who lie languid, with an idiot smile upon their countenance, too much under the influence of the drug to care for passing events, and fast merging to the wished for consummation. The last scene in this tragic play is generally a room in the rear of the building, a species of dead-house, where lie stretched those who have passed into the state of bliss; the opium-smoker madly seeks an emblem of the long sleep to which he is blindly hurrying.

A Chinese Jos-House at Singapore.

At the outskirts of the town they have established a bazaar, and built a jos-house, or temple, which at the time of our first arrival was scarcely finished. Some of the carving of the wood-work in and around the building is beautiful, and cut with great taste and care; but the huge, ungainly figures of devils and dragons, which stand in threatening attitudes around the altars, give a grotesque appearance to a place of worship, that is found in no other religion but the Buddhists. Placed between a blue and red devil, standing upwards of six feet high each, sits the figure of the Queen of Heaven, a glided image richly dressed in embroidered China silks; this seemed to be the great object of their adoration; whilst, on a high carved altar, in front, were sticks of incense burning in little pots filled with earth. The exterior of the building was tiled with green and blue porcelain, and the edges of the roof ornamented with carving in the shape of animals, monsters, and flowers; each gable end curling upwards, was deeply cut like the cornice work upon a Grecian pillar; and the whole, from the varied and gaudy colouring, and the high polish, had a novel and pleasing effect to the eye. Since I have seen many of the houses and temples of the Chinese, the paintings on the old china imported into England struck me as the best delineation of the buildings and figures of these extraordinary people; and it is wonderful how correct they are in the main features.

First Impression of a European on entering T'inghai.

The ramparts were found strewn with pikes, match-locks, and a species of fire rocket, arrow-headed; and on the parapets, packets of quick-lime were packed up, to blind the eyes of the barbarians had they endeavoured to mount the walls. The main street was nearly deserted, except here and there, where the frightened people were performing the kow-tow as we passed. On most of the houses was placarded, "Spare our lives;" and on entering the jos-houses were seen men, women and children, on their knees, burning incense to the gods; and, although protection was promised them, their dread appeared in no manner relieved. Many were posting down the back lanes into the country with their spoil, for we afterwards found the goods principally carried away were taken by plundering natives, not by the legitimate owners. At last we came to the Chumpin's house; the gates leading to the entrance-yard were painted with huge ungainly figures, denoting, they said, justice and punishment. On one side was the

room of justice, and dumb-screws and rattans were seen lying about. The path to the inner apartment, called the hall of ancestors, lay through an open court, round which were the offices of the government clerks. Some letters and papers, half finished, showed the haste with which they had evacuated the town. Passing through the court we entered a guard-house, which led again to a trellised walk, at the south end of which was the hall. Here, on the couches, were the pipes half smoked, and the little cups filled with untasted tea; cloaks, mandarin's caps and swords lay about in confusion. Following up our research, we at last came to the apartments of the ladies; these rooms were curiously furnished, and strewn with cloths of all descriptions, and for all purposes. Silks, fans, china, little shoes, crutches, and paint pots, the articles of a Chinese lady's toilette, lay tossed in a sad and tell-tale *melee*; and many of these fairy shoes were appropriated by us as lawful *loot* [plunder.] The streets are narrow, and many of the houses dry rubbed, and polished outside; but the roofs are the most picturesque part of the buildings. Many of the respectable houses have pretty gardens attached to them, with a high wall shutting them out entirely from the town. The interior of some of the houses were found beautifully furnished and carved; one that is now inhabited by the governor, and believed to be the property of a literary character, was, when first opened, the wonder and admiration of all. The different apartments open round the centre court, which is neatly tiled; the doors, window frames, and pillars that support the pent-roof, are carved in the most chaste and delicate style, and the interior of the ceiling and wainscot are lined with fret-work, which it must have required the greatest nicety and care to have executed. The furniture was in the same keeping, denoting a degree of taste the Chinese have not, in general, credit for with us. The bed-places, in the sleeping apartments of the ladies, were large dormitories, for they can hardly be called beds; at one corner of the room is a separate chamber, about eight feet square, and the same in height; the exterior of this is usually painted red, carved, and gilt; the entrance is through a circular aperture, three feet in diameter, with sliding panels; in the interior is a couch of large proportions covered with a soft mat, and thick curtains of mandarin silk; the inside of the beds is polished and painted, and a little chair and table are the remaining furniture of this extraordinary dormitory.

Many of the public buildings excited great astonishment among those who fancied they were in a half-barbarous country. Their public arsenals were found stocked with weapons of every description, placed with the greatest neatness and regularity in their different compartments; the clothes for the soldiers were likewise ticketed, labelled, and packed in large presses; and the arrows, which, from their size and strength, drew particular attention, were carefully and separately arranged. To each arsenal is attached a fire engine, similar to those used in our own country. The government pawnbroker's shop was also a source of interest; in it were found dresses and articles of every kind, evidently things belonging

to the upper as well as to the lower classes, for many of the furs here taken were of valuable descriptions; each article had the owner's name attached, and the date of its being pawned; this is another of the plans of the local government for raising their supplies.

From the Brighton (Eng.) Herald.

GALVANISM.

Recent extraordinary effects of Galvanism in restoring life, apparently extinct.

Galvanism was recently resorted to as a means of restoring the unfortunate Scott, the diver, and though unsuccessful in that particular instance—the vital spark having fled—its application in cases of suspended animation, particularly from drowning, possesses strong claims to the attention of medical men. The following are a series of very interesting experiments made by a gentleman at Brent, near Ashburn, named Halse, to test the power of galvanism in cases of suspended animation from drowning:—

On Thursday last one of my spaniels whelped, having a litter of thirteen, six of which I took for my experiments. I drowned three of them in cold water, and kept them immersed for fifteen minutes, at which time I took them from the bucket, and placed them in front of a good fire. *No motion could be perceived in either of them.* I then put the front legs of one of them in a jar containing a warm solution of salt and water, and his hind legs in a similar jar, in each of which was inserted one pole of the galvanic battery, the whole were then placed near the fire.

The position of the dog being now favourable for operating upon, without the necessity of making any incisions in the flesh, I passed a very strong shock through its body; it moved its hind legs. I gave it another shock, which caused its tail also to move. I now passed twenty shocks in quick succession through its body; *it moved every limb, its mouth opened,* and I was inclined to believe that the dog had actually come to life; but the moment I ceased passing the shock, the dog was motionless, as it was previous to the commencement. Again I continued the shocks, and I noticed that there was more motion in the limbs. Considering, that, in proportion to the return of the sensibility, these shocks would be too powerful for it, I decreased the intensity of them, and passed many hundreds in rapid succession. I continued this for about five minutes, the motion of the limbs increasing as the shocks increased in number. I now ceased; *the dog still moved; it was restored to life.* I placed it on a warm flannel in front of the fire, and in a short time, it appeared as well as it was previous to its being drowned; it crawled on the flannel, and made the noise peculiar to young dogs.

I now examined the two other dogs which were drowned, and taken from the water at the same time this one was. They were both dead—a plain proof that it was entirely owing to the galvanic fluid that life was restored. The other three dogs I drowned in warm water, and kept them immersed for forty minutes, at which time all motion had ceased. Two of them I laid in front of the fire, and the

remaining one I placed in the jars, as in the preceding experiment. I now passed a few shocks of weak intensity upon the dog, and gave the shocks in quick succession. Every limb moved, the belly protracted, and again collapsed, and the head was raised. At this period I stopped passing the shocks, in order to see if there was any motion in the dog, when not under the galvanic influence—there was none. I again proceeded with the shocks, and having noticed that the limbs moved more rapidly than before, I considered it necessary to decrease the intensity and increase the quantity of electric fluid, which I did, so much as to be enabled to perceive a slight tremor in the dog. I continued in this manner for about five minutes, at which time I removed it from the jars, and placed it on the table. *It was alive!* In a quarter of an hour it appeared to be perfectly recovered. The other two dogs (which were not allowed to get cold during the whole of the experiment) were now examined; no motion whatever could be perceived. I tried the effect of galvanism on one of these—I was successful. In one hour after this I operated on the other dog also, but it was in vain. There was no vigour remaining in the vital powers—life had fled.

From the National Gazette.

THE PUBLIC SCHOOLS.

The address of James J. Barclay, Esq. President of the Board of Directors of the Public Schools, First Section of the First School District of Pennsylvania, which was recently delivered before the directors and other citizens, is just published, at the request of T. G. Hollingsworth, Isaac Barton, M. L. Dawson, H. M. Zollikoffer, C. Smith, George Abbott and W. P. Smith, chairmen of the visiting committees. We have read this address, and examined the statistical portion of it with great satisfaction. It reviews the rise, progress, and present condition of the public schools of this state, but of this city and county particularly, and affords some comparisons with the school system of other states. The first establishment was due to William Penn, who in 1701 granted an act of incorporation to "The overseers of the public school founded in Philadelphia at the request, cost and charges of the people of God called Quakers." This charter was given in answer to a petition for a school "where poor children might be freely maintained, taught and educated in good literature." This was the commencement of the good work just one hundred and forty years ago. It continued with various improvements or modifications in the management until the year 1796, when an important extension was made through the exertions chiefly of Ann Parrish and Catharine W. Morris, who formed a society for the free instruction of girls. In 1799, a similar association was formed for boys, in which William Nekervis, Philip Garrett and Joseph Briggs were the principal actors. This resulted in the year 1801, in "The Philadelphia Society for the establishment and support of Charity Schools." Of this body, J. J. Barclay gives the following interesting account at that period.

"The members of the society rapidly increased, and an act of incorporation became

necessary. It was hastened in consequence of the death of the benevolent Christopher Ludwick, formerly superintendent of bakers and director of baking in the revolutionary army, who died on the 17th of June, 1801, at the advanced age of eighty. He left the residue and remainder of his estate, which he estimated at three thousand pounds, to an institution and free school, to be established in the city or liberties of Philadelphia, for the schooling gratis of poor children of all denominations, in the city and liberties of Philadelphia, without any exception to the country, extraction, or religious principles of their parents or friends. It was a matter of great importance to the society to obtain this legacy. They had strong competitors in the trustees of the university of Pennsylvania, who were equally desirous to procure it. That party which should first obtain a charter would succeed. Every effort was made by both. Charters were prepared and submitted to the attorney general, and to the judges of the supreme courts, and were duly examined and approved. The judges, having had an intimation of the state of the case, were particular in delivering the charters to the respective parties at the same time. They proceeded to and met at the mansion of Governor McKean, at the corner of Third and Pine streets. He, also aware of these facts, having given his approval, delivered to each party his charter at the same moment. So far neither had any advantage; but another step was requisite—the enrollment of the charters; and the rolls office was at Lancaster. The day was hot; (it was July), the roads dusty; the journey long. Noon was approaching. The trustees had provided an express. The interests of the society were confided to Joseph Bennett Eves, Esquire, one of its most zealous members. He set off himself in a sulky—passed the express rider—reached Lancaster between seven and eight o'clock in the evening, and had the charter enrolled without delay. The society received about thirteen thousand dollars from C. Ludwick's estate; other legacies have since been received. The board of managers, in their last report, January, 1841, speak in high terms of the present condition of the schools under their care; (one for boys and one for girls), and state that since their establishment, upwards of 12,500 pupils have been educated in them."

It was on the fourth of April, 1809, that the legislature passed an act to provide for the education of the poor, gratis.—Under this act, the county commissioners, having received from the assessors the names of children, candidates for admission into the public schools, had the right of choosing those who should be admitted. By a supplementary act the commissioners were authorized to select teachers and regulate their compensation, with power to establish schools in this city under certain conditions. This law worked badly. Its operation was attended with favouritism and expense, and left the pupils without supervision, and the teachers without actual responsibility.

Until 1817, this inefficient system continued, when the "Society for the promotion of Public Economy" was established, of which the late Robert Ralston was the first president. One of the committees of this society was on public schools, of which says J. J. Barclay "the late

lamented Roberts Vaux was chairman; Jonah Thompson was secretary, and William Fry, John Claxton, and Thomas F. Leaming were active members. In October, 1817, the committee made a report, accompanied by the draft of a bill. This bill became a law in 1818, under the title of an act to provide for the education of children at public expense within the city and county of Philadelphia. To the exertions of this committee we are indebted for the foundation of the excellent system we now enjoy. These gentlemen formed the school districts, established the board of control, and introduced the Lancasterian system. In the lapse of ten years the schools had so prospered that reports were made in the legislature in favour of adopting the plan throughout the state, and in 1831, an act was passed to that effect.

We will not further pursue these annals, as our space is at present limited. J. J. Barclay says that the Lancasterian system is not now used in the public schools. The name indeed is not used, but the radical features of the system remain, and to Joseph Lancaster must be accorded the lasting honour of affording through its adoption the means of education to the people at large, which formerly was within the reach of privileged classes only. The whole number of pupils now in the schools of the first district, exceed twenty-four thousand. They are prosperous as far as present means and benevolent exertion can make them. The views of J. J. Barclay are just and gratifying, and we would cheerfully note them more at large, if our ordinary limits would permit.

THE APPRENTICES' LIBRARY.

Circular.

The Apprentices' Library Company of this city, having long suffered disadvantages from the secluded and inconvenient location of their library, are about to remove it to one much more eligible, at the southwest corner of Fifth and Arch streets.

This institution, possessing strong claims upon the good feelings of the community, has been steadily engaged for a long course of years in dispensing its benefits amongst a numerous class of apprentices and other young persons; and it is believed has accomplished much good, not only by imparting useful information, but in employing, profitably, time that might otherwise have been spent in vicious practices.

A respectable and well furnished library of scientific, moral and other interesting books, from which they can select at pleasure, is a place of much attraction to young persons, and the large number using our library, is conclusive evidence of their appreciation of such a privilege; and we believe that when the merits of the institution are fully understood by the community, means will be furnished to place it upon the most liberal footing.

For ordinary school instruction provision is now made for all classes at the public expense; but for those who have intervals of leisure from school duties, or those who have left school and gone to business, and especially for those in straitened circumstances, who have had but little opportunity for school learning, and are

placed as apprentices, and approaching manhood, there is no public provision, and to these therefore our institution is peculiarly important.

The library contains nearly eleven thousand volumes; and there are about twelve hundred apprentices and others now using it; yet even these form but a small proportion, compared with the whole number of those, who, in a city like ours, should be partakers of its benefits.

To enable the company to meet the expenses of removal, to adapt the building to their purposes, and to extend the usefulness of the institution, so as to accommodate all who are suitable objects for its care, the managers respectfully solicit such aid as your liberality may bestow.

Sub-committees have been appointed, who will make an early personal application.

Henry Troth,
Philip Garrett,
James J. Barclay,
Samuel Mason, Jr.,
Townsend Sharpless,
Isaac Barton,
Joseph M. Truman,
Frederick Fraley,
Joseph Cresson,
John Bouvier,
Isaac Lloyd, Jr.,
John Cooper,
William R. Maxfield,
John C. Cresson,
Collecting Committee.

INDIAN REPORT.

Report of the Committee of the Yearly Meeting of Friends held in Philadelphia, appointed for the Gradual Civilization, &c., of the Indian Natives, presented to the Meeting Fourth mo. 21st, 1841, and directed to be printed for the use of the members.

TO THE YEARLY MEETING.

The committee charged with promoting the gradual improvement and civilization of the Indian natives, report:—

That although they have given the usual attention to this interesting concern, there are but few subjects in their operations since the last report which require notice. The Indians have been in a very unsettled condition during the past year, in consequence of the embarrassment and distress produced by the ratification of the treaty, and their uncertainty as to the best course to be pursued by them in their trying and perplexing circumstances. They still cling to the hope that they shall be able to ward off the calamity which threatens them, either through the favourable disposition of the new administration and senate to give their case a rehearing, or by an appeal to the Supreme Court of the United States. Small as the hope afforded by these sources may appear to a disinterested observer, they are buoyed up by it, and seem as unwilling as ever to look toward relinquishing their present homes.

In a communication addressed to the committee, dated Tunesassah, Fifth mo. 24th, 1840, signed by ten chiefs, they say: "Although the information of the ratification of the

treaty is distressing to us, yet it is a satisfaction to hear from you, and to learn that you still remember us in our troubles, and are disposed to advise and assist us. The intelligence of the confirmation of the treaty caused many of our women to shed tears of sorrow. We are sensible that we stand in need of the advice of our friends. Our minds are unaltered on the subject of emigration." Another, dated Cold Spring, Twelfth mo. 8th, 1840, holds this language: "Brothers, we continue to feel relative to the treaty as we have ever felt. We cannot regard it as an act of our nation, or hold it to be binding on us. We still consider that in justice the land is at this time as much our own as ever it was. We have done nothing to forfeit our right to it; and have come to a conclusion to remain upon it as long as we can enjoy it in peace." "We trust in the Great Spirit: to Him we submit our cause."

A letter from the Senecas residing at Tonawanda, was addressed to the committee, from which the following extracts are taken:—

"By the help of the Great Spirit we have met in open council this 23d day of the Fifth month, 1840, for the purpose of deliberating on the right course for us to pursue under the late act of the government of the United States relating to our lands. Brothers, we are in trouble; we have been told that the president has ratified a treaty by which these lands are sold from our possession. We look to you and solicit your advice and your sympathy under the accumulating difficulties that now surround us. We feel more than ever, our need of the help of the great and good Spirit, to guide us aright. May his counsel ever preserve and direct us all in true wisdom.

"It is known to you, brothers, that at different times our people have been induced to cede, by stipulated treaties, to the government of the United States, various tracts of our territory, until it is so reduced that it barely affords us a home. We had hoped by these liberal concessions to secure the quiet and unmolested possession of this small residue, but we have abundant reason to fear that we have been mistaken. The agent and surveyor of a company of land speculators, known as the Ogden Company, have been on here to lay out our land into lots, to be sold from us to the whites. We have protested against it, and have forbidden their proceeding.

"Brothers, what we want is that you should intercede with the United States government on our behalf. We do not want to leave our lands. We are willing that the emigrating party should sell out their rights, but we are not willing that they should sell ours."

"Brothers, we want the president of the United States to know that we are for peace; that we only ask the possession of our just rights. We have kept in good faith all our agreements with the government. In our innocence of any violation we ask its protection. In our weakness we look to it for justice and mercy. We desire to live upon our lands in peace and harmony. We love Tonawanda. It is the residue left us of the land of our forefathers. We have no wish to leave it. Here are our cultivated fields, our houses, our wives and children, and our firesides—and here we wish to lay our bones in peace."

"Brothers, in conclusion, we desire to express our sincere thanks to you for your friendly assistance in times past, and at the same time earnestly solicit your further attention and advice. Brothers, may the Great Spirit befriend you all—farewell."

Desirous of rendering such aid as might be in our power, a correspondence has been held with some members of Congress, on the subject of the treaty, and other matters connected with it; and recently, two of our number visited Washington, and were assured by the present secretary of war, under whose immediate charge the Indian affairs are placed, that it was his determination and that of the other officers of the government, to give to the treaty and the circumstances attending its procurement, a thorough examination; and to adopt such a course respecting it as justice and humanity to the Indians would dictate.

The Friends who have for several years resided at Tunesassah, still continue to occupy the farm, and have charge of the saw and grist mills, and other improvements. The farm during the past year has yielded about thirty-five tons of hay, two hundred bushels of potatoes, one hundred bushels of oats, and one hundred bushels of apples. Notwithstanding the unsettlement produced by the treaty during the past season, the Indians have raised an adequate supply of provisions to keep them comfortably during the year; and they manifest an increased desire to avoid the use of ardent spirits, and to have their children educated. In their letter of the 12th month last, the chiefs say, "We are more engaged to have our children educated than we have heretofore been. There are at this time three schools in operation on this reservation for the instruction of our youth."

Our friend, Joseph Batty, in a letter dated 28th of Second month last, says, "The Indians have held several temperance councils this winter. The chiefs, (with the exception of two who were not present,) have all signed a pledge to abstain from the use of all intoxicating liquors; and appear engaged to bring about a reform among their people; but the influence of the whites among them is prejudicial to their improvement in this and other respects."

By direction of the committee,

THOMAS WISTAR, Clerk.
Philadelphia, Fourth month, 15th, 1841.

To Friends of York Quarterly Meeting.

Under a renewed sense of the Lord's manifold and tender mercies, which, to his praise and to his glory be it spoken, have compassed us about "as with a shield" since we last saw each other; my soul feels bound thus to recognise the Good Hand that has led us, and to salute my dear brethren and sisters, in a feeling of that love which cannot change; earnestly desiring that "grace, mercy, and peace, from God the Father and our Lord Jesus Christ, may be multiplied;" causing the hearts of the faithful to rejoice; and joy, gladness, and thanksgiving, to abound amongst them. Although far separated from each other as to the outward, yet such is the glorious privilege of the

least living member of the true Church universal, that nothing can separate, or prevent us from standing fast in the One Holy Spirit, striving together in one mind, for the faith of the Gospel, "till we all come in the unity of the faith; and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." For assuredly, my beloved friends, a day of trial is approaching, yea hastening upon the nations, when nothing short of an individual heartfelt knowledge of Him, in whom we profess to believe, will stand unshaken by the storm.

Great is the solicitude I feel on behalf of our highly favoured religious Society, that it may be preserved unmoveable upon this, its ancient and sure Foundation, Jesus Christ—"Christ in you the hope of glory;" which never did, and never will fail those that in simplicity believe, and faithfully build thereon, nothing doubting. By diligently maintaining the watch in that Holy Light, bestowed in redeeming love, on every individual of the human race, the snares of the insidious adversary, although laid in the most insinuating manner, will be detected and broken. The specious guise of a false religion itself will be penetrated; and this has assuredly slain its thousands, who, dazzled and distracted by creaturely activity and excitement, have thus been corrupted from the simplicity that is in Christ. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Blessed and holy injunction; never out of season—never more needed!

We may feel lamentably conscious of unworthiness, weakness, and incapacity, from our manifold backslidings, to come up "to the help of the Lord against the mighty," or to unveil the subtle workings of the mystery of iniquity, to the sight of others. These feelings are painful; and how great is the need of circumspection under them, lest, in the impatience of our spirits, heightened as this too often is by the ill-advised example and counsel of those about us, we should attempt to stay the ark with unsanctified and unauthorized hands, or lest we should countenance to our own condemnation, "willings and runnings" on the part of those with whom we may stand connected, which, however specious in themselves, nevertheless contribute most essentially and insidiously to promote the kingdom of anti-christ, already, alas! extensive in the earth.

Frequently am I brought under appalling apprehensions for us as a people, sought out and chosen of the Lord: for had we followed the footsteps of our honourable predecessors in religious profession, who bore the burden and heat of a day of deep suffering, in the faithful support, in their original brightness, of those principles which they transmitted to us—the spiritual beauty of the Gospel Church might have shone forth, even through us, with a splendour which the different professors of the Christian name could neither have gainsayed nor resisted. And it is awfully impressed upon my mind, I might almost say, it is given me awfully to believe, that if the "world, and the things of the world," which "are not of the Father," had not stolen away our hearts from His love, the glad tidings of that Gospel which

is indeed "the power of God unto salvation," would, long ere this, have been proclaimed in remote—in heathen portions of the habitable globe, by instruments raised up from amongst us, duly prepared and clothed with the true baptizing authority of the Lord Jesus; whose "inheritance is the heathen, and the uttermost parts of the earth his possession." He alone can endue his messengers "with power from on high" in His name to open the eyes of the spiritually blind; to turn them from darkness to light, and from the power of Satan unto God." Mark then the awful consequences of our short-comings as a people; and let us tremble, lest God should visit our iniquity upon us; and the awful language should be sounded in our ears: "The kingdom of God shall be taken from you, and given to a nation, bringing forth the fruits thereof." "Watch ye therefore, and remember, and pray always," for "the time is come that judgment must begin at the house of God;" what then "shall the end be of them that obey not the Gospel of God?"

"Fear, and the pit, and the snare are upon thee, oh inhabitant of the earth!" from which nothing but a Saviour's all-powerful arm can extricate and deliver. All are involved in the momentous consequences; yet it is an individual work, and admits of no delay. Then dear Friends of every age and of every class, let us hasten to it in earnest; let us "humble ourselves under the mighty hand of God," even to the state of little children; and turn inward to his pure unflattering Witness, which cannot deceive, or be deceived. Let us accomplish a diligent search, and patiently examine how far those indispensable conditions are submitted to on our part, without which none can follow the blessed Jesus. Where is that self-denial and the daily cross, He first enjoins? Are we denying ourselves those gratifications of time and sense which nourish sin, and keep alive in us the evil propensities of fallen nature? Have we taken up that daily cross and offered all to Him, "who died for us and rose again?" It is not giving up this or that individual thing that will suffice: a full surrender of the will must be made to Him, "whose right it is to reign." Let none plead for disobedience in what they may think little things, on the ground of their being such. If such they really are, they are the more easily parted with; and our tenacity in wishing to reserve them, assuredly indicates that they are of more importance in our practical estimation than we may be disposed to allow. Let no man deceive himself; unqualified obedience is the necessary condition of discipleship. Without it we cannot be consistent followers of our Lord; and if not followers of Him, we cannot serve Him, be where He is, nor learn of Him that meekness and lowliness of heart, which draw down heavenly blessings and regard, and which He alone can bestow.

As the sorrowful declension which has so marred the beauty of our religious Society, may be traced to departing from this heavenly indwelling principle of Light, Life, and Love; so our restoration to primitive purity can only be effected by returning unto the Lord with full purpose of heart, in the depths of humility and self-abasement: yea, my friends, nothing less than this will do. We must deny ourselves, take up our daily cross, and follow Him who

is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens;" ever mighty to save, and to deliver; and who will deliver out of every distress, the soul that in sincerity seeketh Him.

Come brother, come sister, come all my dear friends! let us not earthly consideration whatever be suffered to hinder this important work; for "the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and put on the armour of Light," that we may no longer bring forth fruit whereof we are ashamed; for the end of those things is death; but that we may "be strong in the Lord, and in the power of his might, to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Let us "pray always, with all prayer and supplication in the spirit, watching thereunto, with all perseverance;" striving together in one mind for the faith of the Gospel, even that faith which worketh by love, purifieth the heart, and giveth victory over the world. Thus shall we indeed be found with our loins girded about, and our lights burning, like unto men who wait for their Lord, that when He cometh and knocketh, they may open unto Him immediately; even to Him who said: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." Then "lift up your heads O ye gates! even lift them up ye everlasting doors! and the King of Glory shall come in. Who is the King of Glory? The Lord of Hosts, He is the King of Glory."

In the love of the Gospel,

I remain your affectionate
friend and brother,

DANIEL WHEELER.

Near Petersburg, 1st. Month, 25th, 1832.

EPISTLE ON SLAVERY.

From our Yearly Meeting, held in London, by adjournments, from the 20th of the fifth month, to the 29th of the same, inclusive, 1840.

To the Yearly Meeting of Friends on the Continent of North America.

Dear Friends—We think it a favour to us, and we accept it as an evidence that our Lord is mindful of us, that from one time to another, when thus assembled for mutual edification, and the renewing of our spiritual strength, we are in any small measure brought afresh to the enjoyment of that love which flows from God to man through Jesus Christ our Saviour, and under its blessed influence quickened to exercise of mind, not only for the health and prosperity of all those professing the same faith with ourselves, but for the coming of the kingdom of God upon earth, and the universal prevalence of righteousness and truth amongst men. This love has often brought us in Christian compassion and tenderness of spirit, deeply to feel for that portion of the great family of man subjected to the degradation and cruelty of slavery.

We do not cease to rejoice with reverent

thanksgiving to Almighty God for the termination of this system of iniquity in the British colonies. It was an act of justice on the part of our legislature, and it has removed an enormous load of guilt from our beloved country; but in our rejoicing we cannot—nor would we wish to forget the hundreds of thousands of our brethren and sisters on the continent of America and elsewhere, still detained in this abject condition, and liable to all the misery and oppression which it entails upon its victims.

We have a strong conviction of the guilt and sinfulness of slavery, and its pernicious effects upon both the oppressed and the oppressor. That man should claim a right of property in the person of his fellow—that man should buy and sell his brother—that civil governments in their legislative enactments should so far forget that God, who "giveth to all life and breath and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth," as to treat those who differ from them in the colour of their skin, or any other external peculiarity, as beasts that perish, as chattels and articles of merchandise, is in such direct violation of the whole moral law, and of the righteousness of the New Testament, and that in a day in which the principles of civil and religious liberty are so fully acknowledged in many of the nations of Christendom, as may well excite both indignation and sorrow—and we cannot but regard it as such proof of hardness of heart and perverted understanding, that we think it can be attributed to nothing short of the deviousness of Satan, working upon the fallen nature of man.

It was, dear friends, in the gradual unfolding of that light in which the things that are re-proved are made manifest, that your forefathers and ours were brought to see the criminality of slavery. Thus enlightened they could find no peace with God until they had put away this evil of their doings from before his eyes—until by a conscientious discharge of their individual religious duty, they had restored those whom they held in bondage to the full enjoyment of unqualified freedom. Under the influence of divine wisdom, and by this faithfulness on the part of upright Friends, our religious Society was brought to a united and settled judgment as a body, that personal slavery, both in its origin and its results, was so great an evil that it could be tolerated by no mitigation of its hardships, and they felt the demands of equity to be so urgent upon them, that they were concerned to enjoin it upon Friends everywhere, by a ready compliance with such reasonable duty, to cease to do evil by immediately releasing those they held as slaves. Their own hands being cleansed from this pollution, they felt it to be laid upon them plainly and faithfully to labour with their countrymen, to bring them to a full understanding of the requiring of the divine law, and to press it upon them to act up to its commandments. In the love of God they were bold, both in your country and in ours, to plead the cause of the oppressed with those in power. We believe, and we would wish to speak of it with modesty and humility, that their faithfulness, in connection with the exertions of humane and devoted men of other Christian com-

munities, were instrumental to bring about the abolition of the slave trade, as well as the extinction of slavery. We are reverently impressed with a sense of the prerogative of the great Head of the Church, to dispose of his servants, and to employ their time and every talent with which He has entrusted them, in such a way and manner as may consist with the purposes of his wisdom and love. It is the concern of this meeting that all our friends may carefully seek, each to know his Lord's will, and to ascertain his individual part of duty; at the same time we desire to encourage one another to simple obedience to that which in the true light may be made manifest to them, and each to an unflinching and uncompromising avowal of his allegiance to his Lord in all things. We observe with satisfaction and comfort, in the Epistles from your Yearly Meetings, which have been read in this meeting, that there is a very general acknowledgment of concern on this important subject. It has often been a prominent feature in the brotherly correspondence which subsists between us. The expression of your encouragement in times past has been helpful to us, and in the trials and difficulties you have had to endure, our hearts have been brought into fellow-feeling with you. In this work of justice and love we have long laboured together. It has helped to strengthen the bond of our union and in the fresh sense of this Christian fellowship as it is now renewed amongst us, we offer you, beloved Friends, the warm expression of our sympathy, and our strong desire for your help and encouragement. So far removed as we are from the scene of slavery, we are aware that we can but imperfectly appreciate either the suffering of the slave, or the trials of those who live in the midst of such oppression: nor do we believe that we can fully appreciate either the labours of faithful Friends in your land, or the obstacles and discouragements which have been thrown in their way.

The brief review we have taken of the history of our Society in reference to this deeply interesting subject, and the feeling which prevails with us, under a sense of the enormity of the evil, urges us, and we desire that it may have the same effect upon you, still to persevere, and in every way that may be pointed out to us of the Lord, that we may continue to expose the evil of this unjust interference with the natural and social rights of man. Time is short—the day is spending fast with every one of us, and we had need to use diligence in the work of our day. We know the high authority under which we are commanded to "love our neighbours as ourselves." It is our desire on our own account, and in this exercise of mind, we believe, dear Friends, that you are one with us, that in our efforts to discharge the duties laid upon us, we may watch against a hopeless and distrustful spirit in times of discouragement. And O! that in His great mercy and love towards these his poor, afflicted and helpless children, it might please him to hasten the coming of that day, even to this generation of the enslaved in your land, in which every yoke shall be broken, and the oppressed go free.

It in this righteous cause we move in the leading of our Lord, we may humbly trust that He with whom there is no respect of persons,

who careth for the sparrows, and feedeth the ravens, will grant to his dependent ones the help and support of his Holy Spirit, and enable them, in the face of every opposition, to do that which is made known to them as his will.

With the enlarged views entertained by Friends of the mercy and love of our Heavenly Father towards his children of every nation and tongue all the world over, we desire to press it upon you still to labour for the removal of all those unjust laws, and limitations of right and privilege, consequent upon the unwarrantable distinction of colour—a distinction which has brought so much suffering upon those settled in different parts of the union, and which we think must conduce to the strengthening of the prejudices of former years, and to retard the work of emancipation.

It is affecting to us to think with what astonishing rapidity slavery is extending itself upon the continent of North America, and how from year to year, the slave population is increasing among you. Our spirits are oppressed with a sense of the magnitude of the evil. We tremble at the awful consequence, which in the justice and wisdom of Almighty God, may ensue to those who persist in the upholding of it. We commend the whole subject to your most serious attention, and desiring that Divine wisdom may be near to help in your deliberations upon it, we bid you affectionately farewell.

Signed in and on behalf of the meeting, by

GEORGE STACEY,

Clerk of the meeting this year.

Value of Barometrical Observations.

Captain Oldrey, commanding the Hyacinth, sloop of war, was working up for Barbadoes, August 10, 1831, when the hurricane came on. He had been upon the deck during the finest weather ever witnessed in that climate, and had just been admiring the beauty of the evening. The atmosphere to the horizon was perfectly clear, not a cloud obscuring the sky, nor was there the least probability of a change; as far as could be judged from any appearance observable in the heavens or in the ocean. Going below to his cabin, the captain flung himself upon a sofa, and a minute or two afterwards chancing to cast his eyes upon a barometer suspended near, he observed that the mercury was falling. It was a moment when he would not have thought of consulting the instrument for any purpose, and so strange did he think the circumstance that he rubbed his eyes, imagining he was deceived. Still the mercury fell; he got off the sofa, and approaching the instrument, discovered that the quicksilver was falling with a perceptible motion. He went on deck, but the weather was as lovely as before; he descended again, shook the instrument, and still the descent was continued. A fall so rapid and remarkable, of which he had never seen nor heard a parallel instance, convinced him that something was about to happen. He called the first lieutenant and master, and stated what he had seen. These officers alleged that there could be no storm likely, the sea and sky were then so clear and beautiful. The captain was not of their opi-

nion; and as the ordinary falling of the barometer indicated a storm, he resolved to prepare for one with a speed and energy proportioned to the singular rapidity of the indication. He ordered every thing instantly to be made snug, the topmasts to be struck and all to be got down and secured upon deck. The officers and ship's company were surprised, and still incredulous. One man said to another, "The captain is determined to sweat us." By an activity urged on by the union of command and entreaty, all was lowered and secured. The officers of the ship, except the captain, were still of their previous opinion, and well they might be: so far, none of the appearances existed that usually precede storms and hurricanes in that latitude. The evening had closed in by the time the operations on board the ship were nearly completed. Captain Oldrey relaxed nothing in the way of preparation to the last, and saw it finished to his satisfaction. An hour or two had gone by afterwards, during which his mind had become composed with the reflection that he had been prepared for the worst, when he had proof of the value of the instrumental warning; a storm did come on, and reached its utmost fury almost at once, so that a rag of sail could not be kept up. The wind blew with a fury so great that the sea could not rise into waves, but became one vast plain of foam, on which the ship lay driving furiously along. Fortunately there was ample sea room. This extreme fury of the wind, in which it seemed as if nothing could live, did not continue more than two hours, and for the whole time the ocean was without waves.—When the wind abated a little of its greatest force, the sea began to rise, and falling a little more, the waves rolled in mountains, while through these the ship bored her way, rather than sailed. The next day the Hyacinth arrived at Barbadoes. The hurricane was over. The vessels in Barbadoes harbour, which is two thirds surrounded by rocks, the remainder being a sandy beach, were all driven far up, high and dry, and nearly buried in sand, so that, after the calamity was over, there was nothing to do but to dig them out again.—*English Journal.*

Selected for "The Friend."

THE MILKMAID QUEEN.

If I were Queen, the world should see,
What a monarch I would be:

I would travel England o'er
In a silver coach, with four
Milk white horses, each one dressed
In gay ribbons. I would rest
On a bed of ostrich plumes;
I would breathe the best perfume.

No, I would not! Ah, 't would make,
Soon, too soon, my heart to ache.

Better would it be to reign

Fireside joy to all that live

Underneath my royal sway;

I would have good honour play

Like a sunbeam on each brow;

Every man should keep his cow;

There should be no tax on bread,

And the labourer should be fed.

The way to have a happy race

Is to rule a happy race.

If I were Queen, the world should see
What a monarch I would be:
I would conquer foreign lands,
And would lay my royal hands
On their treasures. I would keep
Nations trembling. O'er the deep
My proud flag should be unfurled;
I would rule the watery world.

No, I would not! Ah, 't would make,
Soon, too soon, my heart to ache.

Better would it be to reign

In men's hearts, than o'er the main;

For a nation's honest love

Is a treasure far above

All the wealth the world can yield.

Every man should have his field;

There should be one law for all;

Rich and poor, and great and small.

The way to have a happy race

Is to rule a happy race.

THE FRIEND.

SIXTH MONTH, 12, 1841.

A proceeding of an highly interesting character to the friends of universal justice and the right of petition, has taken place at Washington. Soon after the opening of the extra session of Congress, convened pursuant to a call of President Harrison shortly before the affecting event of his death, a motion was made by H. A. Wise, that the House of Representatives adopt the rules of the former house for its government. Thereupon J. Q. Adams introduced a proposition to amend the motion, by adding the words "except the 21st rule." This being the notorious gag-rule, forbidding the reception of anti-slavery petitions, it will readily be supposed the amendment met with an obstinate resistance; but by the Washington papers of the 7th instant, we learn that it prevailed by a majority of eight votes, there being yeas 112, nays 104. The Southern members then attempted to smother or defeat the resolution as amended; but on taking the main question, it was adopted by 125 to 91. *So the gag-rule is rescinded.*

On the following day, however, it appears that C. J. Ingersoll moved a reconsideration, which seems rather unaccountable, seeing he had on the previous question voted for rescinding. But it can hardly be supposed that the resolution will be reversed after so strong a vote. We shall see.

Erratum.—In the letter of John Newton last week, for *house*, in second paragraph, line third, read *hour*.

MARRIED. at Friends' Meeting-house, in the town of Raisin, on Sixth day, 14th ult., CHARLES HAVILAND, of the above place, to SARAH L. FOWLER, of Farmington, Michigan.

DIED. on the 17th of Third month, ELIZABETH GARRETT, in the 89th year of her age, relict of the late Nathan Garrett, of Upper Darby, Delaware county, Penna.

—, on the morning of the 6th instant, SARAH SMITH, widow of the late Benjamin Smith, in the 83d year of her age—a minister and member of the Northern District Monthly Meeting. "Mark the perfect man, and behold the upright, for the end of that man is peace."

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ADDRESS

On the Present Condition and Prospects of the Aboriginal Inhabitants of North America, with particular reference to the Seneca nation. By M. B. Pierce, a Chief of the Seneca nation, and a member of Dartmouth College.

The condition and circumstances of the race of people of whom I am by blood one, and in the well being of whom I am, by the ties of kindred and the common feelings of humanity, deeply interested, sufficiently apologise, and tell the reason for my seeking this occasion of appearing before this audience, in this city. Not only the eyes and attention of *you*, our neighbours—but also of the councils of this great nation are turned upon us. We are expected to do, or to refuse to do, what the councils of this nation, and many private men are now asking of us—what many favour and advocate—yet also what many discountenance and condemn.

My relation to my kindred people being as you are aware it is, I have thought it not improper—rather that it was highly proper—that I should appear before you in my own person and character, in behalf of my people and myself, to present some facts, and views, and reasons, which must necessarily have a material bearing upon our decisions and doings at the present juncture of our affairs.

Hitherto our cause has been advocated almost exclusively, though ably and humanely, by the friends of human right and human well, belonging by *nature* to a different, and by *circumstances* and *education* to a superior, race of men. The ability and humanity of its advocates, however, does not do away the expediency, nor even the *necessity*, of those of us who can stand forth with our own pen and voices, in behalf of that *same right* and that *same real* as connected with ourselves, which have been and now are, by a powerful and perhaps fatal agency, almost fatally jeoparded.

It has been said and reiterated so frequently as to have obtained the familiarity of household words, that it is the *doom* of the Indian to disappear—to vanish like the morning dew—before the advance of civilization; and melancholy is it to us—those doomed ones—

that the history of this country, in respect to us and its civilization, has furnished so much ground for the saying, and for giving credence to it.

But *whence* and *why* are we thus doomed? Why must we be crushed by the arm of civilization, or the requiem of our race be chanted by the waves of the Pacific, which is destined to engulf us?

It has been so long and so often said as to have gained general credence, that our *natural constitution* is such as to render us incapable of apprehending, and incompetent to practise, upon those principles from which result the characteristic qualities of Christian civilization; and so by a necessary consequence, under the sanction of acknowledged principles of moral law, we must yield ourselves sacrifices, doomed by the constitution which the Almighty has made for us, to that *other race* of human beings, whom the same Almighty has endowed with a more noble and more worthy constitution.

These are the premises: these the arguments: these the conclusions: and if they are *true* and *just* and *legitimate*, in the language of the poet, we must say

“God of thy best—thou gav’st the bitter cup,
We bow to thy judgment, and drink it up.”

But are they *true*, and *just*, and *legitimate*? Do we, as a people, lack the capacity of apprehending and appreciating any of the principles which form the basis of Christian civilization? Do we lack the competency of practising upon those principles in any or *all* their varieties of application?

A general reference to facts as they are recorded in the history of the former days of our existence, and as they now are transpiring before the eyes of the whole enlightened world, give an answer which should ever stifle the question, and redeem us from the stigma.

Before citing particular exemplifications of the truth of this, I will allude to one question which is triumphantly asked by those who adopt the doctrine of the unchangeable nature of the Indian, viz: Why have not the Indians become civilized and Christianized as a consequence of their intercourse with the whites—and of the exertions of the whites to bring about so desirable a result? Who that believes the susceptibilities and passions of human nature to be in the main uniform throughout the rational species, needs an answer to this question from me?

Recur to the page which records the dealings, both in manner and substance, of the early white settlers and of their successors, down even to the present day, with the unlettered and unwary red man, and then recur to the susceptibilities of your own bosom, and the question is answered.

Say, ye on whom the sun-light of civilization and Christianity has condescended—into whose lap fortune has poured her brimful horn, so that you are enjoying the *highest* and *best spiritual* and *temporal* blessings of this world. Say, if some beings from fairy land, or some distant planet should come to you in such a manner as to cause you to deem them children of *greater light* and *superior wisdom* to yourselves, and you should open to them the hospitality of your dwellings, and the *fruits of your labour*, and they should, by dint of their *superior wisdom*, dazzle and amaze you, so as, for what to them were *toys and rattles*, they should gain freer admission and fuller welcome, till finally they should claim the *right* to your possessions, and of hunting you, like wild beasts, from your long and hitherto undisputed domain, how ready would you be to be taught of them? How cordially would you open your *minds* to the conviction that they meant not to deceive you *further*, and still more fatally in their profifers of pretended kindness.

How much of the kindness of friendship for them, and of esteem for their manners and customs would you *feel*? Would not “the milk of human kindness” in your breasts be turned to the gall of hatred towards them?

And have not we, the original and undisputed possessors of this country, been treated *worse* than you would be, should my supposed case be transformed to reality?

But I will leave the consideration of this point for the present, by saying, what I believe every person who hears me will assent to, that the manner in which the whites have habitually dealt with the Indians, make them *wonder* that their hatred has not burned with tenfold fury against them, rather than that they have not laid aside their own peculiar notions and habits, and adopted those of their civilized neighbours.

Having said thus much as to the question, “Why have not the Indians been civilized and Christianized by the intercourse and efforts of the whites?”—

I would now call your attention to a brief exemplification of the point I was remarking upon before alluding to the above mentioned question, viz: “That the Indian is capable of apprehending and appreciating, and is competent to practise on those principles which form the basis of Christian civilization.”

I do not know that it has ever been questioned, and especially by those who have had the best opportunities to learn by *experience* and *observation*, that the Indian possesses as perfect a physical constitution as the whites, or any other race of men—especially in the matter of hardy body, swift foot, sharp and true eye, accompanied by a hand that scarcely ever drew the bow-string amiss, or raised the tomahawk in vain.

I believe also, that it is not denied that he is susceptible of *hated*, and equally of friendship—that he can love and pity, and feel gratitude—that he is prone to adoration of the Great Spirit—that he possesses an imagination, by which he pictures fields of the blessed in a purer and more glorious world than this; that he possesses the faculty of memory and judgment, and such a combination of faculties as enabled him to invent and imitate; that he is susceptible of ambition, emulation, pride, vanity; that he is sensitive to honour and disgrace; and necessarily has the *elements of a moral sense or conscience*. All these are granted as entering into his *native spiritual constitution*.

For instances of those *natural endowments*, which, by *cultivation*, give to the children of civilization their great names and far-reaching fame, call to mind Philip of Mount Hope, whose consummate talents and skill made him the white man's terror, by his display of those talents and skill for the white man's destruction.

Call to mind Tecumseh, by an undeserved association with whose name one of the great men of your nation has obtained more of greatness than he ever merited, either for his *deeds* or his *character*. Call to mind *Red Jacket*, formerly your neighbour, with some of you a friend and a familiar, of the same tribe with whom I have the honour to be a *humble member*: to have been a *friend and familiar* with whom none of you feel it a *disgrace*. Call to mind Osceola, the victim of the white man's treachery and cruelty, whom neither his enemy's cunning or arm could conquer on the battle field, and who at last was consumed "in durance vile," by the corroding of his own spirit. "In durance vile," I say, (blot the fact from the records of that *dammning baseness*, of that violation of *all law*, of all humanity, which that page of your nation's history, which contains an account of it, must ever be—*blot out the fact*, I say, before you rise up to call an Indian treacherous or cruel.) Call to mind these and a thousand others, whom I have not time to mention, and my point is gained.

Here then the fundamental elements of the best estate of human nature are admitted as existing in the natural constitution of the Indian. The question now comes, are these elements susceptible of cultivation and improvement, so as to entitle their possessors to the rank which civilization and Christianity bestow?

For an instance of active pity—of *deep, rational, active pity*, and the attendant intellectual qualities, I ask you to call to mind the story, *surpassing romance*, of Pocahontas; she who threw herself between a supposed initial stranger, and the deadly club which had been raised, by the stern edict of her stern father—she begged for the victim's life—she obtained his deliverance from the jaws of death, by appealing to the affections which existed in the bosom of her father, savage as he was, and which affections overcame the fell intent which had caused him to pronounce the white man's doom. From this time she received the instruction, imbibed the principles and sentiments; adopted the manners and customs of the whites; in her bosom turned *purely and*

rationaly the flame of love, in accordance with the promptings of which, she offered herself at the hymeneal altar, to take the nuptial ties with a son of Christian England. The offspring of this marriage have been, *with pride*, claimed as *sons* and citizens of the noble and venerable state of Virginia.

Ye who love prayer, hove in your imagination around the cot of Brown, and listen to the strong supplications as they arise from the fervent heart of Catharine, and then tell me whether "the poor Indian whose untutored mind sees God in clouds, and hears him in the wind," is not capable, by cultivation, of rationally comprehending the *true God*, whose pavilion, though it be the *clouds*, still giveth grace even to the *humble*.

But perhaps I am indulging too much in minuteness. Let me then refer to one more instance which covers the whole ground, and sets the point under consideration beyond dispute. The ill-starred Cherokees stand forth in colours of living light, redeeming the Indian character from the foul aspersions that it is not susceptible of civilization and Christianization. In most of the arts which characterize civilized life, this nation, in the aggregate, have made rapid and long advances. The arts of peace in all their varieties, on which depend the comforts and enjoyments of the enlightened, have been practised and the results enjoyed by them. The light of revelation has beamed in upon their souls, and caused them to exchange the blind worship of the Great Spirit, for the rational worship and service of the God of the Bible. Schools have been established. An alphabet of the language invented by one of their own men: instruction sought and imparted; and letters cultivated in their own as well as the English language.

Hence many individuals have advanced even to the refinements of civilized life, both in respect to their physical and intellectual condition. A John Ross stands before American people in a character both of intellect and heart which many of the white men in high places may *envy*, yet *never be able to attain*. A scholar, a patriot, an honest and honourable man; standing up before the "powers that be," in the eyes of heaven and men, now demanding, now supplicating of those powers a regard for the right of humanity, of justice, of law—is still a scholar, a patriot, an honest and honourable man; though an Indian blood coursing in his veins, and an Indian colour giving hue to his complexion, dooms him, and his children and kin, to be hunted at the point of the bayonet by those powers, from their home and possessions and country, to the "Terra incognita" beyond the Mississippi.

I now leave this point, on which, perhaps, I need not have spoken, thus briefly, from the fact that it is granted by all of you as soon as announced, and proceed to make a few remarks confined more exclusively to my own kindred tribe, a part of whom live near this city.

Taking it as clearly true that the Indians are susceptible of cultivation and improvement, even to the degree of physical, intellectual and moral refinement, which confers the title of civilized and Christianized, I now proceed to consider whether their condition and feelings

are such as to render feasible the undertaking to bring them up to that *degree*—whether in fact they do not themselves *desire* to come up to it. When I say *they*, I mean those who constitute the body and stamina of the people. As to this point, I take it upon myself to say, that such an undertaking is feasible, and doubly so from the fact, that the object of the undertaking is earnestly desired by themselves.

I know of no way to set this matter in a clearer light than by presenting you with some facts as to the spirit and the advance of improvements amongst them. And this I crave the liberty of doing by a brief detail of items, pre-facing the detail by the remark of a highly respectable individual formerly of Holland, Erie county, but for some eighteen years a resident of Illinois. After an absence of about fifteen years, he returned two or three years ago, and spent the summer in this region, and and several days of the time on the reservation. He frequently remarked, that the Indians, during his absence, had improved far more rapidly than their neighbours in the country around them.

In business there is much greater diligence and industry; their teams, in respect to oxen, horses, wagons, sleighs, &c. are greater in number, and better in quality than formerly; and in these respects there is a constant improvement. The men labour more, comparatively, and the women less, except in their appropriate sphere, than formerly.

With regard to buildings, they are much more conveniently planned, and of the best materials, both dwelling houses and barns, and new ones constantly going up. Those who have not lands of their own under cultivation, are much more willing to hire out their services to others, either by the year or by shares; this shows that the idea, "to work is thought to be dishonourable" has been done away. There are amongst us good mowers, and cradlers, and reapers. Blacksmiths, carpenters, shoemakers, and other mechanics find work enough for their own brethren. There are several wagons in the nation, which are worth more than one hundred dollars in cash; tools of the best quality, and of various kinds; manure and other things are sometimes applied, but five years ago, almost or quite universally wasted.

(To be continued.)

Communicated for "The Friend."

Three Lectures on History, as developing an Overruling Providence. Delivered at Friends' Reading Rooms, in the second month, 1840.

THIRD LECTURE.

(Continued from page 290.)

The colonies of West New Jersey and Pennsylvania were founded on the immutable principles of justice and equal rights. In these we see more of the external manifestation of the truth, that providential blessings accompany national righteousness than in any other instances in modern time. The universal prosperity, political, moral and religious of the colonies, so long as they remained attached to

the principles upon which they were founded, give certain evidence that they had their origin in the truth. Equally with their fiercer New England contemporaries, they were anxious to put the power in the people, and still more desirous to teach them to understand their liberty as men and as Christians. Men who had come themselves into subjection to the dominion of Christ, were in the love and the spirit of the gospel establishing governments in the wilderness. Penn sought of the Lord for wisdom to know, and an honest mind to enable him to perform, his duty. It has been said of Pennsylvania, that "of all colonies that ever existed, none was established on so philanthropic a plan; none was more deeply impressed with the character of its founder; none displayed more as it grew up, his principles of toleration, liberty and peace, and none rose and flourished more rapidly than she did. She was the last of the British colonies which were settled in the eighteenth century; but she soon exceeded most of her elder sisters in population, improvement, and general prosperity."

Whilst anxious to furnish a retreat for his brethren in religious profession, secure from persecution, oppression and strife, Penn was also desirous that it might be an asylum for all, where man restored to the lost rights and privileges with which God originally endowed him, "might enjoy the highest degree of possible freedom and happiness." Dwelling with the fountain of inward law, he dared not settle on the lands until he had equitably purchased them from the Indians.

All remained prosperous whilst the colony was in the hands of its original planters. Long indeed after William Penn's death the Indians kept inviolate the treaty he had made with them. Peace reigned. The chain of friendship had not rusted—the path of peace was still open—the sun of unclouded confidence shone brightly upon all. But a change came. Indians, even in Pennsylvania, were grievously cheated and wronged. They were stirred up to acts of revenge, and a war ensued.

In 1763, a band of white savages from the frontiers of Pennsylvania, fell in retaliation upon an innocent and unsuspecting tribe. They were a small remnant of a friendly nation who had welcomed William Penn to his province. On the fertile banks of the Conestoga, they had long lived in friendship and harmony with their white neighbours. Old Shahaes, who had assisted at the treaty with the proprietor in 1701—who had ever been a faithful and an affectionate friend to the English, was one of the victims. When told that the settlers from the frontiers might come and murder him and his people, he replied, "It is impossible; there are Indians indeed in the woods who would kill me and mine if they could get at us, for my friendship to the English; but the English will wrap me up in their watch-coats, and secure me from all danger." He laid down at night, in full confidence of the white man's friendship—he awoke, and the white man's instrument of death was already wet with his blood. The crimson current of these murders fell upon the declining fire of Indian trust in Pennsylvania, and extinguished it forever. The scene was quickly followed by a similar one in Lancaster, where the sur-

vivors of this same tribe were murdered in the work-house, in which they had been placed for protection. Rewards were soon offered by the government of Pennsylvania for Indian scalps, and Indian murders were of frequent occurrence. Who can wonder then if retribution came swiftly upon them. Whilst Pennsylvania kept her faith with the Indians, she never suffered at their hands. Whilst she kept to the peaceable principles of her founder, war and bloody contention came not to her doors. But now the protecting influence had departed, and over her once peaceful dominions was spread the spirit of war. Her punishments then came upon her. By the waters of Brandywine—by the village of Germantown—at the night massacre at Paoli—at the bloody scenes at Wyoming, she had terrible witness of conflict and carnage. The dead bodies of her proud and war-breathing children were left upon the fields of Princeton, the plains of Monmouth, and on every battle ground from the highlands of the Hudson, to the encampments at Yorktown.

The colonies whose origin we have been considering now constitute one mighty republic. As the judgments of heaven will ultimately fall on the guilty nation which violates the rights of others—which heaps wrongs on the heads of the weak and unprotected; let us consider how our nation stands. The wrongs inflicted on our Aborigines are crying out against us for judgment. There is scarcely a portion, from the far waters of St. John, to the swamps of Florida, from our eastern borders to our western wilds, which have not borne witness to our unprovoked aggression, our private injuries, and our national outrages upon them.

And cannot Indians feel? Who that has read the speech of Scanando, the Oneida chief, then nearly 100 years old, when he found that white men had, by treachery, taken their improvements and the homes of their fathers from them, has not felt his soul moved in sympathy with the emotions that stirred him, and which brought floods of tears from his sightless eyes.

"My warriors and children! hear! It is cruel, it is very cruel! a heavy burden lies on my heart; it is very sick. This is a dark day. The clouds are black and heavy over the Oneida nation; and a strange arm is heavy upon us. The graves of our fathers are destroyed, and their children are driven away. The Almighty is angry with us; for we have been very wicked; therefore his arm does not keep us. Where are the chiefs of the rising sun? White chiefs now kindle their ancient fires! There no Indian sleeps, but those that sleep in their graves. My house will soon be like theirs; soon will a white chief here kindle his fire. Your Scanando will soon be no more, and his village no more a village of Indians." "All our children's hearts are sick, and our eyes rain like the black cloud that roars on the tops of the trees of the wilderness."

Old Scanando was driven from his village, and his people from their improvements, and the smoke which rose from the Indian laid hearths came from new fires, around which Anglo-Saxons were clustered.

Where are all the tribes which once peopled the eastern portion of our country. The last of many of them have perished through the arts of civilized murderers on the land of their forefathers. Others have been forced from their own mountain springs and fresh flowing rivers—from the hunting grounds and council fires of their nation, to mingle with the miserable remains of other tribes, who are still suffered to linger in the unclaimed forests beyond the Mississippi. A handful of Aborigines still left on the Buffalo and Allegany reservations, are seeking with despairing energy, and in the last struggle of expiring hope, to preserve alive the sparks of their council fires, to warm and lighten themselves and their children. But the foot of oppressive power is already raised, and when it is again placed on the earth, it will be on the last live coal they are seeking to cherish, and extinguish it forever. Such is the measure which, from year to year, the white man metes out to his Indian brother. We seize upon their dwellings, possess ourselves of their cultivated fields, drive them from their forests, and consider the very swamps of Florida too good to be left to them to hunt in.

And what of our slavery! clinging even in this gospel-day to this worst relic of the barbarous ages—we support it as a nation, against the light in every individual conscience—against the testimony of every man's reason, and against the outcry of the Christian world.

The greatest part of mankind are, it is true, and have been, from age to age, under the control of absolute tyranny, and bound with the shackles of a merciless slavery. But the example of other nations, the errors of other times, does not extenuate, will not justify our evil actions. On some crime-corrupted countries the judgments of heaven have been falling for centuries, the fruit of the sins of the present day seems coming on others, and sooner or later, wo, wo, will it be to every nation which abuses its trust, which connives at oppression, gives protection to robbery, and encourages outrage. What can we look for then but the rod of judgment. And are not judicial punishments already upon us? Go look at the South!

Wherever slavery flourishes, there morality fades. Industry sickens, and political improvements move slow. Life ceases to be held in estimation, and private murders and public assassinations grow more and more common. Yet the masters cling to this source of their wo. John Randolph, of Roanoke, the eloquent and eccentric, beholding the waste and desolation slavery was bringing on the country, told his brethren of the South, on the floor of Congress, "that the time was coming when the masters would run away from their slaves, and be advertised for by them in the public papers." Marshall, the son of the late chief justice, declared, in the house of delegates in Virginia, that slavery "is ruinous to the whites—retards improvement—roots out an industrious population—banishes the yeomanry of the country—deprives the spinner, the weaver, the smith, the shoemaker, the carpenter, of employment and support. The master has no capital but what is vested in slaves; the father, instead of being richer for his sons, is at a loss to provide for them—there is no diversity of occupations, no incentive to enterprise. Labour of every

species is disreputable, because performed by slaves. Our towns are stationary—our villages almost every where declining, and the general aspect of the country marks the curse of a wasteful, idle, reckless population, who have no interest in the soil, and care not how much it is impoverished."

Who cannot in this see the Providential hand administering judicial judgment. The crime made its own reward. But for our manifold iniquities—our national and individual corruptions, there are, there have been of late, heavy and complicated punishments. Cannot we read in the blindness of our rulers ruining the nation, in the wild speculations of our people aiding their own miseries, in the calamities innumerable and of awful extent by water and by fire of the last few years, proofs ample of the righteous controversy of the Ruler of nations.

The inspeaking spirit of the gospel, as it is submitted to, restrains the lust of power, relaxes the grasp of avarice, and breathing the universal essence of love, will always speak out against slavery. Let but the mass of the nation become subject to its power, and the shackles of involuntary servitude must be broken for ever. But are we to wait until the nation becomes regenerated, before we open our mouths for the dumb, and speak on behalf of the poor and down-trodden? The condition of others is not the true gauge of our duties. The principle of light, the Spirit of our Saviour, which enables us to see, which strengthens us to act, should be taken as our guide and our counsellor in all things. When under its direction, when moving in its power, we shall labour, unflinchingly, to fill up our measure of duty, without shrinking from the scorn or fearing the wrath of our fellows. The true hearted Christian knows no principle of action but obedience, and his conscience is too tender to bear the weight of the shackles of that despicable rule called expediency. The inner spirit of law, the light of Christ Jesus, is the foundation of morals, and let it be once understood that its testimony is to give way to prudential considerations, and where can we stop. There is not a truth in doctrine—there is not a principle in virtue, which a sophistical reason may not at times lead the bewildered mind to hope and believe, it would, under present circumstances, be inexpedient to uphold and support. The testimony of truth is immutable, and all the alchemy of man's wisdom and reasoning will never be able to transmute the wrong in principle into the right in action.

But let us examine our motives in that we are doing and saying. The Governor of the universe often mocks the policy of men, who, in their own wills, and in their own strength, and in their own pride, are endeavouring to be greatly good.

The spring of much that bears in the world the name of benevolent feeling or action is found in mental excitement. That love for the cause of the slave, which needs to be roused by heart-stirring lectures, to be countenanced by popular gatherings, to be quickened by oratorical speeches, is not deep in its rootings, and has a precarious existence. Who cannot remember associations established, societies formed, for great and benevolent objects, which

went forth into action when all was excitement and zeal, spurred onward by eloquent oratory, and fire-fed reports, which grew colder, and colder, and colder, as speech-making ceased, and excitement subsided, till they sunk to the quiet repose of a lifeless torpidity. The only true prompting for action is an inward requiring of duty. "They who rest upon this will never want zeal for the truth, will never grow weary in labour. To this then as Christians—to this then as *Friends*, we are bound to return for direction. All zeal not springing from this, all action other motives may prompt, will neither contribute to strengthen our love for the truth, or enable us rightly to fill up our measure of duty."

We have thus hastily run over the history of empires, and every step of our journey has been amongst monuments that speak of man's individual weakness, and of national sins, and bear testimony to the omnipotent justice and overruling Providence of immutable wisdom. We have seen external law springing from the necessities of man's nature, and instituted in accordance with the indwelling testimony of truth. We have been taught by the records of nations—we have felt in the fulfilment of prophecy, that he who binds the free actions of men to the ear of his providence, makes nations as well as individuals responsible agents, and visits them still for their crimes. We have shown on a former occasion, that national vices enervate national intellect, and prove adverse to the true interests of learning and science, of arts and philosophy. We then found, and our present course reads us the same lesson, that national virtue and prosperity are intimately connected with personal security, and religious and political freedom. From the ruins of ancient cities—from the barrenness of once fertile plains—from the calamities now visiting our nation—from the history of every country, and of every clime, the voice of warning and instruction rises; I would that we may give it due heed. We see in the light of the past, the numberless evils and calamitous workings of war; how through it the comforts of home are invaded, the labours of learning impeded, and the records of science destroyed. If we see in the Roman decline the increased demand for excitement, and on tracing it up to its source, find it sprang from their deepening corruption, and proved the precursor of ruin, we shall well feel alarmed, if either within ourselves, or without among our neighbours, we see a growing tendency for new fountains of dissipation. We may as assuredly know that the public morality is declining, when our museums are turned into theatres, and our citizens long after opera houses, as we can that our own spiritual interests have suffered, when we find in ourselves an increased attachment to novels, and the light frothy foam of the annuals.

We have seen that the crimes and corruptions of Egypt extinguished her learning, and deeply debased her; that the Israelites sulk, for their sins, as a nation, bow down to the rod of correction, and suffer oppression and bondage. Idolatrous Ammon; Moab, the haughty; Idumea, the proud; have been brought down to the dust, and confounded and spoiled. Every vestige of Nineveh, the mighty, is lost from

the banks of the Tigris, and the Euphrates but murmurs amid the earthy mounds of dissolving Babylon. We have seen Tyre receiving those judgments that recompensed her for selling her neighbours as slaves. We have studied the providences through which Persia, the powerful, was punished—through which Greece, by art decorated, by philosophy polished, went down into slavery and ignorance through the broad paths of vice and corruption. We have seen Rome, conquering Rome, sink in blood—Carthage, the centre and seat of commercial prosperity, perish through unhalloved ambition. When we remember these things, shall we not tremble to think of the national crimes which pollute our own lovely land? Shall the judgments of Providence ever make the borders of the mighty Mississippi—the fertile banks of the Connecticut, the Hudson, and the Delaware, as desolate as the regions of the Jordan, the Tigris and Euphrates? Justice has visited in those eastern climes, the crimes of nations, not only on their inhabitants, but on the soil they trod. Many a Grecian height renowned in song, looks down on ruined cities and impoverished fields. Carmel and Lebanon lift up their stately heads in solitude above unpeopled valleys. The Armenian mountains tower proudly over plains once teeming with life and luxuriant verdure, which now lie untilled, and are bereft of their children. And shall nature's granite built watch-towers which rise in New England—shall the highland peaks which overlook the Hudson—shall the multiplied pinnacles of the far stretching Alleghenies, ever look down upon scenes laid waste for our national sins, spoiled of their verdure, and robbed of their people? Why may it not be? Let us remember that national crimes call forth the action of that mysterious pen, which, guided by the hand of Providence, still writes on the walls of national glory and national defenses, Mene, Mene, Tekel, Upharsin.

From the Knickerbocker.

FLOWERS.

The flowers are here again,
Blown into being by the breath of Spring;
They fill the vales, and over hill and plain
Far surround, their sweetness flung.

Oh, pale, wild-flowers!
That perfume far away the solemn wood—
Blooming all day, and with the sunset hours,
Closing in solitude.

With face to the sky,
Earth-born eye and, and nursed by sun and showers;
With sin nor pain in life, smile flowers ye die,
In autumn frosts, pale flowers ye.

God's testament to man
By works, are ye, oh flowers! throughout the earth;
As part and parcel of His nightly plan,
When words on worlds had birth.

A Remedy for Naked Feet.—At one of the late temperance meetings in Dublin, A. O'Connell stated, that before testamental lecture, he was about to get his school-room boarded, to keep the poor children's feet from the stones; but when the change of testamental began to stir, the children all got shoes, and he was saved the trouble. So, said he, there is one benefit, it has clothed the naked and fed the hungry. The parents who used to spend their money on drink, now keep it for their families.

For "The Friend."

ISAAC AND MARY PENNINGTON.

[Having been much interested in a little account given by Thomas Ellwood, of a visit to Isaac and Mary Pennington, shortly after they had become members of the Quaker Society, I concluded to transmit a copy, if the editor should deem it suitable, for insertion in "The Friend."

It evidently sets forth their retired, watchful and fervent frame of mind; and as those that "feareth always," even in some of the younger members of the family. Evidencing by their very countenances and Christian gravity, that strangers and pilgrims here, they were mainly engaged to work out their salvation with fear and trembling, and wholly seek after another and a better inheritance.]

"But very much surprised we were," (Thomas Ellwood proceeds,) "when being come thither, we first heard, then found, they were become Quakers; a people we had no knowledge of, and a name we had, till then, scarce heard of.

"So great a change, from a free, debonair, and courtly sort of behaviour, which we had formerly found them in, to so strict a gravity as they now received us with, did not a little amuse us, and disappoint our expectation of such a pleasant visit as we used to have and had now promised ourselves. Nor could my father have any opportunity, by a private conference with them, to understand the ground or occasion of this change; there being some other strangers with them, related to Isaac Pennington, who came that morning from London to visit them also.

"For my part, I sought, and at length found means to cast myself into the company of the daughter, whom I found gathering some flowers in the garden, attended by her maid, who was also a Quaker. But when I addressed myself to her, after my accustomed manner, with intention to engage her in some discourse, which might introduce conversation, on the fact of our former acquaintance; though she treated me with a courteous mien, yet, as young as she was, the gravity of her look and behaviour struck such an awe upon me, that I found myself not so much master of myself, as to pursue any further converse with her. Wherefore, asking pardon for my boldness, in having intruded myself into her private walks, I withdrew, not without some disorder, as I thought, at least of mind."

"We stayed dinner, which was very handsome, and lacked nothing to recommend it to me, but the want of mirth and pleasant discourse, which we could neither have with them, nor, by reason of them, with one another amongst ourselves; the weightiness that was upon their spirits and countenances, keeping down the lightness that would have been up in us. We stayed, notwithstanding, till the rest of the company took their leave of them; and then we also, doing the same, returned, not greatly satisfied with our journey, nor knowing what in particular to find fault with."

* This young woman was their daughter Guleima, afterwards the wife of William Penn.

For "The Friend."

[Believing the following extract from an amatory letter, written by William Lewis, to contain some very salutary hints for the regulation of our desires, and upright walking through life; and that its precepts are not inapplicable to the present state of things amongst us, they are herewith submitted to the editor for insertion in "The Friend."]

Can there be stronger delusion in judgment than to suppose the seeking riches and honour and the enjoyment of pleasure in this present world, compatible with the example of our holy Lord and Saviour Jesus Christ? Does it not seem as if the first great deceiver and foe of man, had so spread his delusive influence in the human mind as to pervade all its powers? Seeing the bulk of professors conclude they have taken him for their lawgiver and pattern, whilst they are not only *allowing* but *seeking* softness and elegance in their dwellings; fullness of bread, and in some instances, "abundance of idleness" in their daily course; and in most, such attentions and solitudes as turn to no more account Godward, than contrivances and expense to have the fruits of the earth before the sun can put them forth. In nearly all, (not restricted by slender means, there is a stateliness in manner and deportment, with such tenacity respecting worldly distinctions, as renders to the view of infidels any real difference betwixt man and man very questionable. We may, though having eyes, be yet so blind as not to see the open glaring contrariety exhibited in the allowed practice of the day, to the plain doctrines and uniform example of a world-renouncing Lord; such blindness may, through our conformity to his manners, come upon us that are professors; but this, I think, we may be assured of, that the enemies of the Lord Jesus, deists and infidels of every class, are, and will continue to be more quick-sighted; the broad sneer of derision will be on their countenances; sarcastic strictures will be freely allowed, and remain unrepelled. "These pilgrims and strangers, say they, seem to get a little reconciled to this foreign clime, though so far from their native country and their father's house; this howling wilderness, as they call it, appears, some how or other, to have received a manure that hath so enriched the soil as to render it capable of producing very pleasant fruits, even to their refined taste; and like us, who know of no better portion than our good things in this life, they seem to sit down, each under his own vine, and under his own fig tree; so that, though it seems we are to be forever separated at the end of the journey—they raised up to everlasting glory for having followed, as they phrase it, a crucified Lord, and are consigned to shame and everlasting contempt for having denied him, yet we really appear to be traveling in the same direction; at least we go in great harmony together, and walk through this vale of tears as friends."

Talking to Children.—He that can throw himself into the thoughts and circumstances of children so that they shall forget for the moment the difference of their age and his, is a rare man.

ANECDOTE OF TWO RUNAWAY SLAVES.

From Letters of a Traveller in Brazil.

Shortly after, two runaway slaves were brought to the door of the venda, (a public house, or inn.) They were tall, well looking men. They were directed to sit down, which they accordingly did on the earth, with their backs against the wall of the venda. Shortly afterwards their master arrived. He had a well caparisoned horse. He entered the venda, and took the other end opposite to mine, so that I had no communication with him. He had scarcely entered when a by-stander asked them (the slaves) a question, which they answered by sounds of bow, wow, wow, intimating that they were taken by dogs. I now learned that these poor creatures were new negroes, who could not speak Portuguese. Alas! torn from their homes and relations, and transported to a country in which, by the law of 1834, they are virtually free; but now cheated of that freedom by perjury, forgery, and fraud! My new acquaintance walked with me as I turned from this scene, and shortly after asked my opinion on slavery. I was in no mood for duplicity or disguise, and was favoured with a flow of words by which I argued its wickedness, and proved that free labour was more profitable. In all this he appeared to be well pleased. We parted, and I returned to the venda. It was now six o'clock, and the runaways were ordered to stand up, which they obeyed. Their blankets, or rugs, as full of dust and dirt as if they had been used for wiping the road, were now thrown over them. These covered their heads, and hung down to their knees. Such a picture of misery was never surpassed, particularly when the owner, well and comfortably dressed, was seen to retire to a good dinner, whilst these poor creatures were led to the stable, to sleep for the night, under the charge of two keepers. At night I resolved to ask pardon for the captives. I accordingly rose on hearing the keeper open the door of the stable, which was underneath my room. I opened my window, and asked him if he thought I could obtain their pardon. He replied, "Nao, Senhor, that cannot be." I, however, wrote the following note to the owner (the note was in Portuguese, but I translate it): "I entreat pardon for the two slaves, in the name of the Lord Jesus Christ, who said, 'Be ye merciful, as your Father also is merciful.' I hope that, if you grant this petition, our Father in heaven, will bless you and your family." I now heard the keeper preparing to move his prisoners, and I opened my window. It was a cloudy, misty, cold morning. I called him again, and offered him money if he would deliver it to his master, at the same time telling him the subject. He replied, "Can you not deliver it yourself?" "How? he is in bed?" "No, Senhor, he is up, preparing to accompany us." I threw my cloak over my dress, and went through the rain into his parlour, where he was with the landlord, and one of his keepers. He was seated at the table. I presented him my card, which he read. I told him the object of my visit, but, saying that I could write Portuguese better than speak it, I requested he would preserve the note, which I now presented. He read it

over, paused, and read it again. His countenance seemed to indicate that his conscience required more than he was willing to grant. He read it again—paused—at length he said, “Eu nao os tocarea, I will not touch them.” I retired, thanking him, and returned to my bed, where sweet sleep closed my eyes until eight o’clock, when the master and his captives were miles away. I now prepared for my departure; and, when I had advanced some miles on my journey, I saw one of the keepers who was in the breakfast-room with the slave-owner, when I presented my petition for the pardon of the captives. I moved towards him, and anxiously desiring to know how the poor creatures were treated, extended my arm, as offering to shake hands with him. But he advanced, saying, “Nao, nao, nao, Senhor;” and stooping, took my foot and kissed it. I was much affected by this, but my anxiety for the slaves prevented my giving way, until I asked if they were really pardoned. He replied, “Yes, they were not touched.” I sent a kind message of thanks, and moved forward. O love! love! surely thy power is omnipotent, that thus thou couldst make a human being offer such a mark of attention as to kiss my feet! All the whips in the Brazilian empire could not do this.

JAMAICA.

From the British and Foreign Anti-Slavery Reporter, 4th mo, 2d, 1841.

We are glad to be able to find room to-day for a document which we had for some little time lying by us. It is an extract of a letter from John Candler to Joseph Sturge, in which he gives the result of a tour of inspection which he had made in the island of Jamaica, with a view to ascertain the practical working of freedom, and the true causes of complaint where it was otherwise than happy. The information loses little of its value by being not of the most recent date; the tour having been accomplished in the fall of last year. The omission of the names and places with which the letter abounds, is a matter of delicacy due towards the parties directly concerned.

Clarendon.—The estate consists of 3000 acres, is greatly neglected as a sugar property, and will soon be abandoned. It used to make 180 hogsheads of sugar; this year it makes only eighteen hogsheads. The canes are left to rot on their strength without being cleaned; and the fine level lands, fit for the plough, are fast gathering the guava bush. The attorney last year brought it in debt £600 sterling. *Ludlow* has been lately purchased for £4,500 currency. He is now re-converting it to a sugar property, having planted such a large breadth of cane as to insure him (he hopes) next crop, 120 hogsheads. This year it produced only four hogsheads of sugar, and one puncheon of rum. Thou wilt, no doubt, remember the evidence delivered by —, before the Commons’ committee. He was the ostensible proprietor of — estate, which, twenty-five years ago, was purchased for the nominal sum of £50,000, having on it 700 slaves; he worked it at a dreadful waste of human life, and brought it deeply into debt. This property once yielded 900 hogsheads of

sugar in one year, being cultivated to the hill tops, and manured with liquid manure, carried up on the heads of the slaves. It came down gradually to 400, 300, 200 hogsheads! This year it yields only thirty hogsheads; and, owing to its great distance from the sea, and the bad roads, is about to be given up for sugar, and turned to something else. —, and other estates, are the property of —, comprising in all about 7000 acres. — is gone to England, to endeavour to buy these properties at a low rate, and will, no doubt, give them a bad name. If he should succeed in buying all these lands, it will be a clear proof, that, much as he runs them down, he thinks they are likely to pay well in time to come.

—, the property consists of 800 acres, of which, 140 are in cane. This year, owing to the quarrels attending the coming in of freedom, which prevented the planting of cane for one whole season, the crop is only seventy hogsheads. The present season is one of great drought, and Vere is a dry parish; but a great breadth of new cane has been put in, part of which is established. — has looked for 120 hogsheads next year, but is doubtful now whether he shall have so much. Vere yielded this year 2,400 hogsheads of sugar; the average produce of several years past has been 4000 hogsheads. There is no want of labourers in the parish, and they earn a great deal of money, as they work by job, and give five and sometimes six days’ labour in the week. Their provision grounds have utterly failed from the drought, and cassava, which is much cultivated by the planters, is scarce from the same cause; so that the common people chiefly subsist on bread, which is brought by dray here from the Kingston steam mills. I saw one gang of men at work, fencing in a large field with penguin, and learned from their own mouth, that they had taken the job so favourably for themselves, as to nett them a dollar and a half each per day; but then they worked very hard, and this was a very rare instance of good bargain making. Rode on the borders of — and — estates, looking wonderfully well, the season considered; and on our return to —, halted at —, a fine property, under the attorneyship of —, but cruelly mismanaged by a sultry, ferocious overseer, who is driving the labourers away by his ill conduct. It is one of —’s estates, and the only wonder is, that, with such proofs of the good working of freedom on his other properties, he should suffer this to be spoiled through the madness of one man. All the other estates that we passed on the road seemed to be enjoying repose, and to be fairly prospering. Thou must well remember — estate, near Porus. The present overseer, trading in the steps of —, the attorney, and imitating his conduct on other properties, has managed to drive off the people, who have bought plots of land for themselves on the Mandeville road, so that only nine of the estate cottages remain occupied. These rent persecutions are grievous to bear; but they are working a great change in favour of the labourers, who are building houses for themselves on their own freeholds, to an extent which you would hardly have conceived possible in so short a time. Now free settlements

are rising in all directions. That at Porus extends for about two miles on the road side, with intervals between, and must now number, I should think, about 1500 inhabitants. The estates of — and —, near Mandeville, the property of —, are now getting to be deserted of labourers. A considerable number of them have bought land at the new settlement of Sligo-ville; and others are anxiously looking out for land in their own neighbourhood. The overseer is a foolish man, and insists on three shillings sterling a week rent for house and grounds, besides his other vexations: it would really seem as if common sense were a contemptible thing in the eyes of the old time planters, and that nothing but sheer distress, arising from misconduct, can induce them to change their course. In the parish of St. Elizabeth, the planters have made a rod for their own backs. — was one of the leading men in the game of vexation; but the labourers have gained the day in that quarter. A new settlement is formed on one of the mountain slopes near the plain; and so large a number have left their old homes to go to it, that poor old — is now offering yearly leases to those who remain with him, and to others who may come. The general abuse of a landlord’s power in Jamaica is happily advancing the work of freedom.

The people of Jamaica, speaking generally, feel themselves free and happy. They are oppressed in some places by inflated attorneys and overseers, who are seeking to compel labour by the cruel rent screw; but they are fast getting out of their rapacious hands, by choosing home-steads of their own, and the very means intended to crush them proves a means of their rising in the world. I doubt whether, with all the oppression still practised against them, both under cover of the law and without law, there be in the whole world a peasantry so happy as that of Jamaica. Some look at the dark clouds, some look at the blue sky, some look through the clouds. I am one of the latter sort. I am sure the clouds are about to clear away, and all will be bright and fair in Jamaica; prosperity will attend the people, and heaven’s blessing rest upon them.

Before I leave the country, it will be my endeavour to get hold of facts to prove the advantages of free over slave-labour, as it regards economy; but this is no easy task, as the managers of estates are very cautious on this point. The new immigration act is likely to be a failure. I conversed with A. Barclay on the subject, before he left the island; and, at the governor’s request, have had free communication with the agent-general for immigration. The latter seems to have very little hope of much result from the act. They rather look for a ship load or two of immigrants from Maryland; but there seems an uncertainty about it, as the free people of colour who leave the United States prefer Trinidad, because wages are higher. The population of Jamaica is so fast increasing, that the island will soon have labourers enough. It has enough already to keep up the cultivation to more than the apprenticeship limits; and the produce from this time forward will go on increasing, if the planters

only act fairly, and have a proper regard to their own interests.

From Grant's Book on the Nestorian Christians.

Many convincing arguments are adduced by the author, to prove that the Nestorians are the veritable lost tribes of Israel. It is a highly interesting book. A great part of the country had not been explored by any preceding traveller.

"Oct. 26.—Started for the patriarch's residence at eight in the morning. Descended to the river and forded it on a horse, the first I had seen since entering the Nestorian country in the mountains. The water was waist deep, and fifty or sixty yards across. We now found a better road than I had seen for a long time before; the rock having been cut away, and regular steps chiseled out in the more precipitous and difficult places, leaving, at intervals, the excavated rock hanging over our heads."

"The patriarch, having heard of my approach, sent a horse, with some of his own men, to escort me to his dwelling, which stands far up on the mountain side. Our course continued about N.E. till we came in sight of his residence, when we recrossed the river on our right, at the mouth of a considerable creek which waters the district of Diss. A Koordish castle, the summer residence of Suleiman Bey, the second chief of the Hakary tribes, stands upon an eminence commanding this bridge, from which the mansion of the patriarch is distinctly visible, distant a little more than half a mile. A party of Koords who met us scrutinised me very closely, but offered no molestation. From a distance, I could see the patriarch looking out of his chamber window with a small spyglass, to get a view of his strange visitor from the New World."

"At half past twelve I found myself in the presence of the Patriarch of the East, the spiritual head of the Nestorian Church, who gave me a cordial welcome, but without that flow of heartless compliment and extravagant expression of pleasure which is so common in the mouth of a Persian. He said that he had been looking for a visit from some of our mission for a very long time, till he had begun to think we should never arrive; but, now that I had taken such a long and difficult journey to see him, he could not doubt that we would have given him the pleasure of an interview at an earlier day, but for an apprehension of the dangers to which I had alluded as the reason of our long delay. 'And now,' he added, 'you are doubly welcome; my heart is rejoiced that I see your face; and you will make my house your own, and regard me as your elder brother. It is a happy day for us both. May your journey be blessed.'

"The patriarch is thirty-eight years of age, above the middle stature, well proportioned, with a pleasant, expressive, and rather intelligent countenance; while his large flowing robes, his Koordish turban, and his long gray beard give him a patriarchal and venerable aspect, which is heightened by a uniformly dignified demeanour. Were it not for the youthful fire in his eye, and his vigour and activity, I should have thought him nearer fifty than

thirty-eight. But his friends assured me that the hoariness of his beard and locks was that of care and not of age. His situation is certainly a difficult and responsible one, since he is, in an important sense, the temporal as well as the spiritual head of his people. To preserve harmony, and settle differences between the various tribes of his spirited mountaineers, and with the Koords by whom they are surrounded, is a labour that would tax the wisdom and patience of the greatest statesman; and I could hardly wonder that the hoar-frost of care was prematurely settling upon his locks. It was quite evident that the patriarch's anxiety extended not less to the temporal than to the spiritual wants of his flock; as his first inquiries related particularly to their political prospects, the movements in Turkey, the designs of the European powers with regard to these countries; and why they did not come and break the arm of Mohammedan power, by which many of his people had been so long oppressed, and for fear of which the main body of them were shut up in their mountain fastnesses.

"He is pacific in his disposition, and he carries his rifle in the anticipation of an encounter with the brown bear, the wolf, hyena, or wild boar of their mountains, rather than with the expectation of fighting their enemies the Koords. But, while the latter never enter the central parts of their country, they are sometimes brought into collision with them on their borders, as already noticed. Such had recently been the case in Tehoma and Jelu; and, during my visit at the patriarch's, he was called upon to decide what should be done with two Koords who had been taken by his people from a tribe that had some time before put two Nestorians to death. Blood for blood is still the law; and custom requires that a tribe be held accountable for the conduct of each of its members. Hence it mattered not whether the individuals they had taken were guilty of the murder; it was enough that they belonged to the same tribe, and by right they should die. The patriarch, however, was inclined to mercy, while his people, at the same time, must receive justice. After due deliberation and investigation of the case, the patriarch at length decided that, inasmuch as his people had brought the captive Koords into their own houses, they had, in a sense, become their own guests, and, consequently, their lives must be spared. But they might accept a ransom from the Koords; and thus the matter was finally settled.

"During five weeks which I spent at the patriarchal mansion, I had an opportunity to see Nestorians of the greatest intelligence and influence from all parts of their mountain abodes, and to elicit from them such information as I had not an opportunity to collect in any other way. I endeavoured by every possible means to collect satisfactory statistical and other information, to which I shall have occasion to recur in other parts of this work. I also visited some of the villages and places of chief interest in the vicinity."

"I made my arrangements to proceed on my way, (to Julamerk, situated at the west side of the Nestorian Territory.) The parting scene was truly Oriental. The patriarch presented me with a pair of scarlet *shelwars*, the

wide trousers of the country, trimmed with silk, and one of the ancient manuscripts of his library. It was the New Testament, written on parchment seven hundred and forty years ago, in the old Estrangelo character. This favourite sister Helena furnished us with a store of provisions sufficient for a week, and sent me a pair of warm mittens, made by her own hands from the soft goat's-hair of the country.

"Finally, a thousand blessings were invoked upon my head, and ardent wishes were expressed that I might return with associates, and commence among these mountains a similar work to that in which we were engaged upon the plain. Our last repast was finished, the parting embrace was given, and I set off towards the residence of Nooroolah Bey, the famous chief of the independent Hakary Koords.

From Combe's Notes on the United States.

NAGARCA FALLS.

We devoted four days to the enjoyment of this wonder of the world, and were not disappointed. The first impression, however, must differ in every individual, according to the natural endowments and habitual activity of his faculties. I confess the first view did not awaken those profound emotions of astonishment, sublimity, and awe in me which are generally described as its effects on visitors. I had read many descriptions and seen numerous pictures of the scene, and found its general features very much those which I had expected. It excited my intellectual faculties too entirely to allow me to experience vivid emotions. The most forcible idea suggested was that of the astonishing power of gravitation. The mass of waters rushed downwards with an indescribable momentum, and seemed to reveal to the senses the awful force of this mysterious influence. Above the falls the river runs over a bed of limestone; below them it has worn a deep channel in the rock, leaving high perpendicular walls on each side. The difference of level between the water on the upper and that on the lower beds of the rock is 158 feet 4 inches. The descending surface is perpendicular, and the whole waters of the St. Lawrence are precipitated over it in unbroken masses. The fall is fourteen miles from Lake Ontario, into which the waters flow; and it is obvious to the eye that they have excavated the deep channel all this distance, and are still engaged in the work of excavation. By observing the progress which they have made in certain spaces of time, data have been obtained for calculating the period which must have elapsed since the work began, and that which may be still required before they shall deepen the whole course upwards to Lake Erie, about twenty miles. I became immersed in the contemplation of these ideas, and others of a similar description, all allied to reason, and it was only by degrees that the observing faculties and sentiments awakened and came into communion with the scene. They at last embraced it, dwelt on it, responded to it, thrilled with intense delight, and carried it off indelibly impressed upon the memory and imagination.

It would be in vain for me to attempt a

description of the Falls; this has often been given by able pens. I may mention, however, that after surveying them from the British side, the American side, and Goat Island in the middle of the stream, under the rays of the noontide sun of the 22d of June, and those of a bright full moon at night; after seeing the most perfect solar rainbows lying at our feet by day, and lunar rainbows (like the ghosts of those of the sun) by night; after listening to the legends of Indians losing command of their canoes, and being precipitated over its brow and engulfed in the whirlpool below; after frequent crossing and recrossing the foaming stream below the catwalk in boats; and after descending by the Biddle staircase, and looking up to the world of water pouring down overhead; in short, after dwelling for days on its every feature,—I was far less impressed by its sublimity than by its beauty: it is full of grace and majesty, and emotions of pleasure were constantly predominant while I gazed on it. The Atlantic in the equinoctial gale of the 20th September, 1838, seen from the deck of the Great Western, far surpassed Niagara Falls in terrific grandeur. My companion accurately described them in the following words:—"One sits and gazes one's self out of all thought, and into a delightful sort of reverie, which is interrupted only when some new effect of clouds or sunlight rouses one's attention. I can only say, that I never saw such *greens* nor such *whites* as are presented by the rushing waters—nor such graceful motions, nor such delicate veils, nor such rainbows, nor listened to such rolling sounds! And all in the midst of more beauty of accompaniment than Niagara usually receives credit for. The banks of the river are high, steep, rocky, and wooded: and the water is a cool and lovely green. Goat Island is a little Eden, and all the ways leading to the falls are judiciously laid out." The best guide to the falls is the admirable work of Mr. Ingraham of Boston. He is a man of taste and education, and passionately enamoured of the scene. We walked several miles down the river, and visited the "Rapids," but they merit no particular description. About two miles and a half below the village, the railroad approaches within a few yards of the brink of the precipitous bank of the stream, and at that spot, the falls themselves and surrounding scenery appear grouped together, and look like a living cabinet picture of the most exquisite gracefulness and beauty.

Whatever has a tendency to loosen our affections from mixed streams of refreshment, and centre them in the great source, the well in ourselves springing up unto everlasting life, I apprehend more truly qualifies for service, than a situation replete with opportunities for the increase of human wisdom and activity in the visible church; which never fail to have in them their snares by gratifying self, if given way to, in one shape or another.—*S. Grub's Journal.*

Notice of an uncommonly tame and sensible Pine Marten.

In June 1836 I obtained a very young Pine Marten, which in a short space of time became so domestic that he truly deserved the admiration of all who had

an opportunity of seeing him. This pretty little animal went about freely through all the rooms of the house without doing harm to any one, played in the courtyard with my Danish dogs, often sprang upon their backs, and rode frequently upon the good pointed beasts after the manner of monkeys in a very comical style for a good distance. The dogs too were very fond of the Marten, and never showed signs of their inherited hatred of such animals. In time he became so much attached to my person that he followed me everywhere, even into the neighbouring villages, just as only a child or a hedgesman would do. Several times upon the badge in Wiegmann's Archiv, 1837, Part 11.) In these walks it was very interesting to observe how he was able to overcome his natural innate propensity for climbing up trees; for it very frequently happened that the desire of climbing up a tree seized him; yet as soon as he perceived that I had gone on, the little animal hastened after me directly. Even upon long excursions to the old forests of the Carpathian mountains, at a distance of three and four (German) miles, the Marten was my faithful companion; he swam through rivers and brooks with perfect ease like an otter; but the most remarkable thing besides was, that he never went very far from me; only once did I remember having lost him for some hours. This happened in the following manner.

On the 20th of August the gentle Marten followed me, as he always did on an excursion, into the part of the Carpathians which is called the Potomine. I was busied in collecting the beautiful *Carabus Sacheri* in an enchanting spot, and quite forgot my Marten, who had gone to a rest with my yellow blackbirds just by, and was quietly devouring them. After a fortunate booty of Coleoptera I then wished to climb a lofty hill called Paraska, but I missed the Marten and continued my way without him. How great was my joy, upon my return, after eight long hours, to find the sensible animal again in the very meadow where I had lost him! —*Wiegmann's Archiv* for 1839.

THE FRIEND.

SIXTH MONTH, 19, 1841.

In our paper of last week was inserted the report made to our late yearly meeting by its committee appointed for the gradual civilization, &c., of the Indian natives, the interest of which was much enhanced by several touching extracts from communications received from different portions of the Seneca's of Tunesasah, Cold Spring and Tanawanda. As an appropriate appendage, a Friend of the State of New York has forwarded to us a newspaper, containing an address delivered before a Buffalo audience some time since by a chief of the Seneca nation, in which the sad tale of their multiplied wrongs is depicted in strong and feeling, but by no means exaggerated language. A portion is inserted to-day—the remainder will follow next week. An appendix, consisting of a few documentary proofs, as specimens of the base collusion practised upon them, though considerably adding to the length, we shall also insert.

Several of the newspapers of this country continue to give circulation to partial and exaggerated paragraphs, evidently dictated by persons not friendly to the operation of emancipation in the West Indies, especially as relates to the island of Jamaica. The last number which has come to hand of the British and Foreign Anti-Slavery Reporter, contains an article which we have transferred to our pages, as being well calculated to counteract those false statements. It is from the pen of the benevolent John Candler, who, it is known, is now in this country, on his return to England from

Jamaica, where he had spent several months in a close personal investigation into the true state of the case, as respects both the whites and the coloured labourers. An attentive consideration of the statistical facts, of which the article principally consists, will give much insight, not only into "the practical working of freedom," but into "the true cause of complaint where it was otherwise than happy."

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaiah Hacker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettie, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—Samuel Bettie, jr., No. 73 North Tenth street; William Jones, No. 326 Arch street; John G. Hoskins, No. 60 Franklin street.

Superintendents.—John C. and Letitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

DIED, on the 3d instant, at the residence of his parents in this city, in the 30th year of his age, EDWARD H. BOSSAW, jr., son of Edward H. and Lydia Bossaw. His disease, which was pulmonary consumption, commenced so mildly, and progressed for several months so free from active symptoms, as to leave his friends in doubt whether he was seriously diseased at all, until about the 1st of Seventh month, 1839, when he was suddenly taken with a considerable discharge of blood from the lungs. Difficulty of respiration immediately ensued, which was relieved, almost wholly unperceived by him for bodily exertion. For the last nineteen months nearly, he was wholly confined to the house, not having been, even in one instance, to the door during that time; although he was able, until the close (with some assistance) to walk daily from and to his chamber, up one flight of stairs. During all this protracted period of suffering, and privation of the sources of external comfort and recreation, so freely partaken of by those who surrounded him—his resignation was so thorough, and his patience so exemplary and enduring, that it is believed he never once, either by word or action, evidenced a wish that his situation had been different from what it was. Yet, although he never intimated that it would be pleasant to look abroad on the external face of nature, he was not a gloomy withdrawal from the world. He often took a cheerful, though subdued interest in matters which became the subject of conversation in his presence—and his countenance and deportment at all times gave evidence of a most satisfactory frame of mind. He was very conscientious, and had the essence and principles of truth and justice so fixed at heart, that, though naturally diffident and reserved, when occasion presented, from any thing which transpired in his presence, or came to his knowledge, either in word or action, he was bold in condemning what his nice discrimination convinced him was wrong, and in advocating and defending what was right. He did not like to be difficult or tedious, and it was such as to make it desirable to avoid conversation when he could. Several hours before his close, he expressed a belief that his departure was at hand, and he remained calm and composed until the last.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Description of Animal Life in Nova Zembla.

From Annals of Natural History.

Not only the total want of trees, but also of every kind of shrub that would be large enough to attract the eye without being looked for, gives to the polar landscapes a peculiar and deeply impressive character.

In the first place, all power of measurement is lost to the eye. From the want of the usual objects of known dimensions, trees and buildings, distances appear much less than they are, and for the same reason also the mountains are thought lower. This observation has often been made before, and was not unknown to me, yet I found the deception, for which I was prepared, much more complete than I had expected. I knew indeed that on this very account an expedition which King Frederick the Second of Denmark fitted out for Greenland failed in its object.

Mogens Heinson, who at that time was considered an able seaman, commanded the ship: he came within sight of the coast of Greenland, and steered with a favourable wind towards it; but after sailing several hours in the same direction it appeared to him that he came no nigher to the shore. An apprehension seized him that some hidden force at the bottom of the sea held him fast; he turned the ship about and went back to Denmark, with the account that he had not been able to reach the coast of Greenland, having been enchained by a magnetic rock. With this experience and with the naive declaration of Martens concerning Spitzbergen, "The distances seem quite near, but when they are to be walked over in the country it is quite another matter, and one soon becomes very weary." I was well acquainted, and yet I found the delusion much greater than I could have supposed, and to my eye so perfect that no consideration could rid me of it. I am also convinced that it does not depend upon the want of the accustomed objects alone, but likewise on a peculiar transparency of the air, for it is never so complete on cloudy as on bright days, and not so striking in level as in mountainous regions. In days or hours which are quite clear, the air appears to be almost without colour, and as the heights in sight are partly covered with snow, and constituted in part of a dark stone, which

appears darker by the contrast, so the small degree of colour which the air may possess cannot be perceived. The mountains, therefore, apparently advance quite near to the eye, and this perhaps in a greater degree to one who has been accustomed to see hills through a different aerial perspective.

Another effect of the want of trees, and even of a vigorous growth of grass, is the sensation of loneliness, which seizes not only on persons of reflection, but even upon the roughest sailor. It is by no means a sensation of fear, but rather a solemn and elevating one, and can only be compared with the mighty impression which a visit to alpine regions always leaves behind.

The once-conceived idea that the morning of creation was dawning for the first time, and that life was yet to follow, I found it impossible to repress. Nevertheless, an animal is now and then seen to stir in Nova Zembla. Sometimes a great sea gull (*Larus glaucus*) is seen to hover in the air at some distance from the coast, or a swift lemming runs along the ground. These, however, are not sufficient to give life to the landscape. In calm weather a want of sounds and motion is felt, if, as in our case, an expedition be made into the interior, after the departure of the numerous geese which pass their moulting season on the sea shore. Besides, even the few land birds in Nova Zembla are mute, and the insect tribe, proportionally much scantier, is also noiseless. Even the polar fox is only heard at night. This total want of sounds, which especially prevails on serene days, reminds one of the stillness of the grave; and the lemmings, which coming forth from the earth, glide along in straight lines, and then again quickly vanish into it, appear like spectres. From the little motion one sees, in spite of these signs of animal life, it seems to be wanting. In other regions, the leaves of tall plants and trees usually make even a gentle breeze perceptible to us, but a slight wind does not ruffle these lowly plants of the high north; one might take them to be painted. A very few insects only are busy seeking to satisfy their little wants upon them. Of the numerous family of beetles, only one individual has been found, a *Chrysomela*, which is perhaps a new species. On sunny days, and in warm spots for instance, about the small projecting points of rock, a humble-bee is seen flying about, but it hardly hums, as is the case with us in moist weather. Flies and gnats are rather more numerous; but even these are so rare, so peaceful and languid, that in order to see them they must be sought for. I do not recollect having heard that any one of us had been bitten by a gnat, and one may truly long for the bite of a Lapland gnat, merely for the sake of perceiving life in nature. The most manifest proof of the rarity of insects in this country appears from the following circum-

stance, that we neither found the least trace of insect larvæ in a dead walrus which had lain above fourteen days on the sea shore, nor in the bones of animals which had been killed in former years, even though they were not without dried flesh on some parts. The common saying in our funeral service, that man becomes a prey to worms, is not true with respect to the extreme north, and whoever dreads this lot has only to be buried in Nova Zembla or Spitzbergen, where even the universal decomposing forces of nature will act upon him but very slowly.*

The abundance or scarcity of insects is, next to the vegetable kingdom, the surest measure for the climate of a country. Both need for their subsistence a certain quantity and a certain duration of warmth. This never fails in the torrid zone, but as we approach the north it does so in an increasing degree. Insects are, however, less easily transplanted than plants. That we know of no true insects from Spitzbergen may well be ascribed to this cause.

The coast of Nova Zembla is rendered far more lively than the interior of the country by the sea-birds which make their nests there. Their number and variety is indeed not so great as upon the Norwegian coast, or some isles and cliffs of Iceland, but even here one finds the coast thickly filled with them in some spots, and they receive any one who approaches with loud cries. Above all, the Foolish Guillemot, (*Uria Troile*), which is perhaps as numerous as all the other birds put together, dwells in such colonies, sitting in thick troops, and in many rows one above another upon the scarcely perceptible shelves of perpendicular rocks: they rouse themselves when any one approaches, and cause the sides of the dark rock to appear spotted with their uplifted white bellies. The Russians call such a brooding place a bazaar. Thus this Persian word has been transplanted by Russian Walrus-fishers to the rocks of the frozen ocean, and applied to birds in default of human inhabitants. Upon the points of isolated cliffs, and enduring no other birds near it, lives the large gray sea gull (*Larus glaucus*) which the Dutch whale-fishers, I know not why, whether from respect or a want of it, have named the Burgomaster. It seems to feel itself the lord of this creation, for, before a whole company of fishermen, it is bold enough to pick and choose from the fish that have been thrown upon the shore.

These birds are the best proofs that there is more to be had from the bottom of the sea than on land. In fact, here the chief sum of animal life is sunk under the surface of the ocean. Small Crustacea are particularly numerous here, and above all the *Gammarus*.

* At some depth the bodies remain frozen, but even above the earth they decay remarkably slowly.

which gather as thickly around a piece of flesh thrown into the water, as do the guats in Lapland about a warm-blooded animal. With a sieve, one may take them up by thousands. When we threw lines in Matotchkin-Schar, the Walrus-fishers, who never took this trouble, assured us, that it would be quite in vain, for, in the first place, there were hardly any fish there, and moreover the *Kapschaki* (thus they call the *Gammari*) completely consume within a few hours sometimes the bait, and sometimes the fish as soon as it is dead. In fact, we seldom drew up any thing but our empty lines.

Scanty as is the vegetation, it yet feeds a quantity of lemmings. Gentle delicacies are frequently burrowed through in every direction by them. But the number of animals is not near so great as might be supposed from the quantity of burrows; for by far the greater part are empty, which one may soon be convinced of by tracking them with dogs; but nevertheless their number is so considerable as to force us to ask, how so many lemmings can find support upon such vegetation. But it is also not impossible that the vegetation appears so small to the observer, because the lemmings make a considerable portion of it invisible. If they devoured the roots, not much of the vegetable kingdom of Nova Zembla could long remain, and the lemmings themselves would soon perish from want of nourishment. But those captured by us could in no way be brought to eat the smallest root. Since, therefore, when they are at large, they certainly devour the flowers only and green parts, and since the plants of this country are all perennial, in the following year they again put forth a stem. I was still more surprised, that when suffering the greatest hunger they would touch no Cryptogamia.

Next to the lemmings, the polar foxes are also tolerably numerous. They find in the lemmings, in young birds, and in the sea-animals which are thrown up on the shore, a plentiful sustenance.

On the contrary, polar bears are seldom seen in summer, either because they avoid the places where they scent men, or because they only collect together on those parts of the coast where there is ice. The rein-deer also appear to have become rare, on the western coast at least, from the numerous winterings of late years of the seal-fishers. Not only were very few killed during our residence, but one of the companies which had passed the winter before in Nova Zembla, and had been advised to procure a provision of flesh by hunting the rein-deer, had not been able to obtain any. Wolves and common foxes, which, at least in the southern part of Nova Zembla, also sometimes occur, appear never to have been numerous even there.

On the Moulting Process in the Cray Fish. From the same.

We have extracted the following interesting notice from the elegant and valuable work of Professor Rymer Jones,* which we had occasion to notice in one of our preceding num-

bers. "The phenomena which attend the renovation of the external skeleton are so unimaginable, that it is really extraordinary how little is accurately known concerning the nature of the operation. The first question which presents itself is, how are the limbs liberated from their confinement? for, wonderful as it may appear, the joints even of the massive *chela* of the lobster do not separate from each other, but notwithstanding the great size of some of the segments of the claw, and the slender dimensions of the joints that connect the different pieces, the cast-off skeleton of the limb presents exactly the same appearance as if it still enclosed the living member. The only way of explaining the circumstance, is to suppose that the individual pieces of the skeleton, as well as the soft articulations connecting them, split in a longitudinal direction, and that, after the abstraction of the limb, the fissured parts close again with so much accuracy that even the traces of the division are imperceptible. But this is not the only part of the process which is calculated to excite our astonishment: the internal calcareous septa from which the muscles derive their origins, and the tendons whereby they are inserted into the moveable portions of the outer shell, are likewise stated to be found attached to the exuvium; even the singular dental apparatus situated in the stomach, of which we shall speak hereafter, is cast off and re-formed! And yet, how is all this accomplished? How do such parts become detached? How are they renewed? We apprehend that more puzzling questions than these can scarcely be propounded to the physiologist, nor could more interesting subjects of inquiry be pointed out to those whose opportunities enable them to prosecute researches connected with their elucidation."

In a note annexed to this paragraph, he describes the appearances of an *Astacus fluviatilis*, which he had obtained soon after casting its shell, and of its newly cast-off covering. "All the pieces of the exuvium are connected together by the old articulations, and accurately represent the external form of the complete animal; the *carapace*, or dorsal shield of the cephalo-thorax alone being detached, having been thrown off in one piece. The pedicles of the eyes and external corner, as well as the antennae, remain *in situ*, the corresponding parts having been drawn out from them as the finger from a glove, and no fissure of the shell or rupture of the ligaments connecting the joints is any where visible in these portions of the skeleton. The ordinary tubercles, and the membrane stretched over the orifice of the ear, occupy the same position as in the living cray-fish. The jaws, foot-jaws and ambulatory feet retain their original connections, with the exception of the right *chela*, which had been thrown off before the moult began; and the segments of the abdomen, false feet, and tail-fin, exactly resembled those of the perfect creature—even the internal processes derived from the thoracic segments (*apodema*) rather seemed to have had the flesh most carefully picked out from among them than to have been cast away from a living animal; but perhaps the most curious circumstance observable was, that attached to the base of each leg was the skin which had formerly covered

the branchial tufts, and which, when floated in water, spread out into accurate representations of those exquisitely delicate organs. No fissure was perceptible in any of the articulations of the same claws, but in the *chela* each segment was split in the neighbourhood of the joints, and the articulated ligaments ruptured. The lining membrane of the stomach was found in the thorax, having the stomachic teeth connected with it; from its position it would seem that the animal had dropped it into the place where it lay before the extrication of its limbs was quite accomplished. The internal tendons were all attached to the moveable joint of each pair of forceps, both in the *chela* and in the two anterior pairs of smaller ambulatory legs.

"On examining the animal, which had extricated itself from the exuvium described above, the shell was found soft and flexible, but contained a sufficiency of calcareous matter to give it some firmness, especially in the claws. The tendons of the forceps were still perfectly membranous, presenting a very decided contrast when compared with the old ones affixed to the discarded shell. The stump of the lost *chela* had not as yet begun to sprout, and the extremity was covered by a soft black membrane. The jaws were quite hard and calcified, as likewise were the teeth contained in the stomach."

A FEAST FOR A BOTANIST.

From notices of Botanical Excursions in the neighbourhood of Trieste. By EDWARD FORBES.

The excursion to Monte Spaccato and the Karst is probably the most characteristic of this singular country. To any one but a botanist the Karst is a place to be avoided, or passed over as quickly as possible. It is thus described by an English writer: "It is a table land of bare limestone rock, believed by geologists to correspond in age with the chalk separating Carniola from the coast land, or Littoral. It is a waste like no other; not a tree within sight, scarce a shrub or even a blade of grass to relieve the painful glare of the white shattered stones which strew the surface. To use the words of a German traveller, the landscape might be painted with ashes and chalk." Horrid, however, as the Karst thus appears to be to the ordinary traveller, to the botanist it is a paradise blooming with rare and beautiful flowers, for every crevice on its bare surface presents him with plants which grow no where else, and every little oasis in its barren desert is radiant with flowers of exquisite loveliness, and odorous with fragrance of sweetest herbs. In ascending Monte Spaccato from Trieste, we pass over two different geological formations, the lower part being composed of conglomerate, and the upper of limestone, each presenting a different Flora. The latter rock especially abounds with rare and local plants. The hill is a natural botanic garden; it is so covered with various species, which greeted us in such quick succession, that it was as much as I could do to carry away a few examples of each for myself without taking duplicates.

The view from the summit of the hill was

* General outline of the Animal Kingdom, Part VII. September, 1839.

very magnificent, stretching over Frioul, Carniola and Istria, bounded on three sides by the snow-topped chains of the Alps, on the fourth by the blue Adriatic. At our feet lay Trieste.

Among the green spots on the Karst the most remarkable is Lipizza. Lipizza is truly an oasis in a desert: it is a wood about seven miles from Trieste, where the emperor breeds horses for his stud. Many of the most beautiful and rare plants of Illyria are found there, and some of its flowery denizens grow no where else.

ADDRESS

On the Present Condition and Prospects of the Aboriginal Inhabitants of North America, with particular reference to the Seneca nation. By M. B. Pierce, a Chief of the Seneca nation, and a member of Dartmouth College.

(Concluded from page 285.)

With regard to mode of living—tables, chairs and bedsteads and cooking apparatus have generally been purchased of the whites or manufactured in imitation of them, and they are used to a greater or less extent in almost every family. The habit of taking regular meals is gaining ground, and the provision is luxurious. In the care of the sick they are more attentive and judicious, and rely less on notions and quackery: they employ skilful physicians, and use the medicine with less prejudice, and a great deal more confidence.

Other evidences of improvement we have in the increase of industry, and a consequent advance in dress, furniture, and all the comforts and conveniences of civilized life. The fields of the Indians have never been kept in so good order, and managed with so much industry, as for the few years past. At public meetings and other large assemblies, the Indians appear comfortably and decently, and some of them richly clad. The population is increasing gradually, except when visited with epidemics. The increase of general information is visible; there are many of them who keep themselves well informed of what is going on in the country: several newspapers have been taken from the cities of Washington, D. C., Philadelphia, New York, and other cities in the Union, and two or three copies of the Genesee Farmer. Some young men have a choice selection of books and libraries. All these improvements are advancing at a rapid rate, *except when they are distracted with cares and anxieties.*

In view of these facts, I deem it unnecessary to say any thing farther, as to the question, whether or not the undertaking is feasible to bring the Senecas up to the standard which shall entitle them to be called civilized and Christianized.

The only question which I shall now consider, included in the subject I am treating, is, *how* can this undertaking be carried into operation most advantageously for securing its ultimate object?

Can it be by remaining where we now are located, or by selling our lands and removing to the afore-mentioned "terra incognita"? The right and possession of our lands is undisputed—so with us it is a question appealing directly

to our interest; and how stands the matter in relation to that? Our lands are as fertile, and as well situated for agricultural pursuits, as any we shall get by a removal. The graves of our fathers and mothers and kin are here, and about them still cling our affections and memories. Here is the theatre on which our tribe has thus far acted its parts in the drama of its existence, and about it are wreathed the associations which ever bind the human affections to the soil, whereon one's nation, and kindred, and self, have arisen and acted. We are here situated in the midst of facilities for physical, intellectual and moral improvement; we are in the midst of the enlightened; we see their ways and their works, and can thus profit by their example. We can avail ourselves of their implements and wares and merchandise, and once having learned the convenience of using them, we shall be led to deem them indispensable; we here are more in the way of instruction from teachers, having greater facilities for getting up and sustaining schools, and as we, in the progress of our improvement, may come to feel the want and the usefulness of books and prints, so we shall be able readily and cheaply to get whatever we may choose. In this view of facts, surely there is no inducement for removing.

But let us look at the other side of the question. In the first place, the white man wants our land; in the next place, it is said that the offer for it is liberal; in the next place, that we shall be better off to remove from the vicinity of the whites, and settle in the neighbourhood of our fellow red men, where the woods flock with game, and the streams abound with fishes. These are the reasons offered and urged in favour of our removal.

Let us consider each of these reasons a little in detail. The fact that the whites want our land imposes no obligation on us to sell it; nor does it hold forth an inducement to do so, unless it leads them to offer a price equal its value to us. We neither know nor feel any debt of gratitude which we owe to them, in consequence of their "loving kindness or tender mercies" towards us, that should cause us to make a sacrifice of our property or our interest to their wanted avarice, which, like the mother of the horse leech, cries give, give, and is never satisfied.

And is the offer liberal? Of that who but ourselves are to be the final judges? If we do not deem one or two dollars an acre liberal for the land, which will to the white man's pocket bring fifteen to fifty, I don't know that we can be held heinously criminal for our opinion. It is well known that those who are anxious to purchase our reservations, calculate safely on fifteen dollars the acre for the poorest, and by gradation up to fifty and more, for the other qualities. By what mode of calculation or rule of judgment is one or two dollars a liberal offer to us, when many times that sum would be only fair to the avarice of the land speculator? Since in us is vested a perfect title to the land, I know not why we may not, when we wish, dispose of it at such prices as we may see fit to agree upon.

"But the land company have the right of purchase," it is said—granted; but they have the right, nor, we trust in God, the power,

to force us to accept of their offers. And when that company finds that a whistle or a rattle, or one dollar or two per acre, will not induce us to part with our lands, is it not in the nature of things that they should offer better and more attractive terms? If they could not make forty-nine dollars on an acre of land, I know no reason why they would fail of trying to make forty-five, or thirty, or ten. So I see no obstacle to our selling, when, and at such reasonable prices as we may wish, in the fact that the land company have the right of purchase: nor do I see any thing extortionate in us, in an unwillingness to part with our soil on the terms offered—nor even in the desire, if our lands are sold, of putting into our own pockets a due portion of their value.

But the point of chief importance is, shall we be better off? If our object was to return to the manners and pursuits of life which characterized our ancestors, and we could be put in a safe, unmolested and durable possession of a wilderness of game, whose streams abound in fish, we might be better off; but though that were our object, I deny that we could possess such a territory this side of the shores of the Pacific, with safety, free of molestation, and in perpetuity.

"Westward the star of empire takes its way," and whenever that empire is held by the white man, nothing is safe or unmolested or enduring against his avidity for gain. Population is with rapid strides going beyond the Mississippi, and even casting its eye with longing gaze for the woody peaks of the Rocky mountains—nay, even for the surf-beaten shore of the western ocean. And in process of time, will not our territory there be as subject to the wants of the whites, as that which we now occupy is? Shall we not then be as strongly solicited, and by the same arguments, to remove still farther west? But there is one condition of a removal which must certainly render it hazardous in the extreme to us. The proximity of our then situation to that of other and more warlike tribes, will expose us to constant harassing by them; and not only this, but the character of those worse than Indians, those *white borderers*, who infest, yes, infest the western border of the white population, will annoy us more fatally than even the Indians themselves. Surrounded thus by the natives of the soil, and hunted by such a class of whites, who neither "fear God nor regard man," how shall we be better off there than where we now are?

Having said thus much as to our condition after a removal, under the supposition that we wish to return to and continue in the habits of life which prevailed when the country was first taken possession of by the Europeans, I proceed now to say, that we do not wish so to do, and to repeat it, that so far from it, we desire to renounce those habits of mind and body, and adopt in their stead, those habits and feelings—those modes of living, and acting and thinking—which result from the cultivation and enlightening of the moral and intellectual faculties of man. And on this point, I need not insult your common sense by endeavouring to show, that it is *stupid folly* to suppose that a removal from our present location to the western wilds would improve our condition.

What! leave a fertile and somewhat improved soil—a home in the midst of civilization and Christianity, where the very breezes are redolent of improvement and exaltation—where, by induction as it were, we must be pervaded by the spirit of enterprise—where books and preaching, and conversation, and business, and conduct, whose influence we need are all around us, so that we have but to stretch forth our hands, and open our ears, and turn our eyes to experience in full their improving and enlightening effects; leave these! and for what? and echo answers for what? But methinks I hear the echo followed by the anxious gulfish whisper of some government land company agent—for one or two dollars the acre and a western wilderness beyond the white man's reach, where an Eden lies in all its freshness of beauty for you to possess and enjoy. But ours, I reply, is sufficiently an Eden now, if but the emissaries of the arch fiend, not so much in the form of a serpent as of man, can be kept from its borders.

But I will relieve your patience by closing my remarks; it were perhaps needless, perhaps useless, for me to appear before you with these remarks, feebly and hastily prepared as they were; but, as I intimated in the outset, the crisis which has now arrived in the affairs of our people furnish the apology and reason for my so doing. And now I ask, what feature of our condition is there which should induce us to leave our present location, and seek another in the western wilds? Does justice, does humanity, does religion, in their relations to us, demand it? Does the interest and well being of the whites require it? The plainest dictates of common sense and common honesty, answer No! I ask then, in behalf of the New York Indians and myself, that our white brethren will not urge us to do that which justice, humanity, religion, not only do not require, but condemn. I ask then to let us live on, where our fathers have lived—let us enjoy the advantages which our location affords us: that thus we, who have been converted heathen, may be made meet for that inheritance which the Father hath promised to give his Son, our Saviour: so that the deserts and waste places may be made to blossom like the rose, and the inhabitants thereof utter forth the high praises of our God.

APPENDIX.

It has been repeatedly said, that "if the Indians had been left to the exercise of their own judgment, they would have consented to have sold their lands in this state; but the interested white men opposed to their removal, have influenced them to reject the 'liberal offer' of the government."

This allegation is without foundation; the Indians know their interest very well; they ask no questions, whether it is best for them to sell out and remove; they know that the moment they leave these premises, then will troubles commence; poverty, oppression, destruction, and perhaps war and bloodshed, will fall upon them at the western wilderness.

The policy of the general government is well understood by them, and the country assigned them west has been explored again and again,

so that they do not lack knowledge in these respects. With all the light and information on the subject which is necessary to form a correct judgment upon it, they have a hundred times repeated, in open council, and in the presence of the United States commissioner, that they cannot and will not sell out their lands and remove beyond the Mississippi river. These are the honest judgments of the Indians, and this answer will the commissioner receive from the honest chiefs.

But while persuasions and lawful inducements have been held out to them, and they fail to produce the desired effect, the "Ogden Company," through their agents, lose no time in buying over the chiefs to aid in procuring the treaty. Rewards have been made to promote it, and to induce our nation to consent to it. In the statements which follow, I shall confine myself principally to facts, that the public may be able to judge for themselves as to the correctness of the above remark.

First, the contract of John Snow, a chief; it was made a year ago, and may be known by the date. This is one of the many contracts entered into by the parties; we have them in our hands.

Article of agreement made and concluded this 20th day of July, 1837, between Heman B. Potter, of the city of Buffalo, of the first part, and John Snow, a Seneca Chief of the Buffalo Creek Reservation, in the county of Erie, of the second part.

Whereas, in conformity with the declared policy of the government of the United States, the proprietors of the pre-emptive title of and in the four several tracts of land, reserved by the Seneca tribe of Indians, within the said state of New York, are desirous to induce the above-mentioned tribe of Indians to accept for their future and permanent residence, a tract of country in the territory west of the river Mississippi, appropriated for Indians inhabiting the Atlantic and other neighbouring states, and are, also, desirous, by fair purchase, to extinguish the right of the said Indians in and to the lands in this state, so reserved by them.

And whereas, in furtherance of these objects, and in order to a future treaty by which to effect the same, the said proprietors have authorised negotiations to be opened with the chiefs and other leading men of the said tribe of Indians, and certain offers to be made to them in money as a permanent fund for the nation, and a compensation for their improvements: and have also deemed it advisable and necessary to employ the aid, co-operation, and services of certain individuals who are able to influence the said Indians to accept of the offers so to be made to them.

And whereas, the said Heman B. Potter, the party of the first part, is empowered to act on behalf of the said proprietors, and to contract with any individuals, whose co-operation and agency may be necessary and efficient in accomplishing the above-mentioned object; and the said John Snow, the party of the second part, has agreed to contribute his influence and services in the premises; and in case of the extinguishment of the same Indian title to the said reserved lands as aforesaid, to sell to the

said proprietors all and singular his improvements, of, in, and to the same.

Now, therefore, it is mutually agreed by and between the parties hereto, as follows:—

First.—The party of the second part undertakes and agrees to use his best exertions, and endeavours to dispose and induce the said Indians to adopt and pursue the advice and recommendations of the government of the United States, in respect to their removal and future location, and on such said terms as the party of the first part, and his associates, in the name of the said proprietors, shall propose to sell and release, by treaty, their said reserved lands; and on all occasions, to co-operate with and aid the said party of the first part, and his associates, as he may be, from time to time, advised, in talks and negotiations with the chiefs and other influential men of the said tribe; and in the active application of his whole influence at councils, and confidential interviews, for the purpose of effecting a treaty between the said tribe and the said proprietors, for the extinguishment of the Indian title to the said reserved lands.

Second.—The second party of the second part hath sold, and hereby doth sell to the said proprietors, all and singular, his buildings and improvements on the lands so to be released by treaty, and agrees to accept compensation therefor, in the manner hereinafter mentioned; said buildings and improvements in the mean time not to be leased, or in any manner disposed of by said party of the second part.

Third.—In consideration of such efforts, co-operation, and services on the part of the said John Snow, faithfully bestowed in the premises, and of the sale and release of all and singular his said buildings and improvements upon any of the lands aforesaid, without leasing or otherwise disposing of the same, as herein above stipulated, the said Heman B. Potter, on his part, and that of his associates, agrees to pay, or cause to be paid, to the said John Snow, the sum of two thousand dollars, within three months after notice of the ratification by the Senate of the United States, of a valid treaty between the said tribe and the owners of the said pre-emptive title, or their trustees, by which the right and title of the said Indians shall be effectually released and extinguished, in and to the said reserved lands, subject, however, to the following qualification and understanding: that in case the said treaty shall provide for the payment to individual Indians for their buildings and improvements, then, and in that case the said party of the second part shall accept and receive, as part payment of the above-mentioned sum of two thousand dollars, such sum or compensation as he shall or may be entitled to, by and under the provisions of such treaty, for his said buildings and improvements, and the balance of the said two thousand dollars which shall remain, after deducting therefrom such compensation as aforesaid, and that only to be paid by the said party of the first part, as above specified, within the time above-mentioned, or as soon thereafter as the said balance can be ascertained; and in case said party of the second part shall be entitled, by and under the provision of said treaty, to the sum of two thousand dollars and upwards, he shall receive the same as may be therein

provided, and the said party of the first part shall be discharged from paying any part of the said two thousand dollars.

And the said John Snow shall also be entitled, at a nominal rent, to a lease from the owners of the pre-emptive title, or their trustees, of and for the lot of land actually improved and occupied by him called the Whipple farm, near the old council-house, on the Buffalo reservation, and for during his own natural life, determinable when and as soon as he shall cease to live on and occupy the same; said lease to be executed by the lessors as soon after said treaty as said lands shall have been surveyed and allotted, said lease having reference to said survey.

This agreement on the part of said party of the first part, being expressly dependent upon a treaty, to be made and ratified upon terms, conditions and stipulations, to be proposed and offered by said party of the first part and his associates,

H. B. POTTER, [L. S.]
his
JOHN SNOW, [L. S.]
mark.

Witness :

his
GEORGE JIMESON,
mark.

True copy.

In addition to the above stipulation, *money and brandy* have been used for the same purpose; and finally intimidation and discouragement are not wanting; for instance, they will tell us, "Here, my friend, you have got to go, there is no earthly doubt—the policy of the government is fixed, and your best course is to get as much money as you can from the pre-emption company, make you a contract, &c." The object of the present council is, to give an opportunity for the chiefs to assent to the amendments of the last winter's treaty, or to refuse them. The resolution of the senate is in the following words, to wit:—

Provided always, and he it further resolved, That this treaty shall have no force or effect whatever, as it relates to any of the said tribes, nations, or bands of New York Indians, nor shall it be understood that the senate have assented to any of the contracts connected with it, until the same, with the amendments herein proposed, is submitted, and fully and fairly explained by a commissioner of the United States to each of said tribes, or bands, separately assembled in council, and they have given their free and voluntary assent thereto; and if one or more of said tribes, or bands, when consulted as aforesaid, shall freely assent to said treaty as amended, and to their contract connected therewith, it shall be binding and obligatory upon those so assenting, although other or others of said bands or tribes may not give their consent, and thereby cease to be parties thereto: *Provided further,* That if any portion or part of said Indians do not emigrate, the president shall retain a proper proportion of said sum of four hundred thousand dollars, and shall deduct from the quantity of land allowed west of the Mississippi, such number of acres as will leave to each emigrant three hundred and twenty acres only.

Address of the Contributors of "The Friend" to the Subscribers.

It is now more than thirteen years since the commencement of this journal. The first number was printed and circulated before an effort was made to obtain subscribers, and several volumes were completed before the subscription list was sufficient to defray the expenses. That list has slowly increased, with occasional fluctuations, until it now contains about two thousand names. "The Friend" was begun in one of the darkest periods of the separation; at a time when the country was full of calumnies and misrepresentations which clouded many sincere minds; and when all who knew the state of the Society, felt that the means of spreading a knowledge of facts, instead of exaggerated rumours, was of vital importance to its well being. That means was supplied in "The Friend," and it is in no spirit of exultation that we say, that it faithfully and zealously served the cause which it volunteered to support. Of the little band of contributors that first rallied round it, some are no more, and others are absorbed in new and engrossing duties; although new coadjutors have from time to time come forward to lighten the task of furnishing the weekly bill of fare for so large and diversified a company. There have been times when our vigour has flagged—when we have felt that we had need of cheerful encouragement, as well as of active co-operation. It has been our lot to receive praise and blame for the same act, and to have the most opposite opinions pronounced upon the course we were pursuing. While one subscriber was ready to abandon the paper because of the vehemence with which it combated heresy; another censured it for relaxing its vigilance. To the colonizationist, it was full of anti-slavery; and to the abolitionist it seemed shamefully lukewarm. The essays which attract the young, gave at times uneasiness to the old; and the extracts which interested the old, seemed tedious to the young. Sometimes a distant subscriber would complain that our matter was too local, while one at home was dissatisfied because it was not more of a newspaper.

It so often happened that these complaints neutralized each other, that we have learned to rely on the consciousness of steadily endeavouring to fulfil, to the best of our ability, our duty to the subscribers and to the Society. There are times when we have need of all the strength which this can give to sustain us in the trying situations in which the contributors have been often placed.

Yet, after making all the allowance due to honest scruples for the complaints which have from the first been thus made in various quarters, we think there are strong reasons to induce every well concerned Friend to wish well to the journal, and to endeavour to extend its circulation. As a means of communication throughout the Society in this country, we do not speak more our own sentiments than those of judicious and experienced Friends, in saying, that it has been eminently serviceable. It has been the means by which official documents, issued by the different portions of the body, have been spread with a promptitude and

to an extent not otherwise attainable. As a means of advertising the wants of schools and institutions, it has been highly useful. Its columns have been of service in recording many events interesting to Friends, which do not find their way into the common newspapers. Its thirteen volumes contain a mass of original documents, and of researches relating to the history of the Society, not elsewhere to be found collected together. More than a fourth part of its pages has been occupied with selections from the approved and generally scarce writings of our early Friends. It is the only source extant from which the materials for the history of our late separation can be drawn. The amount of information upon the topics of natural history, biography, history, and the descriptions of foreign countries, render it a collection of useful miscellaneous reading of no common value. As a safe journal to be put into the hands of our youth, it may challenge competition, for it has never been soiled with an impurity.

We appeal confidently to those to whom "The Friend" has been for years a weekly visitant, whether its familiar face does not as often as it presents itself, refresh the attachments which bind them to the Society at large; whether they do not feel its occasional delay as a real privation, and whether its suspension would not isolate them in some respects from their brethren.

It has been undertaken in no spirit of worldly gain; and if the subscriptions were all promptly paid, it would barely defray its own expenses. With no unseemly exultation, therefore, do we thus commend it to our brethren, and speak for it a good word. If we know our own motives, our chief desire is to render it more extensively useful to the Society by widening its circulation, while we, on our part, will endeavour to increase its claims to the regard and confidence of Friends at large.

Among the young persons who annually settle themselves in life throughout our widely extended borders, there are many who can well afford to take "The Friend," yet who neglect to become subscribers. Will not those who value the journal aid us in extending its circulation, by speaking a word of encouragement to these, and pointing out to them the advantages to themselves and to the Society of supporting such a paper?

MARRIED, on the 9th instant, at Friends' meeting, Springfield, Warren county, Ohio, EDWIN JOHNSON, to ELIZA D. STROUD, daughter of Charles Stroud, all of that place.

—, at Friends' meeting-house, Wilmington, Delaware, on Fifth day, the 10th instant, JOSEPH TATNALL, to SARAH, daughter of Ashten Richardson.

—, at Friends' meeting-house, on Orange street, on Fourth day, the 16th ultimo, SAMUEL ALEX, of Philadelphia, son of Samuel and Mary Allen, of Salem, N. J., to SARAH WRIGHT, daughter of John and Abigail Wright, of the former place.

—, at Friends' meeting-house, in the town of New Baltimore, GREEN county, New York, on Fourth day, the 2d ult., REuben DORLAND, son of Sebrin and Sarah S. Dorland, to MARY BEDELL, daughter of Peter and Rachel Bedell, (the former deceased,) of the aforesaid place.

RULE WELL, AND RULE EARLY.

BY MARY ANN KELTY.

"How sharper than a serpent's tooth it is, to have a thankless child!"

What affecting lessons are sometimes to be derived in only walking down a street, especially in a metropolis like London! It was my lot to receive one, from the circumstance of seeing a handbill in a shop-window to this effect—"Left his home, last Monday, a youth about sixteen years of age—supposed to take the road to ——. If he will return to his disconsolate parents, he shall be received with joy and forgiveness, and all his wishes, as far as possible, complied with." "Poor father and mother!" I mentally exclaimed, as I turned away with a heavy sigh;—"a few years ago, and this source of sorrow, this sharper than a serpent's tooth," was, probably, the darling and delight of both their hearts! And now—ah! now—is it possible? the mother's smiling babe, with little hands outstretched with joy to meet her very touch—and, older grown, hurrying with tottering footsteps to her side, as the dear place of safety and of comfort—thus changed into a rebel, and (I shuddered as I breathed the word)—a hater!" "And this to his mother!" I continued, as mournfully, I pursued my ruminations on my way homewards. "His mother! the being who, only for the joy of looking upon him, and pressing him to her heart, and nourishing him from her bosom, and watching his infant smiles, received,

"For all her sorrows, all her fears,
An over-payment of delight!"

I could not shake off the sadness which these thoughts inspired—it adhered to me when I arrived at home, and caused me still longer to pursue my meditations on the subject; in which occupation I was led to see, that, heavy as was the charge of ingratitude against the child, some blame, and that of a serious kind, must still be attributable to the parents; when the strength of will in one so young as the lad spoken of in the handbill, had been permitted to predominate, as it must have done, before it could have occasioned such determined rebellion.

Whilst viewing the subject in reference to this particular case, more general contemplations of it were suggested; and it appeared clear to demonstration, how much the right conduct of young people, under every relationship of life, depends upon the training given to them in their earliest childhood.

The two families spoken of in Scripture, those of Abraham and Eli, whose strong graphic touches—the touches of divine wisdom—portray so lively, were brought before my "mind's eye."

"I know him, [Abraham,] that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment."—Gen. xviii. 19.

And then, the sad reverse!—"Now, the sons of Eli were sons of Belial—they knew not the Lord."—1 Sam. ii. 12.

It is not to be supposed that any human efforts can change the perverse, crooked will which marks every child of fallen Adam to be

"shapen in iniquity." Nothing short of a new birth from above, can impart a new nature; for, it must always be remembered, that nothing can act *naturally* but *nature*. We may tame the old will, no doubt, and teach it to feign goodness, but when the necessity for feigning is over, the real nature of its crookedness and perversion will not fail to show itself. "If, then, we cannot work effectually in altering the old will, how shall we proceed with our children and pupils?" it may be asked. The answer is very prompt. We must turn them to that which both *can* and *will* alter it, and this not through the medium of systems and contrivances, but through the agency of *that* which is fresh and living in their own consciences. "I know Abraham, that he will command his children, and his household after him." How concise, yet how comprehensive the words! for, what was the character of Abraham, and after *what* had his household and his children to follow, in walking in his footsteps? Abraham "*believed in the Lord*;" he was "strong in faith, giving glory to God," and "he was called the friend of God." *The friend of God*. The heart seems almost overpowered, under the contemplation of that gracious condescension, which could admit of a creature of dust and ashes to this ineffable relationship; yet, so it was—and how effected? Through the operation of *faith*, "Abraham *believed* God!" and he commanded his children after him; or, in other words, he turned them to that holy voice in the inmost depth of their souls, to which he himself had listened so reverently, and bowed so obediently. Yes, doubtless, it was the joy of this pious parent to point his followers to that living oracle within, by the light of whose divine counsels, and in the strength of whose encouraging promises, he himself had been guided so safely, and comforted so sweetly! Can we not conceive the venerable patriarch addressing his children and his household, somewhat after this manner?

"My children, if you would be forever happy, seek the knowledge and the friendship of the Lord God of your fathers—He is very near you, and waits only your willingness to receive him, to be yet nearer still. I can testify to the reality of his presence in the deep of my soul—in the spirit which He who is *all Spirit* hath breathed into my being. *There* He speaks, and *there* you must hearken to what he will say; and thus hearkening, you will be led to tread in the steps of your father Abraham, and to know that Abraham's God is indeed 'your shield and your exceeding great reward'!"

Can we suppose that children thus taught in their earliest years to "commune with their own hearts, and be still," would not learn, in some measure, to "stand in awe, and sin not?" Can we believe, that a youth, instructed from his childhood, to observe, and fear, and obey that "still small voice" which spake in his conscience, could easily, and early, do such violence to its holy restraints and saving counsels, as to rush as a rebel from the shelter of a parent's roof, and plunge himself, with reckless selfishness, upon his own wild headstrong purposes, of running, he knows not where, to do, he knows not what? No; we cannot

believe it—we must rather, with sorrow, believe, that grievous misrule, lamentably false kindness, and foolish indulgence, on the part of those who are in authority, have, in all such cases, been the chief source of filial disobedience. Like Eli, too many misguided parents behold their children "making themselves vile, and restrain them not." A few inefficient words of reproof may sometimes, perhaps, be addressed to them, as in the case of the unhappy father spoken of in holy writ, who did, as we are informed, go so far as to say to his children, "I hear of your evil dealings; nay, my sons, it is no good report that I hear;"—but what can that reproof effect, which is merely personal, transitory, springing from the occasion, and passing away with present circumstances? It is not the reproof that one human being can give to another, that will reach to the root of the evil; but it is by a steady and an *early* direction of the young to "the reproofs of instruction," which arise from the Amen, the faithful and true witness* in their own souls, that they are to be put in the way of learning that holy fear of the Lord, which, as it is the beginning, so is it the middle, and the end of all wisdom.

To the notions of this divine counsellor, then, must undeviating respect and attention be paid, and that not only by those who are to be taught, but also by those who are appointed to teach; for who shall attempt to testify concerning that of which they know nothing, and with what weight will those counsels fall upon another's heart, which are powerless in actuating the speaker's own? But let there be a feeling sense of the reality of the holy thing to which we bear witness—let it be to us as "a tried stone—a sure corner stone"—let us know (and who, that is in any measure faithful to this precious friend, but does know) that "the commandment is a lamp, and the law is light," and then may we safely and sweetly witness to its presence and power; and to those entrusted to our guidance, whether as "children, the heritage and gift that cometh from the Lord," or, in the course of providence, as those of whom a voice may seem to say, "take this child and nurse it for me, and I will give thee thy wages"—then may we testify, with holy boldness, to the saving efficacy of those internal precepts and restraints, by which we ourselves have so often been helped in the hour of temptation.

"Bind them continually upon thine heart," shall we say, "and tie them about thy neck." And, oh! with what tenderness and gratitude, remembering that which hath been with us in the way, and which hath taught us from our youth, shall we predict of it—"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."—Proverbs, vi. 22.

There have arrived at New York (says one of our exchange papers) since the first of the present year, 17,889 immigrants. An immense number of foreigners will be brought to the United States during the present year—but if they march under the banner of Father Mathew, or any of his co-workers, they will be welcome.

For "The Friend."

FRANCIS RANDALL AND JAMES II.

John Barclay, in editing the life of Joseph Pike, (published in 1838), a minister among Friends, who died in the year 1729, relates the following particulars of his kinsman, Francis Randall, which he thought worthy of preservation.

Francis, son of Henry and Jane Randall, of Lyndhurst, in Hampshire, came to Ireland with the English army in 1649. It is probable he joined the Society of Friends about 1655, having laid down his military profession on the conclusion of the civil wars. He settled at the Deeps of the Slaney, now Randall's Mills, near Enniscorthy, in the county of Wexford. He suffered much for what he believed was required of him. In 1660, being at a meeting held at the house of James Becket, in New Ross, he was led out by a guard of soldiers, who treated him shamefully, and thrust him out of the town, by direction of Lieutenant Colonel Jones, who bid his men do any thing they pleased to the Quakers, they being "worse than dogs." In 1662, for not paying money for "christening" his children, and absenting himself from the public worship, he was excommunicated, and upon a writ "excom. cap.," he was imprisoned in the jail of Wexford for above two years. Again, in 1670, he, with other Friends, were taken from their religious meeting, and detained in prison, till released by an order from the government.

In 1690, King James, when flying in distress after the battle of the Boyne, and almost without attendants, not knowing on whom to depend for assistance to reach Duncannon fort, near to which a French ship of war waited to convey him to France, recollecting that Francis Randall had often visited his camp to obtain the restoration of horses for himself and his friends, and the king believing he could depend on his fidelity, determined to trust his person in his hands, and accordingly proceeded from Enniscorthy to his house. But being observed by a party of men employed by F. R. in fitting out a small vessel, they proposed seizing on him, to obtain a large reward; when F. R. interposed, and would not suffer the least interference with his guest. On taking him into his house, observing the danger the king was in from the pistols in his belt being cocked, he took them, and adjusting them, remarked the risk to the dejected monarch, who replied that he had not noticed it.

After getting some refreshment, F. R. sent his son, with fresh horses, to escort him to the fort, which he reached in safety. The king left a token of his gratitude for F. R.'s hospitality and Christian kindness, which is still in possession of his descendants. The Monthly Meeting for the county of Wexford have left this testimony respecting him:—"Francis Randall departed this life the 8th of Fifth month, 1692—a man who was dearly loved, being a serviceable man amongst us in church government. He was a strength to the weak, and a help to them that were feeble, a man for truth, as well as for courage, who could express himself in truth's concerns beyond many. The want of him is a loss to the church of Christ where he lived, and the lively remembrance of him cannot be forgotten

by them, being of an exemplary life and conversation, his testimony clear and sound, and firm in the truth, undaunted in the asserting of it."

From the North American.

PENN'S MANSION.

In Second street, at the corner of Norris's alley, opposite the Pennsylvania Bank, stands the old mansion of this venerated benefactor of our city. It ought to be revered by us as the people of England reverence the houses of Milton and [other illustrious men]. In this age of improvement, it is quite a marvel this edifice should have escaped the spirit of innovation thus long. But there it stands in its primitive condition, two stories in height, with projecting wings, the front originally receding to form a court-yard. In these later days, this has been filled up with a wooden structure, but yet the external form of the old mansion is distinctly retained. The same old chimneys and windows upon the roof are there, and in this humble but degenerated building were formed Penn's conceptions of the greatness of this republic, and the hopes and fears which agitated him while acting as governor of Pennsylvania.

William Penn occupied it in 1700, and three years afterward it was sold for 850 pounds, to William Trent, the founder of Trenton. It originally stood alone, with spacious grounds in the rear, extending to Front street. In its palmy days, it was considered a mansion of more than ordinary extent and elegance. After Penn left the house and returned to England, it became the residence of Governor Logan, and was often the place of great entertainments for distinguished guests of the colonial officers. Subsequently it became a fashionable and elegant boarding-house, and Governor Hamilton resided there some years prior to the revolution. Governor Forbes, successor to Braddock, died there in 1759. His funeral from this house was one of great splendor and military magnificence, such an one as the primitive settlers had never before beheld. In 1764, "Widow Graydon" opened the house, and it became the resort of all the aristocracy of the day, especially did the British officers most frequent it. John Adams lodged there, and during the sittings of the Continental Congress, the "State House," as it was called, gave entertainments to numerous illustrious personages.

The present appearance of the building is ancient and even dilapidated, but in its early days, it was doubtless an imposing residence. Where William Penn and the colonial aristocracy slept and banqueted, and where some of the most illustrious men of the age once held sweet counsel together, is now merchandise and lumber, and even the smith's forge and hammer is heard. Its interior bears still some resemblance to what it once did. Yet the occupations of the present inhabitants are so opposite to those of other days, it is difficult to imagine the former aspect of its chambers and its banqueting rooms. How changed too the inhabitants of the humble dwelling! How unlike the costumes and manners and pursuits of these days, compared with those primitive ones of our ancestors!

For "The Friend."

FRIENDS' ALMS HOUSE.

The front part of this ancient edifice has recently been taken down, to make room for new buildings designed to be rented for offices, &c. It consisted of thirteen dwellings for Friends in straitened circumstances to reside in free of rent; four of the houses are to remain. The building was on the south side of Walnut street, between Third and Fourth streets; it occupied the front of the two centre lots out of the eight, into which this square was divided when Philadelphia was laid out by William Penn. Each lot was 49 feet 6 inches front, by 220 feet deep; they remain of this size to the present time.* The ground belonged to John Martin, who lived on it. He died in 1702, leaving his property to Thomas Chalkley and two other Friends, to place it under the care of Philadelphia Monthly Meeting, for the benefit of poor Friends, either as a residence, or to be rented, and the income applied for their support, as the meeting might judge proper.

The dwelling house of John Martin was used for these purposes until about the year 1726; at this time it was decreed to be in such a dilapidated condition as not to be worth repairing, and was probably soon after pulled down.

The commencement of building the "Alms Houses" was in 1729. Five, one story high, were then erected; these were the three which are back from the street, facing the north, and two at right angles on the west, with their fronts to the east, having a covered arch or passage eight feet wide between, the roof extending over it.

Eight more houses were built in 1745; six of these were on Walnut street, and two at right angles on the west, connecting with the two first put up. These were also one story high, except the two in the middle on the street, which had a second story that extended over an eight feet wide passage, left between the lower part of these houses.

These buildings were contracted to be completed one story high by Isaac Zane, for six hundred pounds; the additional story increased the cost to seven hundred pounds thirteen shillings and three pence.

The plan seems to have been to erect dwellings on each side of a hollow square, the outside lines of which would be 99 feet east and west, and 104 feet north and south, leaving in the rear a lot 116 feet deep. To have finished it, would have required the erection of four houses on the east, and three more on the south. The ground in the yard was about six feet above the street; the houses faced the interior square; the doors were on these fronts, there were none on the street. The entrance was up stone steps in the centre passage before mentioned. In consequence of the elevation of the ground plot above the street, the houses

* One of the views of William Penn in relation to his city was, "Let every house be placed, if the person pleased, in ye middle of its plot as to the breadth way of it, that so there may be ground on each side, for gardens, or orchards, or fields, y^t it may be a greene country towne, wch will never be burnt, and always be wholesome."

on that front were considerably higher than on the fronts facing the hollow square.

The roofs of the houses were quite steep, and projected several feet over the interior front walls. The buildings were about fifteen feet square.

These thirteen "Alms Houses" have at times been fully occupied; within a few years the number of residents has gradually diminished; at present there are but four, who reside in four of the houses first erected. One of these has lived on the premises nearly half a century. The ground was divided into garden plots for the use of the inmates, who generally lived in a neat and comfortable manner, and carried on various kinds of employments for their support; some took in sewing, one repaired watches, some raised herbs, and bought and sold them, others kept school, &c.; many persons remember their first going to school was at "Friends' Alms House."

This institution has been sustained by the monthly meeting for more than a century, aided by several donations and legacies; when the inhabitants are unable to take care of themselves, they are assisted. The improvement that is making on the property is designed to render it more extensively useful. It is calculated the front buildings will produce a considerable income, and as they will only be forty-five feet deep, and the yards about twenty feet more, ample room will remain on the lot which will be 155 feet deep, for the habitation of such as may be thought suitable to reside on it.

On the south end of the lot stands a two story brick school-house, erected about the year 1772. It is about eighteen feet by thirty-two feet, exclusive of the stair way; it was built by voluntary contributions; it is said Anthony Benezet taught school in it. He died in 1784, aged 71 years, leaving nearly the whole of his estate, after the decease of his wife, to trustees, "to hire and employ a religious minded person or persons, to teach a number of negro, mulatto, or Indian children, to read, write, arithmetic, plain accounts, needle work, &c." The school-house was erected for this purpose, and continues to be thus occupied; donations and legacies have been made at different times by other benevolent individuals in aid of the original design. This property has been used for a long time for benevolent purposes, from which it cannot be diverted; it is capable of more extended usefulness; may it be properly cared for, and the benefits designed by the founders be diffused to their full extent for ages.

For "The Friend."

THE BEATIFIC STATE.

When we consider that man is placed upon this terrestrial ball as an accountable being, endowed with feeling the most exquisitely sensible, and with capacities sufficient for carrying on the work appointed him by his Creator; when we consider that our future happiness depends upon the manner in which we spend our time in this probationary scene, no inquiry can appear so momentous, no subject so interesting, and so worthy of our attention, as those realities which await us beyond the tomb. "To remain ignorant of such an inquiry, while

we are feelingly alive to all the paltry concerns and little ills of life, must argue the most unaccountable stupidity, inconsistency, and infatuation." While contemplating upon this subject, I have thought that the following beautiful extract from the work of Thomas Dick, should it be deemed worthy of a place in the columns of "The Friend," might perhaps be instrumental in suggesting a train of thought to some of its readers, upon the employment of those blessed spirits who are permitted to partake of the ecstatic joys of beatification, and to bask in the sunshine of eternal bliss. W. D.

Fishkill, Dutchess Co., New York, 1841.

"O blessed and glorious society, where no contentions ever arise, where no malignant spirit ever interrupts the universal harmony, where no malevolent affection is ever displayed, where no provocation disturbs the serenity of the mind, where not one revengeful thought arises against the most depraved inhabitant of the universe, where a single falsehood is never uttered, where folly, error, and impertinence never intrude, where no frown sits lowering on the countenance, and no cloud ever intercepts the sunshine of benevolence; where 'Holiness to the Lord' is inscribed on every heart, where every member is knit to another by the indissoluble bonds of affection and esteem, where a friendship is commenced which shall never be dissolved, where love glows in every bosom, and benignity beams from every countenance; where moral excellence is displayed in its most sublime and diversified and transporting forms, where a multitude, which no man can number, from all nations and kindreds and people and tongues, join in unison with angels and arch-angels, principalities and powers, in swelling the song of salvation to Him that sits upon the throne, and to the Lamb that was slain, for ever and ever. Ye glorious hosts of heaven, who minister to heirs of salvation on earth; ye redeemed inhabitants from our world, who came out of great tribulation, and are now before the throne of God, and serve him day and night in his temple, we long to join your blessed society. You dwell amidst scenes of magnificence and the splendours of eternal day; you are forever secure from sin, and sorrow, and every evil annoyance; your joys are uninterrupted, ever increasing, and ever new; your prospects are boundless as the universe, and your duration permanent as the throne of the Eternal. We dwell in houses of clay, whose foundation is in the dust; we sojourn in 'a land of pits and snares,' and in 'the region of the shadow of death,' we walk amidst scenes of sorrow and suffering, surrounded by 'the tents of strife,' and exposed to the malice of lying lips and deceitful tongues. From our earthly prison to which we are now chained as 'prisoners of hope,' we lift our eyes to your happy mansions with longing desires, and exclaim, 'O that we had the wings of a seraph, that we might fly away to your blissful seats, and be at rest.' We long to join the blest assembly and church of the first born which are written in heaven, Jesus the Mediator of the new covenant, and God the Judge of all. May the Father of all mercies, who hath begotten us to the lively hope of an incorruptible inheritance, grant that we may persevere in the Christian course,

be kept from falling, be guided by his almighty power through faith unto salvation, and that in due time an inheritance may be abundantly administered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ, to whom be glory for ever and ever. Amen.

THE FRIEND.

SIXTH MONTH, 26, 1841.

About three months since we published a circular address of the contributors of "The Friend" to the subscribers. We have been induced to insert it again in the present number, in the persuasion that it contains views in reference to an enlarged patronage and wider circulation of this journal, which have claims upon the consideration of Friends in the various sections of this country. To agents, and others who feel an interest in the paper, we would suggest the propriety of looking around in their respective neighbourhoods, to see whether some accession to our list of subscribers might not by a little exertion be made. Young persons recently settled, or about settling in life, if personally applied to, would probably in many instances be willing to subscribe. At the time of inserting the circular, there were also a few editorial remarks on the subject of delinquent subscribers. It is with pleasure we make the acknowledgment, that since that time a considerable amount of the sums then in arrear has been paid in. As, however, there are yet remaining many unsettled accounts, some of them of several years standing, we deem it expedient to repeat the insertion of those remarks. Balances of two, four, and eight dollars may seem insignificant, separately considered, but in the aggregate would be of essential importance in meeting the heavy expenses incident to an undertaking like this:—

"It is, perhaps, unavoidable that in the conduct of a weekly paper at the low rate of two dollars per annum, a large amount of debts should, in the course of years, accumulate, unless vigorous efforts to collect them be from time to time made. The proprietors of 'The Friend' feel this in common with the other conductors of periodical papers, and the embarrassments of the currency during the past year have not a little increased the difficulties of making collections. A reasonable care on the part of our subscribers would remove all cause of complaint on this subject, and we therefore earnestly request, from such as are delinquents, an early attention to the settlement of their accounts."

We have placed before our readers to-day interesting memorials of two of the few reliques of old times in this city—one in relation to *Penn's Mansion* in Second street, transferred from the North American; the other respecting *Friends' Alms House* on Walnut street, prepared for this paper by a friend well acquainted with its history. In reference to the latter venerable edifice, it will be gratifying to many to be informed that a faithful lithographic representation of it has been prepared by T. Sinclair, an artist of this city, copies of which are for sale at a book store of Kimber and Sharside, No. 50 North Fourth street, and at the office of "The Friend;" price only 25 cents.

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PAMPAS OF BUENOS AYRES.

[In the Annals of Natural History for 1840, (an English periodical,) we find an article, with the title of—Extracts from a few rough notes of a Journey across the Pampas of Buenos Ayres to Tucuman, in 1835. By James Tweedie. The leading objects of the author being connected with botanical researches, many of the details, consequently, possess but little to attract the general reader; nevertheless, there are portions of considerable interest relative to that section of South America, from which we propose to make a selection. They will be found especially worthy of notice, as exhibiting in striking contrast the condition of things there compared with our own country, in respect to roads, bridges, travelling accommodations, and improvements in general.]

On the 2d of March our Tropa left Buenos Ayres: it consisted of seventeen wagons, each of which, together with its cargo, was computed to weigh about three tons, and was drawn by six bullocks. The body of the wagon is built of sticks and straw, and is arched over the top where it is covered with raw hides: the length is about 15 feet, the breadth 5, and the height 6 feet inside. Each wheel has a diameter of 8 feet. Thus when these unwieldy, uncount-looking vehicles are set in motion, you might imagine that a village of Indian huts or toldas had suddenly taken a mind to walk, and the whole appearance is as curious as can well be imagined.

The tropa, on this occasion, consisted, besides the wagons, of 240 cattle, 44 horses, 35 mules, and 32 persons, including passengers. Well knowing, by experience, the lagging mode of travelling that prevails in this country, I allowed the party to have four days' start of me, and came up with them at the village of Morros, about five leagues distant from Buenos Ayres. Thus my future companions had performed rather more than a league per day. At the moment when I arrived the tropa was preparing to cross an Arroyo, where meeting two other tropas on their way to Buenos Ayres, we made a very grand appearance from the union of such a large number of cattle, &c., and six hours of time were lost before we again resumed our road. Morros is a small straggling village, with a population of from 400 to 500

persons, and a respectable looking little church: excellent wheat, maize, and pumpkins are raised in this neighbourhood, these being the chief articles of produce to which the farmer directs his attention.

While passing the Arroyo, I spent some of the leisure time which was thus afforded me in examining its marshy sides, in search of any new or rare plants, and my disappointment in this first attempt proved but too true an omen of the slender share of success which attended my journey. The tropa had hardly resumed its march on a good road, when they proceeded at the rate of about two miles an hour, than the approach of sunset warned them to halt for the night, and then the whole party dispersed to gather dry thistles, withered straw, and herbage, or any material with which a fire can be lighted to cook their victuals. This process is very quickly and summarily performed; often have I seen the animal on foot helping to draw the wagon, and killed, flayed, roasted, and swallowed in less than two hours! Dry grass is often the only fuel that can be procured: the men divide into parties, four to each mess; the portion of beef is handed to them; and they generally cook it by sticking it on an iron rod, which they fix in the ground and lean over the smoky fire. Then each individual pulls off his singed and bloody portion, severing it partly with his knife, and partly with his greased and gory fingers; and with unwashed hands, and filthy beard, enjoys his half-raw meal, devoured without bread, vegetables or salt, in as much comfort, and with greater health than does the London epicure his highly seasoned and varied feast.

Many of the people who accompany these tropas have been born in them, and know no other home than a cart or wagon, nor can do any thing, save driving and tormenting the poor animals committed to their charge; he being esteemed the cleverest fellow who can make his bullocks cry loudest with the tortures he inflicts. It cannot be wondered at that they are a very ignorant, thievish, and deceitful set of savages. The traveller requires to be constantly on the look-out, or his property will be stolen: if he has carried any thing to eat or drink and does not share it with these ruffians, they abuse him, call him a bad Christian, and take it away; nay, murders are frequently committed and gloried in under these circumstances: and such were the people with whom I was once for seven months, the only stranger save one Frenchman!

Early on the 6th of March we crossed the river de las Conchas, twenty-one miles from Buenos Ayres, on an old, rickety, dangerous wooden bridge, the only bridge of any description that we met with in a journey of nearly 1200 miles. The care that was taken to prevent accidents consumed three hours in passing

it, immediately after which we entered a grassy plain, diversified by no change of scenery, except a forest of tall thistles (*Carduus marianus*) six to ten feet high, mingled with a coarse species of *Eriogonum*. At mid-day we halted, and were here joined by a large carriage conveying the family of the owner of the wagons and his servants.

7th. This day we performed the extraordinary distance of five leagues, all the way being over a grassy plain, where no water could be had, except at one solitary Rancho, where they gave us some excellent water, drawn from a depth of only eleven feet below the surface. I took the opportunity of ascertaining the depth of all the wells (which are, however, few in number) that we saw, and found that by digging about twenty feet at most, an abundance of fine water can always be procured. So lazy are the people, however, that they generally prefer using what they can obtain from some filthy stagnant pool, to taking the trouble of sinking a well; one hindrance, however, exists in the want of materials for cradling such pits, as they have nothing for the purpose but bones. At night, we were deprived of sleep by the clouds of mosquitoes which issued from a stinking marsh close to which we had encamped.

8th. Four hours were occupied this morning in crossing the marsh, though but half a mile wide. Each wagon had to be dragged over by eight pair of oxen, so that after one had passed, the cattle had to be sent back to assist the next. I saw several vehicles, besides our own, thus engaged; for as there is no general road, each takes his own way as seems best. One unfortunate fellow had overtaken his cart loaded with wheat in this grassy marsh; he was going with it to Buenos Ayres, and the grain being in bulk and not in bags, must have been almost entirely lost under the water, and among the aquatic herbage. Two others were helping him to recover it, standing nearly up to the middle in water.

Corn is not carried to market here in sacks, but four hides are loosely attached by their corners to the inside of the huge hurdle-cart already described, thus forming a kind of open box, into which the grain or any other cargo is flung.

At sunset, having been travelling over a grassy and somewhat undulated country, we arrived at the village of Lujan (pronounced Leuchan) lying in a sort of flat valley. Our first view of it from an elevated ridge was very prepossessing: its straggling roofs and whitened church, mingled with fig trees, and lighted by the setting sun, gave me the idea of a neat English village; but a nearer approach dispelled this favourable appearance. We found it a poor miserable place, chiefly consisting of mud-built, straw-covered Ranchos; a few

tolerable brick dwellings formed a kind of square in the centre, and outside them were ranged several wretched huts, without gardens or any appearance of cultivated ground, except some small peach clumps, which are kept to be cut every two or three years for fuel. The peach trees here are as plentiful as oaks in England, and may generally be seen growing along with the *Agave Americana* and the seven-angled Cactus. A considerable quantity of good wheat and maize is raised in this district for the Buenos Ayres market: the pieces of ground thus occupied being unfenced, are preserved from the intrusions of cattle by having a lion or tiger tethered in the centre, the smell of which deters any cattle from approaching. (What is here called a lion, is probably the American lion or puma.)

9th. Leaving Lujan at midnight, we passed the Guardia de Lujan, three miles on our left, where are the head quarters of the Argentine cavalry: here the country is chiefly occupied in keeping and breeding horses for the army, being clothed with rich grass, and abounding in good water.

10th. Having travelled most of the night, and up to eleven o'clock in the forenoon, except resting two hours at sun-rise, we halted about noon, when the sun was very warm, and turned out the cattle to feed in a fine and rich, though rather coarse, grassy meadow. Except two species of grass, I added nothing to my specimen-book, the vegetation being similar to that of Buenos Ayres. Water was scarce and bad; near one Rancho we unexpectedly found a sunken well, but nothing to draw withal, except a large horn which had many ups and downs before our thirst was satisfied; there was only eight feet of depth before we came to the water, but the well being lined with shank-bones gives the water a very bad taste.

11th. This day's travelling was slow and fatiguing, owing to the scorching unclouded sun; but we made up the difference by pushing onwards during the night, when we came to good roads, for most of the day-light had been consumed in passing a bog of soft mud. To each cart, the united force of nine or ten bullocks had to be applied to pull it through this bog, which is only three fourths of a mile wide.

12th. Early this morning we came to another soft marsh, with a slow river winding through it: the current did not flow faster than half a mile an hour. This river is called the *Arroyo del Pez*, or Fish river, a name generally applied to distinguish such streams as do not dry up in summer from those which disappear at that period, although there may be no fish in either. Great caution was necessary in crossing this place, as the heads of the shaft bullocks were often drawn under water by the weight of the wagon. So long was the line of cattle, that often the foremost animals were already across before the cart had entered the water. When the traces break, as not unfrequently happens, the poor beasts are drowned.

13th. We rested during most of the hot afternoon of yesterday, and travelled all night through a rough trackless plain, and stopped in sight of the small village of Salto Chico, which we reached in the afternoon. This was another straggling assemblage of Ranchos, their walls

of unbunt bricks, but the church with its whitewashed spire looked rather respectable; for here, as in all countries where the Romish pontiff holds sway, be the morals of the people as depraved as they may, the outward appearance of the church is the first consideration. For instance, at San Lorenzo on the Poran, a village of but five miserable huts, the church is one of the most splendid buildings in the whole Argentine republic. The population of Salto Chico is about 1500: the place is noted for sending a great number of cheeses to Buenos Ayres, which are, however, but very poor eating, and fetch a current dollar, (five pence) each, weighing about 2 lbs. A small river passes the village; the water is very brackish and bad, but we obtained a supply of what was good from wells, about fifteen feet deep to the bottom.

14th. Having again travelled most of the night, we found ourselves in the morning traversing a dreary houseless plain country, covered, however, with cattle and sheep. Rain came on in the evening, accompanied with thunder and vivid continued flashes of lightning; these, however, caused no alarm to the inhabitants as they would have done in a metallic country: for though storms of lightning are much more frequent and violent here than in England, they are never known to do any injury.

15th. We entered another poor village, called Pergamena, with a population of about 2000. Here we quitted the province of Buenos Ayres, and therefore found it needful to lay in a stock of pumpkins and some bread: the latter was with difficulty procured, being considered a luxury in this neighbourhood. We are now 120 miles from Buenos Ayres, and I have found but seven specimens of plants.

16th. At the Arroyo del Medio, which divides the province of Buenos Ayres from Santa Fé, we were joined by 100 fresh draught bullocks, as we now enter uninhabited Pampas, occupied only by wandering Indians, and it is most desirable to pass through this country as quickly as possible, lest the Indians should have time to collect and attack us for the sake of plunder. We therefore travelled night and day, making only very short stoppages to change the cattle and singe our beef, cooking being out of the question, where no fuel could be procured except dry grass, and when it was unadvisable to make any delay. We, however, saw nothing in these vast plains but three Tropas on their way to Buenos Ayres, at considerable distances from us. On these wide and open tracks an assemblage of filthy wagons only looks like a few ships scattered on the vast ocean, steering their way, as by compass, through the trackless wastes. Even the wild animals, as foxes, polecats and becats, abundant in more inhabited districts, are not to be seen in this desert: some gray and black vultures only attended our Tropas, which picked up any offal that came in their way. Here, while stopping, during the passage of the Arroyo, called Del Indio Muerto, I saw great quantities of a large species of quail, generally called the pheasant of the country, probably attracted to this spot by the fine and large species of grass, with eatable seeds, which grow in the Arroyo. On the 22d of March, which was

a clear calm sunny day, we noticed vast flocks of swallows, flying in a direction contrary to our course, which was northwest, at a great height from the ground; probably on their way to the warm islands of the Pacific ocean. These birds generally quit Buenos Ayres in the beginning of April, and return thither late in September. Only one kind of swallow is found in this country: it is large, and with more gray on the back than the house swallow of Britain, builds its nest under the tiles, and in holes of walls, and has a strong melodious note much resembling that of a rising lark.

24th. Having travelled for the last seven days and nights through a continued flat grassy plain, where nothing but bitter and brackish water could be had, we stopped at sunrise to let the poor exhausted cattle eat the damp though withered grass, and at nine in the morning reached Guardia del Equina, a poor village of thirty-two Ranchos. Here are some old mud forts, whence the cannon have, however, been removed; this military establishment, which was built by the old Spaniards to awe the Indians, is now given up. We rested all night at this place to repair our carts, and sent back about one hundred of the most worn-out bullocks.

25th. Having now passed that part of the road which is considered the most dangerous from the attacks of Indians, we halted for six hours, but as it was by the side of a horribly stinking marsh, the clouds of mosquitoes prevented our getting any sleep. Most of the day was spent in crossing the bog, during which time I had the gratification of gathering a very beautiful kind of *Digitaria*, with crisped linear leaves. We then changed the draught beasts and resumed our journey on a fine dry ground, which, gradually rising, brought us to the summit of the highest ridge we had yet passed. From the summit, we had before us one of the finest and most welcome views that could be imagined. Hitherto we had been travelling over a lonely desert, bare of every thing but grass of a foxy-brown colour; but now our eyes were suddenly gladdened with a delightfully fresh verdure; a beautiful serpentine river, the Corconieon, slowly winding its course through richly wooded land, adorned with lakes of clear looking water. Several of the fields have the appearance of being cultivated with wheat and maize; this is owing to the fresh grass springing up after the process of burning the ground. A little before sunset we came to a beautiful piece of water, where I had the comfort of getting myself thoroughly washed—no small refreshment, after travelling for three weeks through clouds of dust.

HABITS OF THE CHIMPANZEE.

[The following account of that singular variety of the monkey tribe, in form and habits, the nearest approach among brute animals to human, was communicated by Henry K. Sayers to the Zoological Society of London.]

"Bambon, the Chimpanzee, now in the Zoological Society's Gardens, Regent's Park, and the subject of this sketch," says Lieutenant Sayers, "was purchased, about eight months since, from a Mandingo, at Sierra

Leone, who related that he had captured him in the Bullom country, having first shot the mother, on which occasions the young ones never fail to remain by their wounded parents. On becoming mine, he was delivered over to a black boy, my servant, and in a few days became so attached to him as to be exceedingly troublesome, screaming and throwing himself into the most violent passion if he attempted to leave him for a moment. He evinced also a most strange affection for clothes, never omitting an opportunity of possessing himself of the first garment he came across, whenever he had the means of entering my apartment, which he carried immediately to the Piazza, where invariably he seated himself on it with a self-satisfied grunt, nor would he resign it without a hard fight, and, on being worsted, exhibited every symptom of the greatest anger. Observing this strange fancy, I procured him a piece of cotton cloth, which, much to the amusement of all who saw him, he was never without, carrying it with him wherever he went, nor could any temptation induce him to resign it even for a moment. Totally unacquainted with their mode of living in the wild state, I adopted the following method of feeding him, which has appeared to succeed admirably. In the morning, at eight o'clock, he received a piece of bread about the size of a half-penny loaf, steeped in water, or milk and water; about two, a couple of bananas or plantains; and before he retired for the night, a banana, orange, or slice of pine apple. The banana appeared to be his favourite fruit; for it he would forsake all other viands, and if not gratified, would exhibit the utmost petulance. On one occasion, I deemed it necessary to refuse him one, considering that he had already eaten a sufficiency, upon which he threw himself into the most violent passion, and uttering a piercing cry, knocked his head with such violence against the wall as to throw him on his back, then ascending a chest which was near, wildly threw his arms into the air, and precipitated himself from it. These actions so alarmed me for his safety that I gave up the contest, and on doing so, he evinced the greatest satisfaction at his victory, uttering, for several minutes, the most expressive grunts and cries; in short, he exhibited, on all occasions, where his will was opposed, the impatient temper of a spoiled child; but even, in the height of passion, I never observed any disposition to bite, or otherwise ill-treat his keeper or myself.

"Although he would never object to be caressed or nursed by even a stranger, yet I never saw him evince the slightest disposition to make the acquaintance of any other animal. At the time he came into my possession, I had two Patas monkeys, and thinking they might become acquainted, I placed Bamboo in the same apartment, where he resided for five months, yet I never saw the least desire on his part to become even friendly; on the contrary, he showed evident anger and dislike at their approach. This strange attachment to the human race, and manifest dislike to all others, I have always considered one of the most extraordinary features of this genus. His cunning was also remarkable. On all occasions,

where he thought he was unobserved, he would not fail to steal every thing within his reach, for no other apparent purpose than to gratify a propensity for thieving; did he, however, even think you were looking at him, he would wait his opportunity with the greatest patience before he commenced depredations. In his habits, unlike the monkey tribe, he was exceedingly cleanly, never soiling his bed, or any place near it; and even on board ship, (during the warm weather,) he never failed to seek the deck, unassisted, whenever the calls of nature required it. On being left by himself in his piazza, he would invariably seat himself on the window-sill, which was the highest point he could attain, and commanded a view of the barrack-yard, as well as the interior of my bedroom; but at sun-set he would descend, enter a washing-tub, which he had of his own accord chosen as a sleeping-place, and remain there all night: as soon, however, as the sun rose, he would never fail to occupy his favourite position on the window-ledge. From this I should say, that trees are ascended by the Chimpanzees merely for observation or food, and that they live principally on the ground. Bamboo, at the time of purchase, appeared to be about fourteen months old, and from what I could learn from the natives, they do not reach their full growth till between nine and ten years of age, which, if true, brings them extremely near the human species, as the boy or girl of West Africa, at thirteen or fourteen years old, is quite as much a man or woman as those of nineteen or twenty in our more northern clime. Their height, when full-grown, is said to be between four and five feet: indeed, I was credibly informed that a male Chimpanzee which had been shot in the neighbourhood, and brought into Free Town, measured four feet five inches in length, and was so heavy as to form a very fair load for two men, who carried him on a pole between them. The natives say, that in their wild state their strength is enormous, and that they have seen them snap boughs off the trees with the greatest apparent ease, which the united strength of two men could scarcely bend. The Chimpanzee is, without doubt, to be found in all the countries from the banks of the Gambia in the north, to the kingdom of Congo in the south, as the natives of all the intermediate parts seem to be perfectly acquainted with them. From my own experience, I can state that the low shores of the Bullom country, situated on the northern shores of the river Sierra Leone, are infested by them in numbers, quite equal to the commonest species of monkey. I consider these animals to be gregarious, for when visiting the rice farms of the Chief Dalla Mohamadoo, on the Bullom shore, their cries plainly indicated the vicinity of a *troop*, as the noise heard could not have been produced by less than eight or ten of them. The natives also affirmed, that they always travel in strong bodies, armed with sticks, which they use with much dexterity. They are exceedingly watchful, and the first one who discovers the approach of a stranger, utters a protracted cry, much resembling that of a human being in distress. The difficulty of procuring live specimens of this genus arises principally, I should say, from the superstitious of the natives concern-

ing them, who believe they possess the power of 'witching.'

"There are authors who have, I believe, affirmed that some of the natives on the western coast term these animals in their language 'pongos'; but I observed that all the natives in the neighbourhood of Sierra Leone, when speaking of this animal, invariably called him a 'baboo,' a corruption, I should suppose, of our term baboon."

THE GENEROUS REVENGE.

Altered from the American Citizen.

"Charles," said Henry Morris to his brother, one fine summer morning—"Charles, wilt thou lend me thy kite this morning, for a little while? Do, if not going to use it; I will be very careful to keep hold of the string, and not lose it."

"No, I shall not! I ain't a going to lend my kite to every body, I know!" answered Charles, in a loud and surly tone.

"But I should think thou might lend it to me a little while, if not going to use it," still urged Henry.

"I tell thee I won't," again answered Charles, in a surlier and louder tone than before. "Thou needn't ask me again, for I won't lend it to thee! Besides, I am going to use it myself."

"Oh, if I had thought thou wished to use it thyself, I would not have asked thee to lend it to me, I am sure," mildly replied Henry. "Thou wilt let me see thee fly it, won't thou?"

"I don't care!" was the gruff reply of Charles, as he left the room to fetch the kite. Henry waited very patiently for the return of Charles, who soon came back with the toy in his hand, and seating himself by the open window, pretended to be occupied in fixing the string. All at once he took out his penknife, and opening it, began to cut the kite to pieces, and in a minute had entirely destroyed it, and thrown the fragments out of the window.

"Oh, Charles," cried Henry, "how could thou do that instead of lending it to me? Thou said'st thou wert going to fly it."

"No, I didn't say I was going to fly it, either; I said I was going to use it, and I have used it all up, hav'n't I?" answered Charles, looking at Henry's sorrowful countenance with a malicious laugh. "Now, thou may go and look angry about it, and be revenged too, if thou like, as I suppose thou wilt, thou art such a revengeful little fellow."

"May be I shall!" said Henry, in a low voice, as he took his hat and went out to walk in the garden. When he was out of sight of the window, he sat down under a large tree, and was quite melancholy. "How can Charles always treat me so?" said he to himself, "any body would think he hated me, he always takes so much pains to plague me. To destroy his own kite rather than lend it to me! And then to call me revengeful, and talk about my being revenged on him, as if I was such a wicked boy, as to want to be revenged on my own brother? But I told him that may be I should, and may be I shall too, but it will not be in the way he thinks it will." Henry sat for a long time silently musing, when his face suddenly lighted up as if some pleasant thought

had crossed his mind, and he arose and walked into the house.

A few days after this, the father of these lads went to the city, and brought home a beautiful set of little garden tools, watering-pot, wheelbarrow, and all complete. After calling his two sons to him, he said to Charles, "I overheard thy conversation the other day with Henry, when, instead of lending him thy kite, thou tore it to pieces; and as it was in keeping with numerous other instances of the same kind which I have of late observed in thee, I have therefore thought it my duty to punish thee for thy bad conduct, and to reward Henry for his uniform mildness and forbearance toward thee. I have therefore brought him these beautiful garden utensils, that you may both be convinced that neither the good nor the bad conduct of my children pass unregarded by me. Take them, Henry, they are thine. As for thee, Charles, thou may go and spend the afternoon alone, and reflect upon the evil consequences of thy wicked disposition; and remember that unless thou correct it, and amend thy course of conduct, thou will be hated and despised by the whole world."

The mortified Charles retreated from the room without a single word, and hiding himself in a little grove behind the house, shed bitter tears than he had wept for many a day. "Is it true," said he to himself, "that I am such a wicked dispositioned boy? I must be, or my father would never have spoken and looked so harshly to me. And now I look back upon the past, I remember that whenever I have ill-treated Henry, he has never in any way returned my abuse. My father is right. Henry deserves a reward, and I a punishment. O, that I could only be as good a boy as he is!"

In this manner, shame, repentance, and a resolution to reform, filling his mind by turns, he passed the afternoon. When it began to grow dark, he slowly returned to the house, and crept, without observation, to his chamber. As he opened the door, how was he surprised to see the garden utensils, which his father had given to Henry, standing near the table, and on it a letter directed to himself! He snatched it up, and opening it, he read the following lines:—

"My dear brother Charles—

I know thou hast been wishing for a set of garden implements, and I beg that thou wilt do me the favour to accept of mine. I should not take half the pleasure in using them myself, that I shall in seeing thee enjoy them.

I hope thou wilt not think that I have any hard feelings about the kite; I have not, I am sure, for I forgive thee with all my heart, and when I said that perhaps I might be revenged, believe me I meant this kind of revenge.

My dear brother, let us be loving and kind to each other, as brothers should be, and then we shall be happy.

Thy affectionate brother,

HENRY."

The letter fell from the grasp of Charles, and covering his face with his hands, burning tears of shame and regret trickled fast through his fingers. When he was a little more composed, he took the letter in his hand, and went down stairs to find his father, and Henry. They

had just finished supper, and were sitting together in the porch before the door. "Oh, father, oh, Henry," he said, "forgive me my past misconduct, and I will try to be a good boy in the future: only forgive me this time." The gratified father assured him of forgiveness, and Henry heartily shook his hands, and cried and laughed together. "But thou must take back thy present, Henry," said Charles, "I cannot accept of that!"—"Keep it!" said his father, "keep it; it will help thee to bear in memory thy good resolutions, and thy brother's generous *revenge*."

SKETCHES OF SOUTHERN TRAVEL.

Extracts from my Note-book.

We left Savannah about day-light in a good coach, and were driven along at a fine road trod over the sandy road that leads to Darien. This road may be said to be entirely level. There is not an elevation of more than ten feet at any place in the whole distance of sixty odd miles. The country is as uninviting as can well be imagined. There are two or three little villages, badly situated, and poorly built. We passed a church beautifully situated. It was surrounded by the forest in its native wildness. There were no buildings in sight. A few tough buildings stood around, which were built for the accommodation of the planters on the Sabbath. The grave-yard was near, surrounded with a substantial brick wall, with the monuments standing amid the forest trees. A little before dark we made an entrance into the city of Darien. The projection for a city had been on a large scale. A mayor and aldermen constituted the government, and streets and squares had been laid out upon paper, but like the paper cities of 1836, as Paddy says, "you might go where they was, and they wasn't there." Darien then (some six years since) contained a few hundred inhabitants, and did some business, but the country around it is poor, with the exception of some of the islands lying between the city and the sea. It can never be a place of much business. The houses are scattered and built chiefly of wood. Like Savannah, its principal street is very broad, and through the centre of it is a noble row of the tree called China tree. At this season these trees were in full bloom, and the perfume filled the town.

That finest of American birds, the Carolina mocking-bird, is here found in great numbers, and literally made the place vocal with their notes. Early in the morning, and before there was sufficient light to disclose the poorness of the houses, and when calling in the aid of a little imagination, you might fancy splendid edifices around you. At such times it was delightful to stroll along under the China trees, and inhale the scented breeze, and listen to the beautiful songsters, as they ashered in the morning.

After spending a day or two in Darien, of comparative enjoyment, the weather being clear and pleasant, I was doomed to suffer the inconveniences and discomforts of a regular north-easter. The crazy hotel where I staid had few comforts for a traveller. It was the shell of a house at best, and I seemed to be the only stranger, and I do not know but the only guest

also. I sat down in my room, and commenced a regular siege of letter-writing. This, however, was ended after the first day—books I had not, and the house did not furnish any. I then tried sleeping, and thus between eating and sleeping, made out to while away three days of rain, &c.

On the morning of the fourth day the storm ceased—a bright sun—a mild breeze, and the song of the mocking-bird infused new life. The heavy rains had overflowed the low grounds, and rendered the journey by land difficult, if not dangerous, to the mouth of the St. John's river in Florida. I went up the street and called upon a gentleman to whom I had brought letters, and stated my desire to proceed to St. John's, and the obstacles in the way of my journey. These were quickly overcome. On his recommendation, a skilful boatman was called in, and for a handsome compensation he agreed to carry me all the distance by water. On reaching the wharf, the boatman, who was a West Indian, with a large admixture of African blood, was almost ready with his little pinnace, of about two or three tons burthen. She was manned by the West Indian himself, and an old man-of-war's-man, who was still active and jolly. As we were to be out one or two nights, a store of provisions became necessary. These were soon supplied. They were few and simple, and with the necessary utensils for cooking our frugal meals on board, we were launched out upon the bosom of the Altamaha. A little below the city we entered a canal, or cut off end; immediately the old man-of-war's-man seized a rope fastened to the beam of the boat, leaped on shore, and took to the tow-path with all the patience of a four-footed animal. The distance was short, and we soon emerged, and again were floating upon the Altamaha. The river is here perhaps a quarter of a mile wide, with low banks, and in some places the branches of the trees hanging down, and like truant children, sporting with the waters, and seeming to kiss them as they pass.

The Altamaha is filled with alligators, some of which are of immense size. The weather having now cleared up after a long storm, these animals almost covered the shore on either side, having crawled up from the river to enjoy the sun. My friend, the Darien, had put into my hand a fine double-barreled fowling-piece, with powder and shot. The wind was ahead, and we were obliged to beat, and this compelled us to cross the river frequently. The alligators would not move from their places until the boat approached within a few rods of them, and then, with a slow movement, they would glide off and plunge into the river. I loaded my gun with the largest kind of shot, and seating myself on the bow of the boat, determined to ascertain, if I could, whether they were invulnerable. My experiments could hardly, however, be considered of a satisfactory character, as a good rifle was necessary to test the thickness of the hide of this animal. Once or twice, as the animals turned their heads towards the boat, and with mouth partly open, made for the river, I thought the buck-shot told upon the monsters, and the man-of-war's-man, who stood at the helm, watching every motion, insisted that I had

done for them, as they turned partly, and floundered in the water. One huge animal, some twelve or fifteen feet long, lay perfectly composed, and absolutely refused to betake himself to the river, although we approached within a short distance of him. As the boat slung round, and was heading from the shore, I poured out a broad-side upon him. The shot rattled upon his scaly hide, while he hardly deigned to recognize the salute even by a wag of the tail.

Night overtook us upon the Altamaha, and throwing down an anchor, we moored our little pinnace, and commenced our preparations for supper. A fire was kindled in a good-sized furnace, and as the fuel was the pitch-pine, the flames, as they flared up, cast a lurid light, and gave rather a pandemonium appearance to the stout West Indian, as he stood over it from time to time, watching the progress of his culinary operations. Night closed in upon us, and around us was the river, and low marshy ground covered in the thick high grass, extending as far as the eye could reach. The roar of the alligator was heard in all directions, sounding not unlike the bellowing of a fierce bull. Just as morning broke we hoisted our little sail, and the wind having become fair, we ran along at a merry rate, and soon leaving the Altamaha, we entered one of the inlets which separate the numerous islands on that coast from the main land. We passed Camberland, Amelia, Talbot, &c. Here nature has been bountiful in the bestowment of her gifts. Immense banks of oysters, rising above the water, were every where seen along their shores. Flocks of wild ducks were sailing upon the surrounding waters. The deer were bounding through the thickets and hammocks, while the black eagle, the crane and buzzard were soaring over head—and yet, these islands contain but a sparse population. Ferdinand, upon Amelia island, is emphatically a deserted town. At this time it contained but a few stragglers—short of two hundred, of all colours and nations. Not a vessel of any description was to be seen in its waters. Yet, during the late war, and when a Spanish town, it contained two or three thousand inhabitants, who were extensively engaged in commerce, and a gentleman, who at that time resided there, told me that he had seen at one time one hundred and forty square-rigged vessels in the harbour. The trade, however, was, I apprehend, much of it of a contraband character. As we entered its harbour, we saw but its decayed and tottering warehouses and deserted dwellings.

All these islands appear to me to be formed principally of sand and oyster shells. Talbot, and Fort George Islands, which I examined with considerable attention, exhibit distinct traces of such a formation. The oyster beds, or rather banks, are often of great extent, and appear to be formed not unlike the coral. Indeed, they may be seen in the different stages of formation, gradually uniting to each other, until large masses are joined in solid bulk. Sometimes, they are just seen above the water, at low tide, and at other places they are left entirely exposed during the ebb of the tide. A short distance above Fort George island, in the St. John's river, there is an island which con-

tains several acres, composed wholly of the oyster-shell. It rises several feet above the water, and was at one time, no doubt, one vast oyster-bed. These oyster-shells, when decomposed and mixed with earth, form a rich warm soil. And in the islands which I have mentioned, the spots or hammocks thus formed, constitute about the only ground adapted for cultivation. It would seem that these oyster-beds have in the process of the formation of these islands, been cut off from the ocean by gradual deposits, or by the violent action of the waters, throwing up sand and earth. Of late years, these shells have been found very useful in the southern cities. They answer, to some extent, the purpose of paving-stone—and make the most beautiful M'Adam roads. They are often used where the soil is damp, and where no cellars are dug, for filling up the space between the earth and the ground-floor of buildings, and thus absorb the moisture.

Talbot, Amelia, and Fort George islands also abound in rattlesnakes, whose bite, in warm latitudes, produces almost certain death. It may not be generally known that the deer often attack and destroy these snakes. The deer wait until the snake coils up, and then springing high in the air, with their four feet together, strike upon the snake with their sharp hoofs. If they fail in their first attempt, they repeat it until the snake is killed. When striking a snake the deer rebound instantly, to escape the bite of the reptile, if the death-blow is not inflicted.

On some of these islands, and especially upon Fort George, the wild hog is found. The animal is doubtless the offspring of the domestic breed, but having run wild, and propagated in the woods, they have acquired great power and fierceness, and are not easily subdued.—*Olive Leaf.*

DOMESTIC ECONOMY.

Few persons consider the importance of small savings. The trifling sum of ten cents a day, saved or wasted for thirty years, amounts to ten thousand and ninety-five dollars, without interest.

The journeyman mechanic, who saves two hundred dollars a year, and keeps it at compound interest, may, at the end of nine years, set up for himself, with a thorough knowledge of his trade, and of men and business in general, and with a clear capital of nearly twenty-three hundred dollars.

A man who saves one hundred dollars each year, from twenty-one, and in like manner keeps it at interest, will have, at thirty-five, over ten thousand dollars to support him in old age, dispose of by will, or otherwise leave to his heirs.

Let me not be supposed the advocate of unnecessary parsimony or avaricious hoarding. I envy not the sordid miser—whose god is gold—the selfish oppressor of the poor—the friend of none, respected by none. His heirs wish him dead, and will soon quarrel over and scatter his accumulated hoards. He knows it, and is really more wretched than the well fed pauper.

On the other hand, extravagance—a waste of property—is unjustifiable even in the rich.

They are accountable to God for their conduct and the use they make of their money; they have no moral right to annihilate it. They need not give it away to support the idle, this would be worse than wasted, it would be criminal; but they can give employment to the industrious, and remunerate them fully for their labour. Parents that waste a thousand dollars a year in extravagance, probably ruin their own children, would do well to consider how much good that sum might do in supporting and educating twenty orphan, neglected, or morally exposed children.

SMALL BIRDS.

In a report made to the legislature of Massachusetts, at the sessions before the last by Peabody, he remarks, that to exterminate birds which do a little harm occasionally, is to protect ourselves from a small evil at the expense of a greater, and in fact secure the fruit at the expense of the tree. Means may be devised to prevent the ravages of birds, but none have yet been discovered to prevent the ravages of insects. The birds guard our fields and gardens from the insect; and if they, now and then, taste of the fruit which they have preserved, we can better afford a share to them, than the whole to their creeping enemy. To give some idea of the service which birds are able to render, he notices the computation of Wilson, according to which a red winged blackbird devours on an average fifty grubs a day—a pair of them, in four months, will consume twelve thousand—and allowing a million pair of blackbirds to New England, (which is but a moderate estimate,) they will destroy twelve thousand millions of the grub. He also notices the statement of Kalm, that after some states had paid three pence per dozen for the destruction of black-birds, the consequence was, a total loss in the year 1719 of all the grass and grain, by means of insects which had flourished under the protection of the law allowing bounties on birds.

Letters of Early Friends: illustrative of the History of the Society from nearly its origin, to about the period of George Fox's decease.

(Continued from page 283.)

[Passing over for the present a considerable portion of the first division of this interesting volume, we shall next insert the latter part of that division, which embraces the account of the death of George Fox. The letter which first occurs, besides that it serves as a pleasant specimen of George Fox's familiar epistolary writing, is valuable as evincing the indefatigable diligence of early Friends in availing themselves of every opening for spreading their Christian principles, and vindicating the Society from the false and malignant aspersions of its enemies.]

GEORGE FOX TO HIS WIFE.

London, 6th of 1st mo. [3d mo.] 1674.

Dear Love—To whom is my love, and to T. L. [Thos. Lower] and his M. [Mary] and S. R., and I., [daughters of M. F.] and the rest

of Friends, in that which is over all, and changeth not.—

There hath been a book* given to the King and Council, and both the Houses of Parliament; and they do generally acknowledge the reason of the thing: and Friends did attend the Parliament; and they were so taken with the thing, that they had intended to have done something, had they sat longer. And Friends gave some of them to the Mayor and Aldermen and Common Council; and they called them into the Mayor's Court, and were very civil, and did generally confess the reason of the thing. I have sent to Barbadoes, and Scotland, and Ireland, and Virginia, for Friends to take the substance, and give to their parliaments, assemblies and governors: and they sing them about the streets: and I desire that you at your Monthly and Quarterly Meetings would send for some of them, and give them on [the] assizes [to] all the justices, and them that be in power, and bailiffs, or mayors; for they do give a great light to dark people: and it was given to the judges and the men of the jury; and Friends have distributed many of them to under officers.

That which S. [Sarah (?)], writes, of some of them [the family (?)] coming up to me, I can say little how I may be ordered; for they moved the Court to have me down to Worcester, and have got a *habeas corpus* and a warrant for the same purpose; and a great jumble and work there hath been about it: but the Truth is over all, and I am in the Lord's hands. The King can do nothing, it being in the judges' and the sheriffs' hands; so they do suppose that I must go to Worcester assizes or sessions.

The salmon thou speaks of, is not yet come, neither do they know by what carrier; nor where he inn's.

I had written to you before, but there hath been a great jumble [?] about me, and is still: but the Lord is at work among them, and it will be well; blessed be the Lord.†

So in haste, my love to you all,

G. F.

London, mo. 1, day 6, 1674.

[From the original, the whole being in G. F.'s hand-writing, with post mark.]

ELLIS HOOKES TO MARGARET FOX.

Southwark, 5th of 3d mo. [5th mo.] 1674.

Dear M. F.—My dear and tender love is unto thee in the Truth, which is pure for ever.—Blessed be the Lord, whose mercies endure for ever, and who has always had regard to his tender seed; which the enemy has always sought to root out, and to hinder the growth of, inwardly and outwardly: but the Lord has been the stay and strength of his in all their exercises.

Dear Margaret, I suppose thou wilt hear by other hands that thy dear husband is discharged of his imprisonment at the Sessions; so I need not write much: he is coming for London

I hear.—My dear love is to all thy children.—I hope we shall see thee here at the General Meeting.*

From thy loving friend and brother,
E. H.

[From the original]

[This next letter refers to G. Fox's further imprisonment in Worcester Gaol under sentence of premonition;—whilst laying in this prison he was taken very ill, so that his life was despaired of. His wife, however, interceded with the King for his release, which he was willing to grant by a pardon: this G. F. could not accept, as it implied guilt. He was then a second time brought up to the King's Bench bar on *habeas corpus*, the 11th day of 12th month, for the trial of the errors in his indictment, which were found so many and so gross, that it was quashed; he was then freed by proclamation, after about fourteen months' restraint in or out of the goal.]

WILLIAM PENN TO GEORGE FOX.

London, 1st of 10th mo. [12th mo.] 1674.

Dear G. F.—My fervent upright love salutes thee.

Thine per post and [by] E. M., I have. For thy business it becomes me not to say what I have endeavoured; but I have with much diligence attempted to get all done as I should desire: I am yet resolved to make one push more about it; so that I cannot write a positive and conclusive account till next Seventh or Second day; by which time I hope to have an answer of this great man: his uncle lately died, and left him £3000 per annum, and [he] just married, which did divert the matter. I wrote concerning the writ of error, that it must be received in open session, and the record of the judgment certified by the clerk to the judges of the King's Bench; and if then it appear that there is error, to bear an *habeas corpus*, thou shalt have one.—The King knows not that thou refuseth a pardon, only that we choose rather a more clear and suitable way to thy innocency: I am, and *in stay*, in town, to do my utmost. The Lord God knows I would come in thy place to release thee; but the Lord's will be done.‡

Dear George, things are pretty quiet, and

* Which was held in London, the 16th of 4th mo. [6th mo.] 1674.

† The penalties of which were very severe, viz.—to be put out of the King's protection, and forfeit lands and goods to the King, and the body of the sufferer to remain in prison at the King's pleasure or during life, and under this rigorous banishment.

‡ From an original letter of Wm. Penn to George Fox, (which came to hand whilst this sheet was in type), "dated 20th of 9th mo. [11th mo.] 1674," the following extract is made:—"A Lord, a man of noble mind, did as good as put himself in a loving way to get thy liberty. He prevailed with the King [King] for a pardon; but that we rejected: then he pressed for a more noble release, that better answered Truth; he prevailed, and got the King's hand to a *respite*: it sticks with the Keeper [Lord Keeper]; and we have and do use what interest we can. The King is angry with him; and promised very largely and lovingly: so that if we have been deceived, thou wast the grounds of it.—Things are brave as to truth in these parts,—and great conviction upon people."

* Sir Heneage Finch; who was sometimes rather stiff with his Royal Master.

meetings very full, and precious; and living; blessed be the Lord God for ever!

—As for the sufferings I have spoken to G. W.; they say there is not stock for such a work; that they have neither press nor materials for such a considerable work; and that £1500 will scarce do it.

—The name of the everlasting Lord God be blessed and praised, for His goodness and mercies, for ever, saith my soul!—He is our blessed rock—the life, joy, and length of our days—the blessed portion of them that believe and obey.

My unchangeable love flows to thee, dear George, and in it I salute thee, thy dear wife, and T. L., and M. L., with Friends.

I am, thy true and respectful Friend,

WM. PENN.

[From the original: addressed to Edward Burne, Physician, in Worcester. For G. F.]

ALEXANDER PARKER TO GEORGE FOX.

London, 27th of 10th mo. [12th mo.] 1675.

Dear G. F.—My very dear and sincere love in Christ Jesus, is hereby manifested to thee; even that pure unchangeable love, which the God of my life did shed abroad in my heart in the dawning of his blessed day; and which lives in my heart, and flows to thee; in which I daily salute thee, and I, M. F. with T. and M. Lower, L. [Isabel] Sara, Susan and R. [Rachel] Fell, with all in that family, whose hearts are sincere and upright to God.

Dear George, by this thou may know that Friends here are generally well, and our meetings [are] very full and peaceable; and the power and presence of the Lord is in the midst of our assemblies.

We have of late been exercised with Penman, Boyce, and Chadwell [opponents]; but the power of the Lord is over them, and of late we have been quiet. Yesterday, Boyce and Chadwell were at Gracia Street [Gracechurch Street] meeting; but there was very little disturbance, and the meeting ended in peace; and all the rest throughout the City were peaceable. That which at present is weighty upon our spirits is, the division between the two Johns [John Wilkinson and John Story] and Friends of the North; and though there has been much writing to and fro, and endeavours used, yet little is yet brought forth to put an end to these sad rents.* It has been some time in my mind to write to thee, concerning the choice of the six Friends to go down into the North, to have a rehearsing of matters and things now in difference; of which number I am chosen one, whom the Friends in the Second day's Meeting did nominate: though I was not present at the beginning of the meeting, for I came that morning from Rickmansworth. When I understood how things had been in the meeting that day, and that I was chosen, &c. the thing fell as a weight upon me; and I told Friends my mind, that I could not then consent, and desired time to weigh the thing. And truly, George, to this very day I have a straitness in my mind, seeing very little likelihood of a reconciliation; for the former judges I understand are satisfied

* The book may have been the following: "The Case of the People called Quakers relating to Oaths of Swearing," 1673.—*Watling's Catalogue*.—See also G. F.'s *Journal* under this date.

† See G. F.'s *Journal*, under 1674, for the satisfactory termination of his imprisonment and trial.

‡ He "had liberty only to go at large till next Quarter Sessions."—*Journal*, 1674.

* See John Burnyeat's *Journal* (SELECT SERIES) p. 223, 226, respecting these Separatists.

in their judgment, and are resolved to stand by it, as some have said. Now if we should come and join with them, and if it should so fall out that they and we should differ in some things, my fear and godly jealousy is, that instead of making up breaches, more may be made:—for which God knows I would not be an instrument; for I have loved peace from my youth, and hated strife.

—In the first-appearance and work of God in our souls, there was a reconciliation to God in our souls and spirits, before we were reconciled and cemented in heart and mind one to another. Also something is further to be mingled, whether in this juncture of time, such a meeting can be borne in the country without disturbance; for it will be hard to have such a meeting so private, (Friends coming from hence, and from Bristol,) but it will be taken notice of. These with other things are straits and difficulties in my way; though I stand resigned, and could be willing to travel hundreds of miles to be serviceable for the good and peace of the church.

Dear George, I desire to have a few words from thee: I shall not add further at present, but leave all things to the Lord, desiring to be guided by His wisdom in all things; that so long as I have a being in this world, I may live to his glory, who gives me life and being.

I rest thy brother in my measure of grace received from God.

A. P.*

[From the original.]

ROBERT BARCLAY TO STEPHEN CRISP,†

London 34 of 5th mo. [7th mo.] 1766.

Dear S. C. — I know thou art glad to hear of Truth's prosperity in these parts: I have notice from some that have lately been with the Princess Elizabeth, that she speaks much to Friends' advantage, and saith that the Friends have been falsely reported of.

I have at last, after long and tedious attendance, near finished my business; for the D. of Lauderdale told me yesterday, he had received order to give me a letter to the Council for Scotland, in order to grant Friends their liberty; which he has promised to give me tomorrow: so that I purpose in two or three days to be going homewards.

My love is with thee and thy wife, &c.

I rest thy brother in the Truth,

R. B.*

[From the original.]

* This dear Friend died in 1689:—the entry in the *London Burial Register of Friends*, respecting him is the following:

“Alexander Parker of Edmonds, Lombard Street, London, (minister of the gospel,) aged about sixty years, died, as the common searches report, of a fever, the 9th of 1st month, 1688—9, and was interred in Friends' Burying Ground, in Bunhill Fields.”

† The death of Stephen Crisp is recorded in the *London Register of Burials*, as follows:—
“Stephen Crisp, late of Colchester, in the county of Essex, since a lodger at William Crouch's in Gracechurch street, London, aged about 64 years, died the 28th day of the 6th month called August, 1692, at Wansworth, in the county of Surrey, and was buried in Chequer Alley, the 31st of 6th mo. [8th mo.] 1693.”

* R. relates to the imprisonment of his father and other Friends.—See *Jaffray's Diary*, p. 338, 339.

FROM THE MEETING FOR SUFFERINGS TO FRIENDS.

London, 21st of 11th mo. 1680. [1st mo. 1681.]

Dear Friends!—As we ought not to be discouraged in our endeavours for the relief of the oppressed by any present disappointments, so we desire that all Friends who are in capacity, (as they have freedom and clearness,) may appear and make what good interest they can, in this election of Parliament men, for sober, discreet and moderate men; such as live in love with their neighbours, that are against persecution and popery, and that deposit themselves tenderly towards our Friends. Be very cautious of giving any just occasion of offence. We desire God's wisdom may be with you, in the discharge of your duty and conscience in these things.

And whereas this vote was passed by this Parliament, the day they last prorogued, viz. “Luna, 10-ma. die, January, 1680, R-solved, That it is the opinion of this House, that the persecution of Protestant-Dissenters upon the penal laws, is at this time grievous to the subject, a weakening of the Protestant interest, an encouragement to Popery, and dangerous to the peace of the kingdom:” We desire that Friends may take a special account of all persecutions and sufferings, which any Friends in your county undergo, contrary to this resolve of Parliament, since the passing thereof, or since the beginning of this last Session of Parliament; and send up an exact and plain account thereof, in order to present it to the next Parliament.

(Signed)

On the behalf of our Meeting for Sufferings,
ELLIS HOOKES.*

[Addressed “For John Heywood, at his house in Amersham, Bucks.”]

[The first of these two Letters relative to the decease of George Fox is probably known to Friends; but the latter it is believed has not been before in print.]

London, the 15th of 11th mo. 1680.

TO HENRY COWARD, THOMAS GREEN, THOMAS DOCKREY, RICHARD BARROW, WILLIAM HIGGINSON, and THOMAS WIDDERS, [probability of Lancaster.]

My dear Friends and well-beloved brethren, with whom my life is bound up in the covenant of God's gracious, glorious light, wherein consisteth our life and peace: as we keep our habitations and dwelling places therein, we shall be preserved near unto the ocean of all love and life, and know the fountain unsealed, and the springs of it to bubble up in our own particular bosoms; wherein we may drink together into the one Spirit, by which we are sealed, in the enjoyment of the heavenly power that sanctifies:—in the living sense and consoling virtue of which, according to measure, I do dearly value you all.

* Ellis Hookes died about ten months after the date of this letter: in our *London Register of Burials* he is described “of Horsledown in Southwark, searvener,” and that he “died the 12th of 9th month, 1681, of a consumption (having been clerk in Friends in London about 24 years)”—he was buried in Chequer Alley.”

† Some disadvantage is felt, as regards the copy of the Epistle, in not having had the original to transcribe from.

Well, dear Friends, before this comes to your hands, I [conclude] you have an account of the departure of our ancient Friend and honourable elder in the church of God, George Fox; who was this day buried, in the presence of a large and living assembly of God's people, who did accompany him to the ground, and was supposed to be above 4000 Friends. The meeting-house at Gracechurch-street could not contain them, nor the court before the door—many could not get to within hearing of the testimonies. Many living, open, powerful testimonies were published in the meeting-house, and many in the grave-yard, among many tender hearts, watery eyes, and contrite spirits. The London Friends were very discreet, to order all passages and concerns relating thereto with great wisdom every way: there being six monthly meetings belonging to this city, six chosen Friends were nominated and appointed out of every monthly meeting, who were to carry the corpse, and none else; and that his relations should all go next the corpse; that all Friends should go on one side of the street, three and three in a rank, as close together as they could go—that the other side might be left clear for the citizens and coaches, that were going about their business. The grave-yard is a large plot of ground, yet it was quite full, and some of the people of the world were there.

The last week George Fox was at the Quarterly Meeting, the Second day Morning Meeting, the Meeting for Sufferings, and at two meetings for worship; besides the First day morning meeting, which was at Gracechurch-street meeting-house. On the Seventh day, he came to lodge at Henry Gouldney's, [in White Hart Court,] to be near on the First day when he kept the meeting; and said he was as well that meeting as he had been a long time before: yet he began to be ill in the evening, about the 5th hour that First day; and departed before the 10th hour in the evening of the Third day following. I was with him most of the time; wherein he spoke many living powerful sentences, to the tendering of the company present. There was no sign of any great pain upon him, neither did he ever complain. Robert Widders' manner of departure and his were much alike, for I saw them both; only George shut up his eyes himself, and his chin never fell, nor needed any binding up, but lay as if he had been fallen asleep—one would have thought he had smiled: he was the most pleasant corpse that I ever looked upon, and many hundreds of Friends came to see his face, having the most part of three days' time to behold him, before the coffin was nailed up. Friends carried the coffin on their shoulders, without any bier, cloth, or cover, but the natural wood; yet the coffin was very smooth and comely.

Well Friends, about two hours or less before he died, he took me by the hand, and bid me remember his love to Friends where I travelled. I intended to go out of the city on the morrow after he began to be sick; but seeing him ill, it was Friends' mind I should stay, and see how it might be with him; and I had more freedom to stay than to go; and I was glad to see such a heavenly and harmonious conclusion as dear George Fox made; the sense and

sweetness of it, will, I believe, never depart from me: in the heavenly virtue of which, I desire to rest; and remain your brother,

ROBERT BARROW.*

P. S.—I go towards Oxfordshire to-morrow.

I shall now give you an account of the Friends that declared, and as they spoke, one after another, viz. James Parke, Robert Barrow, Ambrose Rigge, Joseph Batt, William Penn, Francis Canfield, Charles Marshall, John Taylor of York, Francis Stamper, George Whitehead, Stephen Crisp; and Thomas Green ended in prayer.†

The Friends who spoke at the grave [were] as follows:—William Penn, Joseph Batt, George Whitehead, John Vaughton, and William Bingley.

I would have a copy of this go to Yallowes, [perhaps Yealand,] and another to Kendal.

* Robert Barrow was born in Lancashire. He was a zealous labourer in the gospel for twenty-six years, and a faithful sufferer for the same in London. On his voyage from Jamaica to Pennsylvania he suffered shipwreck on the coast of Florida, and with his companions was forced to land among the savage cannibals of the country; there he underwent very grievous sufferings, being often in great danger of death from them. He at length reached Carolina, and from thence got to Philadelphia. Here his health having been so impaired by the severe treatment and trials he had endured in Florida, gave way, and he shortly after peacefully departed; yet saying that the Lord had been so kind to him all along to that very day. From *Paper Promoted*, vol. 1.

† Notwithstanding the number of preachers, it appears the meeting lasted only about two hours.—*H. Take's Biograph. Notices*:—concerning George Fox.

Selected for "The Friend."

LINES

Written on retiring, for the first time, the scenery around Chalkley Hall, near Farnford, the residence of Thomas Chalkley.

Here then the sea-worn Christian dwelt, and here,
Beneath the arms
Of an embracing wood, his home he made
Tranquil as Abraham, resting in the shade
Of Mamre's palms.

Rich with the autumnal gifts of countless years,
The virgin soil
Turned from the share he guided, and in rain
And summer sunshine, throve the fruit and grain
Which blessed his toil.

Here from his voyages on the stormy seas—
Weary and worn—
He came to meet his children, and to bless
The Giver of all good in thankfulness
For his return.

And here his neighbours gathered in to greet
Their friend again—
Safe from the wave, and from the tropic gales
Which sweep at times, the warm Bermudian vales,
And the Caribbean main—

To hear the good man tell of simple Truth—
Sown in an hour
Of weakness, in some far off Indian isle,
From the parched bosom of some barren soil,
Raised up in power.

How at those gatherings, in Barbadian vales,
A tendering love
Came o'er him like the gentle rain from Heaven,
And words of fitness, and of strength were given,
As from above.

How the sad captive listened to the word,
Until his chain
Grew lighter, and his wounded spirit felt
The healing balm of consolation melt
Upon his pain.

How the armed warrior sat him down to hear
Of peace and truth,
And the proud ruler, and his Creole dame,
Jewelled and gorgeously in her beauty came—
And bright-eyed Youth.

O, far away—neath cold New England's sky,
E'en when a boy—
Following my plough, by Merrimack's green shore,
His simple record I have pondered o'er
With quiet joy.

And hence this scene, in sunset glory warm,
Its woods around,
His still stream, winding through the light and shade,
His soft green meadows, and its upland glade—
Is classic ground.

And dearer far than there where Genius keeps
His vigils still:
Than that where Avon's son of song is laid,
Or Vaucuse, haunted by a Petrarch's shade,
Or Virgil's hill.

For here—a deeper, and serener charm
To all is given,
And holy memories of the faithful dead,
O'er wood, and stream, and meadow-vale have shed
A hush of Heaven.

J. G. WHITTE.

THE FRIEND.

SEVENTH MONTH, 3, 1841.

The few particulars which we have received relative to the late New England Yearly Meeting of Friends, held at Newport, R. I., enables us to state, that it commenced on Second day, the 14th of Sixth month, and closed on the evening of the 17th, having been pretty largely attended. Thomas and Elizabeth Robson from England, and a considerable number of Friends from other yearly meetings on this continent, were present. Divers interesting subjects claimed attention; a report from the boarding school committee was read—also one from the Indian committee; which were satisfactory. Vassalborough Quarterly Meeting was divided, and a new one established, to be called Fairfield, to attend the opening of which a committee was appointed.

It now appears that Ingersoll's motion to reconsider the vote of the House of Representatives respecting "the 21st rule," commonly known as the gag-rule, was followed by other motions and counter-motions, and, after much angry discussion, the subject has for the present been disposed of by the adoption of a motion in the nature of a compromise, in effect leaving the question to be settled at the regular meeting of Congress next winter.

Correction.—In the notice of the marriage at Friends' meeting-house, on Orange street, at page 309, last week, for *ultimo*, read *instant*, and for Sarah Wright, read Sarah D. Wright.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held on Second day evening, the 5th instant, at the Mulberry street meeting-house.

JOSEPH KITE, Clerk.

Philadelphia, 7th mo. 1841.

A Female Teacher is wanted in a Friend's family, about fourteen miles from the city. Enquire at the office of "The Friend."

DIED, at Middleton, Columbus county, Ohio, on the 26th of Fifth month, 1841, JOHN HEALD, a beloved minister of the Society of Friends, aged nearly seven-and-eighty years. Some years since, this dear Friend travelled several times in trade's service through Philadelphia and the neighbouring yearly meetings, and left behind him, in the minds of many friends, a sweet remembrance of his dedication and humble walking. Though much indisposed for a number of years, he was generally able to attend religious meetings, until a few months prior to his decease. To a relative who visited him, as the pangs of his tubercles began to fall out, he said, "I have finally finished my course. I have fought the good fight, and kept the faith; incoherently there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me in that day." At another time, he said he had done no more than his duty; "it is not by works of righteousness which I have done, but through mercy, all of His infinite mercy, that I am saved, which I hope and trust will be my happy experience; and that he will not leave me nor forsake me in the last conflict." His complaint was a very painful one, and being attended with dropsy, occasioned difficulty of breathing, so that for the last few days he could not lay in bed; and his mental, in some measure, sympathized with his physical infirmities. But his love to his Master was ever alive, and he frequently commemorated the triumphs of redeeming grace; reviving the promise, that the ransomed and redeemed of the Lord should come to Zion with songs and everlasting joy upon their heads. He repeated, that he trusted not in works of righteousness that he had done, but that through the love, forgiveness, and redeeming grace of Him who died for him, he was saved. He was a devoted man of peace and rest with the redeemed and ransomed of the Lord. A feeling of love was the covering of his spirit. He said, he freely forgave all those who had said or done any thing against him; and desired it might not be laid to their charge; and he hoped those who thought he had injured them would forgive him; for he had nothing in his heart but love to all mankind. Though his sufferings were great in the latter part of his illness, yet he was favoured with the spirit of supplication and praise until near the final close, and as long as utterance was afforded. He then seemed to fall into a slumber; drew his breath shorter and shorter, until he finally ceased to breathe. "Mark the perfect man, and behold the upright, for the end of that man is peace." His remains were attended to by the friends of Middleton, the 27th of Fifth month, by a large number of friends and neighbours.

—, at Middleton, Ohio, on the 29th of Eighth mo. 1840, SARAH HEALD, wife of William Heald, and daughter of William and Elizabeth Wilson, (sister-in-law of the aforementioned Friend), in the 73d year of her age. She bore her sufferings with patience; and expressed her willingness to depart.

—On the 22nd of 3d month last, at her residence in the city of New York, Hannah Lawrence, relict of Richard R. Lawrence, in the 75th year of her age, an esteemed Elder of the Society of Friends. Although for several years past indisposition of body prevented her regular attendance of religious meetings, yet she ever evinced a lively concern in the welfare of the church, and for the maintenance of the ancient doctrines of the Society. Her communications in meetings for discipline, were not generally of much length, yet were remarked as pertinent and impressive. In all the relations of life, her kind and affectionate solicitude was manifest, and her memory is indeed precious to surviving friends, who humbly trust, as testified at her interment, that she is among that blessed number who, having died in the Lord, now rest from their labours.

—At North Yarmouth, (Mass.) on the 18th of fifth month, SEYM KELLEY, aged 71 years, an esteemed member and elder of Sandwich Monthly Meeting, and much respected in the neighbourhood where he resided, as a useful and upright citizen.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

PAMPAN OF BUENOS AYRES.

(Continued from p. 314.)

27th. We crossed the little river called Salado de Ruiz Diaz, whose flat sides, white with a saline incrustation which crushes like frost under the foot, are denuded of vegetation for at least a hundred yards on either side the stream. At this place we had entered the province of Cordova for twenty miles, and after passing the river pursued a constantly rising road till we came to a post-house, bearing the same name as the river, and situated at a considerable elevation. The land all around is very bare of herbage and dry, but gay, with a species of *Oxalis*, and the beautiful little *Nierembergia gracilis*. I also found the *Eupatorium affine*, a charming dwarf perennial. The well was the deepest I had seen on the road, twenty-one feet, but the water was excellent. We passed through a dry and thinly inhabited country, but looking agreeable from its natural clumps of *Algarobas*, &c. The Rio Corcocon with its row of willow trees lay on our right, its windings marked by these trees; and, our road being straight, sometimes it was close to us, at other times far distant. We saw several deserted houses and unoccupied land, though the latter was of good quality; and passed through the town of Fraile Muerto, situated close to the river, where there were some spots of fine maize, pumpions, French beans and tomatoes, the latter an indispensable article here.

30th. Having pursued our journey up the river, and generally almost parallel to its course for nearly 100 miles, we crossed it at Esquina del Abogado, where its name changes from Corcocon to Rio Terzero, it being the third river from Cordova going to Buenos Ayres. Here commenced a strange change in the face of the country, a dense forest prevailing for a vast distance, chiefly consisting of *Algarobas*, of which there were several beautiful varieties. The tops of these trees are often charmingly adorned with the purple flowers of a species of mistletoe, whose blossoms are frequently more than an inch long; there are many species of this kind of climber, some with clusters of white and others of green flowers, all of them finely scented; and where there was a free opening to the air, we observed many trees

quite covered and killed with loads of different kinds of *Tillandsia*. The road through these ancient forests is often so circuitous that we would be going towards all the different points of the compass in the course of one day: frequently again it would become so narrow that there was scarcely room for one cart to pass along, and where its high lumbering body, swinging from side to side, was completely stopped; so that it was useful to cut away some of the branches before it could proceed. Our great line of vehicles, with the feet of the numerous cattle, raised such a tremendous cloud of dust, that often one cart was indistinguishable at the distance of another, and there was not a breath of air in these dense forests to carry off the dust.

On the afternoon of the third day, after crossing the river, our mules all left us on a sudden at full gallop; they had scented the water of a large lake six miles distant; but much as we were all in want of this necessary of life, nothing but absolute need could compel us to use it, the quality was so bad.

4th April. We came to the village of Los Ranchos, another poor place, containing apparently about 800 inhabitants; the houses are all constructed of unburnt bricks, the church partly of this material and partly of burnt bricks: opposite to this building is a large market square, but I saw nothing offered for sale, except a cart load of beef and a few pumpions. This place is considered half-way between Buenos Ayres and Tucuman. At sunset we crossed the Rio Secundo or second river from Cordova, and finding good grass stopped all night. This Rio Secundo was, at the time we now crossed, 200 yards broad, of a regular depth of four feet all across, and gliding slowly northeast at about a mile an hour; on our return it was quite dried up, and in place of water, we found nothing but white drifting sand and gravel, brought down from the mountains of Cordova. Two more days and nights travelling brought us to the Rio de Cordova, a fine stream of the clearest water that can be seen in any of these provinces. The bottom is stony and gravelly, the stones having been brought down from the mountains, thirty miles distant, by the current; for throughout these extensive plains not a vestige of stone or metal can be found.

6th. We rested at the passage of the river for most of the day, repairing carts, &c. The town of Cordova is in view, twenty-six miles on our left, and appears charmingly situated at the foot of a ridge of hills, stretching northwest. While travelling through the woods I noticed a *Passiflora*, and saw several species of strong-growing *Cactus*; and on the steep and dry banks many of the largest *Algarobas* were completely killed with loads of air-plants, of which great masses hung from every branch.

8th. After passing this river, the road rises considerably, proceeding more to the north; its former direction was northwest, and is now north-northwest; the tract over which we passed was miserable, dry, and barren in the extreme; a few stunted shrubs of *Chañeros*, *Algarobas*, and some other species of *Mimosa* were all that could be seen. One of the latter produces a quantity of clear amber gum which distils from its beautifully green bark. At the post-houses we obtained water at from twelve to fifteen feet from the surface, and in one instance the cattle were served with it at the rate of a Spanish dollar for 100 beasts, the water being raised by a horse in a sheep's hide from a well five yards deep. In this dry tract we passed over eighteen miles, which having been set on fire accidentally by a camp, had been left a naked plain of black ashes, with the bare stems of the shrubs remaining erect like blackened rods. These extensive conflagrations are common in these districts, making a splendid appearance by night. With the first shower that falls on the scorched ground, a lovely crop springs up, consisting of *Oxalis*, red, yellow, and rose-coloured, mingled with different kinds of *Amorallys*, which spread a carpet of bloom resembling a richly stocked flower-garden.

14th. We came to the little chapel of San Juan, where, though the village consists of but three Ranchos, there is a *pulpiteria* or tipping dram-shop. A day was passed in repairing the carts, all of which had become loose and rickety from the long drought. No iron is used in the construction of these vehicles; even the wheels are unshod, the trams being made of hard *Algaroba* wood, which lasts a long time, often several years, on the stoneless roads of this country.

This place was the last post-house in the province of Cordova going northwest, and here, as we were on the ridge of a mountain, we found the vegetation much more varied than of late; the *Cactus* tribe were especially numerous and varied; one specimen of the broad-branched kind struck me particularly, its white strong spines measuring from six to nine inches in length; and the tree itself, of a conical shape, (the cone reversed,) with its huge body of bushy and numerous flat branches, could not be of less weight than ten to twelve tons. There are also several *Mimosas* of different species; that which is called from its hooked horn *Garro-Fato* (Grip the Goat) abounds; varying much, but always preserving a slender mode of growth, and fine short pinnated leaves; unfortunately, none of these were in flower. I also observed the *Jormillo*, a slender ever-flowering shrub, with small gummy leaves; the whole plant has a dry brown singy appearance; and a curious frutescent *Solanum*, whose long, oval, scarlet fruit is generally as empty as a bladder. Here also

I found a beautiful shrub much resembling an apricot; its fruit, which is small and yellow, the natives assure me, when ripe, is not inferior to a good plum; but as the season was passed, I only picked up a few dry kernels, which also bore a great similarity to those of the apricot; at the lowest part of the bush was a small branch in flower: it is called here *Patta*.

In this neighbourhood I noticed the effects of the earthquake which had taken place while I was travelling in August of last year: pits, of various forms and depths, had opened, some only four feet deep, while of others we could not find the bottom; also a large deep rent or ravine, crossing our road, but since nearly filled up with mud: the wells, from the same cause, now only afford muddy water, and the natives are content to use what they can obtain from a pool, which, occupying the centre of a field, and receiving all the washing of the neighbourhood, tastes far too strong of cattle to be palatable. Yet these indolent people make no attempt to obtain a better supply of this needful element. For the same reason they neglect to cultivate the native trees, many of which, such as peaches growing here fine and healthy by the road sides, would prove highly valuable with little trouble; but a few pumpions and maize are all that they care to rear.

In the afternoon of the 15th we arrived at the Post Del Carmen, and entered the province San Jago del Estero, lying at the northwest point of the Cordova mountains. Here the road for a short distance was of a fine hard gravel, the first I had trodden in any of the Argentine Provinces.

The *Algaroba*, hitherto so abundant, now gave place to several other kinds of large trees, as the *Quebra Halcha*, *Colorado* or *Blanca*: this name signifies the Hatchet-breaker, as the wood is so hard that a large tree of this sort is rarely felled without breaking the hatchet; the *Colorado* was covered with large tufts of red seed, much like the sycamore; while the *Blanca* is distinguished by its small myrtle-like foliage and long pendent slender boughs, which give the whole tree the appearance of a weeping willow; its seed is a flat pap-like substance, inclosed in large flat white pods hanging in twos, threes, and fours at the tips of the slender branches like the pendulum of a clock. This tree always grows quite erect till it attains the height of twenty to thirty feet, and has a singularly majestic appearance.

We now came to a thickly wooded, but deserted country, and travelled for fifty miles without meeting with a single inhabitant, though we saw numbers of old ranchos, and the ruins of what had been good dwellings. The immense number of tigers which infest this district and destroy all the cattle, has caused the people to remove, and leave to these voracious animals the exclusive possession of these extensive forests. While our beasts were feeding, I took a cautious stroll into the woods, and came upon what had been an Indian village, consisting of a few straggling huts, formed of four-forked posts, on which were laid unpruned branches which were again covered with sods and loose earth, thus merely affording a protection from the sun, but none from the cold, these huts being entirely open at the sides. Not a human being could be seen,

though it would appear that this encampment was but recently deserted, from the vegetables, pumpions, tomatoes, capsicums, and maize, which now covered the ground, as wild and promiscuous as if natives of the soil. In this wilderness, I observed several of the small silver gray fox and a large species of hare, with a broad tail like that of the Cape sheep. Parrots and paroquets were in vast number, but no other birds. Here were some curious *Cacti*, of large erect growth, and sixteen angles to the stem, some of the naked pole-like branches being upwards of thirty feet high, beset with spines two to four inches long. The fruit is very small in proportion to the size of the species, some single plants sending out more than a hundred of these naked pole-like branches, most of which were from six to eight inches through, and generally thicker at the top than bottom.

17th. At mid-day we reached the river Saladillo de Gusanan, and here we were kept waiting fifteen days for its decrease, the season being that of its greatest fullness, in consequence of the melting of the early fallen snow on the Cordilleras. It may seem an extraordinary circumstance, that when travelling through a country where man and beast often suffer the utmost distress for want of water, the party should at the very same time be arrested by a river whose margins were flooded for half a mile on either side beyond the ordinary channel; but such was nevertheless the case here, as in other tropical countries; the greater the heat and drought, the more swollen are the streams, which diminish in proportion as the weather becomes cold and wet. After waiting for two weeks in vain, we discovered a place a considerable way further down, where the height of the banks had much contracted the river, and with much labour, and after cutting down many trees, our carts were dragged to the water's edge. Another Tropa, consisting of eleven similar vehicles, having joined us on the one side, while another of thirteen was drawn up on the opposite bank, where a little village of Indian ranchos or huts was situated close to the stream, the assemblages of drivers, passengers, and large quantities of cattle, gave the place the appearance for a few days of a Highland fair. Commodities of various kinds were brought for sale, among them excellent bread, made from the flour of *Algaroba* pods, no way inferior to wheat flour in taste, being sweet-flavoured, but yellow-coloured, and slightly purgative at first to those who are unaccustomed to it. The husks, after passing through the mill, are steeped in water, which is then fermented and greedily drunk by the natives, though to strangers it is a disagreeable dirty mess. The remaining husks and sediment are afterward dried and sold in small quantities for chewing, being somewhat sweet-tasted, though hardly so good as pea pods would be. These people thus lose nothing of their favourite *Algaroba*, which they gather from every tree with the greatest care, and store it up on the tops of posts, that it may be secure from the attacks of mice, &c. On observing to a native that the *Algaroba* districts of Cordova and San Jago were a most barren plain, he replied it was true, but as God had given them a dry

sterile soil, he had blessed them with abundance of *Algaroba*. In exchange for beef, we obtained boiled sweet batatoes and chickens, or heads of Indian corn, both boiled and roasted; also some milk of goats, for no cattle are kept here.

The task of crossing this river was truly extraordinary: the wagons being unloaded, the largest hides with which they were covered were taken off, and each, kept outstretched with branches of trees and its four corners tied together, formed a kind of oblong box, something like a rough canoe, in which were then deposited as many goods as it could hold. An old Indian woman having contracted to take over our cargo at twenty reals, or two thirds of a Spanish dollar, she alone waited upon the loading of each hide, which was done by our drivers, while the dame ordered the mode in which the several articles should be placed, paying particular attention to see that the cargo should be evenly distributed, and the hide set fairly on the water. This done, a young girl was employed to swim and drag it behind her by means of a small rope fixed to one of the canoes over her right shoulder, while she held and dragged by her teeth. Each hide carries from three to four hundred weight, according to its size. The river is here about 100 yards wide. To me the task appeared a very luckless job; and when my turn came to go with my chest, boxes, and a fellow passenger, all launched into an ordinary bull's hide, with a girl, none of the strongest, to drag us, I felt considerable doubts of our safety. However, nothing went wrong in crossing, either with us or a tropa of eleven carts, twenty-eight in all, which were thus got over. The men, paid by the old woman, of whom there were eleven, were occupied in dragging our empty wagons across, in which were fixed crates of earthenware, some heavy boilers, and other articles too large for the hide boat. The passage of the wagons was a still more troublesome business; three men swam across with a long rope of hide, and these men remained at certain distances with the rope over their shoulders to keep the water from having too great an impression upon it. When over, it was fixed to six bullocks, and the cart then tossed into the river from the opposite side, when it unavoidably disappeared, and on arriving at the other bank, it was generally found to have upset under water; when it was no easy task to set it once more upon its wheels. One cart, in particular, occupied most of a day. Seven days were again consumed in reloading, &c., during which time I made several excursions among the woods by the river bank; but from the dryness of the season which had clad every thing in its autumn or winter garb, very little could be found; I saw some memorable varieties of the *Cactus* family, of all shapes and sizes. This river flows from the south Andes, in a northeast direction towards the Porana, and having traversed a saline tract, becomes so salt that even the cattle refused to drink it. We, however, obtained good and sweet water only four feet from the surface.

(To be concluded in our next.)

THE VILLAGE PREACHER.

Go, proud idol, search the ponderous tomes of heathen learning—explore the works of Confucius—examine the precepts of Seneca, and the writings of Socrates. Collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to the simple prayer of the Saviour. Reviled and insulted, suffering the grossest indignities, crowned with thorns, and led away to die, no annihilating curse breaks from his breast. Sweet, placid as the aspiring of a mother for her nursing, ascends a prayer of mercy for his enemies,—“Father, forgive them.” O, it was worthy of its origin, and stamped with the bright seal of truth that his mission was from heaven!

Acquaintances, have you ever quarrelled? Friends, have you differed? If he who is pure and perfect forgave his bitterest enemies, do you well to cherish your anger? Brothers, to you the precept is imperative—“You shall forgive, not seven times, but seventy times seven!”

Husbands and wives, you have no right to expect perfection in each other. To err is the lot of humanity. Illness will sometimes make you petulant, and disappointment ruffles the smoothest temper. Guard, I beseech you, with unremitted vigilance, your passions: controlled, they are the genial heat that warms us along the way of life—ungoverned, they are consuming fires. Let your strife be one of respectful attentions, and conciliatory conduct. Cultivate, with care, the kind and gentle affections of the heart. Plant not, but eradicate, the thorn that grows in your partner's path. Above all, let no feeling of revenge find harbour within your breast—let the sun never go down on your anger. A kind word, an obliging action—if it be a trifling concern, has a power superior to the harp of David, in calming the billows of the soul.

Revenge is as incompatible with happiness as hostility to religion. Let him whose heart is black with malice, and studious of revenge, walk through the fields when clothed with verdure and adorned with flowers—to his eyes there is no beauty—the flowers to him exhale no fragrance. Dark as his soul, nature is robbed in deepest sable. The smile of beauty lights not upon his bosom with joy; but the furies of hell rage in his breast, and render him as miserable as he would wish the object of his hate.

But let him lay his hand on his breast and say, “Revenge, I cast thee from me: Father, forgive me, as I forgive my enemies,”—and nature assumes a new and delightful garniture. Then, indeed, are meads verdant and flowers fragrant—then is the music of the groves delightful to the ear, and the smiles of virtuous beauty lovely to his soul.—*Charles Miner.*

The Cherokees—their Primitive State.

The mountaineers of aboriginal America were the Cherokees, who occupied the upper valley of the Tennessee river, as far west as Muscle Shoals, and the highlands of Carolina, Georgia and Alabama—the most picturesque and most sublimous region east of the Mississippi. Their homes were enriched by blue hills rising beyond hills, of which the lofty

peaks would kindle with the early light, and the overshadowing ridges envelope the valleys like a mass of clouds. There the rocky cliffs, rising in naked grandeur, defy the lightning, and mock the loudest peals of the thunder-storm; there the gentler slopes are covered with magnolias and flowering forest-trees, decorated with roving climbers, and ring with the perpetual note of the whip-poor-will; there the whole-one water gushes profusely from the earth in transparent springs; snow-white cascades glitter on the hill-sides; and the rivers, shallow, but pleasant to the eye, rush through the narrow vales which the abundant strawberry crimson, and coppices of rhododendron and flaming azaleas adorn. At the fall of the leaf, the fruit of the hickory and chestnut is thickly scattered on the ground. The fertile soil teems with luxuriant herbage, on which the roebuck fattens; the vivifying breeze is laden with fragrance; and daybreak is ever welcomed by the shrill cries of the social night-hawk and the liquid carols of the mocking-bird. Through this lovely region were scattered the little villages of the Cherokees, nearly fifty in number, each consisting of but a few cabins, erected where the bend in the mountain stream offered at once a defence and a strip of alluvial soil for culture. Their towns were always by the side of some creek or river, and they loved their native land; above all, they loved its rivers—the Kceowe, Tugelo, the Flint, and the beautiful branches of the Tennessee. Running waters, inviting to the bath, tempting the angler, alluring wild fowl, were necessary to their paradise. Their language, like that of the Iroquois, abounds in vowels, and is desitute of the labials. Its organisation has a common character, but etymology has not yet been able to discover conclusive analogies between the roots of words. The “beloved” people of the Cherokees were a nation by themselves. Who can say for how many centuries, safe in their undiscovered fastnesses, they had decked their chiefs with the feathers of the eagle's tail, and listened to the counsels of their “old beloved men?” Who can tell how often the waves of barbarous migrations may have broken harmlessly against their cliffs, where Nature was the strong ally of the defenders of their land.—*Bancroft's U. S. 3d vol.*

Which is Nobler?—It is easier to be a martyr than a Christian. Men can suffer death for conscience sake, when they are fully persuaded that the momentary pangs they must endure are but the precursors of unsullied and endless happiness. And some, there is reason to believe, have gone to the stake with firm and exulting heart, when the true spirit of the gospel was not in them: for they were sustained by the thought of the glory of martyrdom. But to bear the cross daily; to endure the pangs of insult and scorn and self-denial; to resist the temptations of sin in its thousand alluring forms; to keep the heart with all diligence; to love our enemies and bless them that curse us; to show forth at all times meekness and gentleness and temperance and patience;—this is not easy although it is a nobler achievement. Yet men sing the praises of the

martyr; and the Christian having trod a lowly path, where the thorns pierced his feet and the storms beat on his head, yet turned him not aside, goes down to his grave unsung. There is one, however, who records his name, and at the great day it will be found written in the Book of Life.—*Ohio Observer.*

A Brilliant Stucco Whitewash.—Many have probably often heard of the brilliant and lasting whitewash upon the east end of the President's House at Washington city. The following is a correct receipt for making it.

Take clean lumps of well burnt lime, (say five or six quarts,) slack the same with hot water in a tub,—covered, to keep in the steam—pass it in the fluid form through a fine sieve; add one fourth of a pound of whitening or burnt alum, pulverized; one pound of good sugar; three pints of rice flour, made into a thin and well boiled paste, and one pound of clean glue, dissolved by first soaking it well, and then putting it into a small kettle, which should again be put into a larger one filled with water, and placed over a slow fire. Add five gallons of hot water to the whole mixture.

This wash is applied where particular neatness is required, with a painter's brush. It must be put on while warm, if upon the outside of the building—if within doors, cold. It will retain its brilliancy for many years. There is nothing of the kind that will compare with it. About one pint of this mixture will cover a square yard upon the outside of a house, if properly applied. If a larger quantity than five gallons is wanted, the same proportions must be observed in preparing. Colouring matter may be added to give it any required shade.—*Genesee Farmer.*

Girard College.—The enquiry is often made by strangers and even by Philadelphians, what are the dimensions of the main building of the Girard College? We learn that it is two hundred and eighteen feet long, one hundred and sixty feet wide, including the platform on which the pillars rest, and ninety-seven feet in height. The colonnade, which surrounds the entire building, consists of thirty-four marble columns, each six feet in diameter and fifty-five feet in height, including capital and base. The great door-way at each end of the building is thirty-two feet high and sixteen feet wide. The building is all of marble and brick, the ceiling consisting of a series of arches from the cellar to the roof. It contains four lofty apartments on each floor for lecture and recitation rooms, containing in all twelve spacious apartments. The stairs are marble, supported in each range by Corinthian columns. This is the principal edifice for general purposes. On each side of it, for the Professors and Pupils, are to be erected four marble buildings, two of which are already up. The main building when completed, will bear comparison with any edifice in the world for its beauty and magnitude. Over a million two hundred thousand dollars have been already expended upon this College.—*North Amer.*

"Observations on the indigenous tribes of the Northwest coast of America," by Dr. Scouler. Read at a meeting of the Royal Geographical Society, April 26.

Of this paper we can do little more than give the leading features. The differences which distinguish the tribes inhabiting the shores and inlets of the coast, from those which wander over the plains of the Missouri, are chiefly due to the very different physical conditions in which they are placed. The climate on the western coast is moist and mild, and the winters there far more moderate than on the eastern side of the same continent. The lock-like inlets of the western coast abound in fish which furnish the chief supplies of the tribes inhabiting their border; they are therefore more sedentary than those who follow the buffalo on the east side of the Rocky Mountains, and whose habits are almost as unsettled as those of the buffaloes themselves, whose migrations produce alternations of abundance and starvation. The northwest Indians have made considerable progress in the rude arts of savage life, and from their more sedentary habits and their more continuous labour, evince more aptitude for passing into an agricultural state. The tribes inhabiting the northwest coast may be divided into two groups, the insular and the inland, or those which inhabit the islands and adjacent shores of the mainland, and who subsist entirely on fishing; and those which live in the interior and are partly hunters. The first group comprehends many tribes extending from the Columbia up to the polar regions, and may be divided into two families, the northern and the southern. The former of these are by far the best looking, most intelligent, and energetic people of the northwest coast. Their complexion, when they are washed and free from paint, is as white as that of the people of the south of Europe. The women practise the deformity of wearing below the under lip an oval piece of wood, but the practice so common among the southern tribes, of flattening the head, seems unknown to the north of Quadra and Vancouver's Island. They are remarkable for their ingenuity and practical skill in the construction of their houses, canoes, implements of war, and fishing. They construct drinking vessels, pipes, &c. of a soft argillaceous stone, and these objects are symmetrical in form, and elaborately decorated with intricate figures.

One of the family of the Haidah tribe have settled at the extremity of Prince of Wales Archipelago; and having had more intercourse with the whites, they esteem themselves more civilised, and regard other tribes with contempt. They are fierce and daring, and keep up their warlike habits in time of peace by occasional broils among themselves. They were rich when the sea otter abounded, but are now poor. They fabricate more of the curiosities found upon the coast, but their staple article is the potato, which they sell in great quantities to the mainland. The numerous tribes of the islands and coasts from Queen Charlotte's Island to the sixtieth degree of north latitude, unquestionably belong to one northern family, as is proved by their physical and moral resemblance, and by their language, the vocabu-

laries of which, as furnished by — Tolmie, show many words to be the same. The Chummesians are from physical conformity, particularly from the shape of the skull, also referable to the northern family. The Nootka Columbians differ considerably from the tribes farther north, and are distinguished by the flattened skull, an artificial deformity which prevails from lat. 53 deg. 30 min. north, to lat. 46 deg. The custom, however, is not strictly universal; the chiefs and freemen alone being permitted to disfigure the heads of their children. The Nootkano Columbians differ considerably from the tribes farther north. Dr. Scouler then enters into an examination of the various tribes and families, deducing their connection from their languages—a philological discussion which, to be understood, should be given entire, which we cannot here do. It appears that the languages spoken on the northwest coast, from the arctic circle to the Umpqua river, in lat. 46 deg., are all intimately related; and if they be not modifications of a single primary tongue, "we cannot find," says Dr. Scouler, "any evidence of more than two distinct languages, which have been mixed together in every imaginable proportion." From philological deductions, then, it appears probable that the migrations of the Indians of the northwest coast have been from northwest to southeast, and that they have gradually made their way into the interior, by ascending the rivers in their canoes, and have mingled with the inland tribes, whose language differs from theirs. This hypothesis is grounded on many plausible considerations. To this paper were appended the vocabularies of the several languages furnished by — Tolmie, on whose accuracy the fullest reliance may be placed. The lists of words from the Indians of California were supplied to Dr. Scouler by Dr. Coulter, who has resided several years in that part of America.—*Foreign paper.*

THE MUSEO BORBONICO AT NAPLES.

The Museo Borbonico, or, as it is otherwise named, Lo Studio, was erected in the year 1616, and used until 1790 as an university, when it was converted into its present use, and formed the receptacle for the disintegrated wonders of Pompeii and Herculaneum. The lower apartments of this building are appropriated to the reception of bronzes, marbles, frescoes, and inscriptions, many of which are exceedingly fine specimens of Greek art, while others, less attractive as works of genius, serve to illustrate the manners and customs of the people of that period. In the upper rooms are deposited the vases, arms, and armours, found within the tombs and vaults at both cities, the household utensils, surgical instruments, provision, coins, &c., recovered from the market, the laboratory, and the villa. But inestimably interesting though these remains prove to the general observer, the discovery and renovation of numerous scrolls deposited in this division of the establishment afford to the antiquarian the most gratifying information. Some hundreds of these interesting documents were discovered beneath the garden of the Augustine Monks at Portici, but in such a state of destruction, and in appearance so much resembling

charcoal, that many of them were thrown aside as burnt timber; curiosity, however, having been excited by the regular order in which similar scrolls were discovered beneath the ruins of Herculaneum, a close examination of the surface led to the discovery of Greek and Latin characters, and consequently to a knowledge of their worth. By an ingenious process, they are now, with few exceptions, unrolled, and copies of each munificently presented to the different learned bodies in Europe. In the apartments appropriated to the domestic remains of the fallen cities rest the most curious portion of this interesting collection: there, fresh as when bottled, the blooming ruby cherry retains its freshness; and pease, both podded and in their coats, remain within the earthen measure; bread, known as such by its shape alone; honeycomb, perfect but in its taste; confectionary, pills, boluses, instruments of surgery, lamps, and glasses, the paraphernalia of the toilet, and loaded dice, line the shelves and floor; while heaps of jewelry, coins, and the more costly decorations of the table, lie piled around.—*Foreign paper.*

A man rescued from a Tiger by a Lion.—Those who visited Batty's menagerie in Dublin, will remember that he had two lions and a tiger tamed together in the same cage, and whilst exhibiting at Roscre, a few days ago, the keeper of these animals, whilst in the cage with them, missing his footing, fell upon the tiger, which was asleep at the time.—The animal became enraged, and jumping up caught the unfortunate man by the thigh. A thrill of horror pervaded the hundreds of spectators who were witnessing the exhibition at the time, and the man's destruction deemed inevitable; when, to the inexpressible joy, as well as amazement of all present, the lion seized the tiger by the neck, and caused it at once to relinquish its hold, whilst the man was dragged out of his cage bleeding in a dreadful manner. He was immediately placed under the care of Dr. Tyman, of this town, and is now quite recovered.

To the Editors of the different newspapers in North America.—Gentlemen, you can not do your subscribers and countrymen a greater benefit than by publishing the following method of destroying the Canada thistle, at least once; that if they will cut up the Canada thistle one and a half inches below the surface of the ground and pull them up with the left hand as they cut them, in the fall and old of the moon in May, June, July, August, and September, they certainly will destroy them; they may miss some in going over the ground even the first, second, or third time, but be sure to look your ground every full and old moon, till you are sure you have destroyed the whole. I have destroyed more than fifty thousand the last two years, and now there is not one growing on the ground I have been cutting them from.

WM. CHAPMAN.

No. 81, Quay st. Albany.

May 31, 1841.

NORTH CAROLINA BOARDING SCHOOL.

Copy of an Address of the Committee interested with New Garden Boarding School to each of the Monthly Meetings.

The committee that have the responsible charge of New Garden Boarding School, has not often addressed the members of the yearly meeting, on account of the interesting concern intrusted to it. But it is thought at the present time, it might be well to inform Friends that the school is supplied with good and efficient teachers, capable of giving instruction in all the necessary branches of an English education, and the male teacher can teach French and the dead languages also. It is believed that few institutions of the kind have been favoured to preserve better order; and the health of the school has generally been good, except during the first year of its establishment, it was afflicted with the scarlet fever. Care is taken to instruct the pupils in the principles of the Christian religion—the Scriptures are regularly read in the school; and the pupils attend meetings as they come in course at New London, and one held at the school on First day evening.

Notwithstanding the many advantages held out to Friends to educate their children in the school established by the yearly meeting, as a Friends' school, the number of pupils, for more than a year past, has been quite small, not half as many as could be accommodated in it. Consequently the school languishes for want of support, and many young Friends, it is feared, are growing up in ignorance and rusticity, ill qualified to fulfil the various offices that await them, in civil and religious society.

We would tenderly entreat Friends duly to consider their children's best interest, remembering that to be qualified for usefulness, with fixed religious and moral principles, is far better than having large possessions in land. We also solicit those who do lend their aid to the institution by sending pupils, to take into consideration the necessity of its being kept in accordance with the peculiar views and testimonies of Friends, in regard to plainness of speech, behaviour, and apparel—instructing them not to infringe on the rules wisely laid down for the preservation of good order in the first establishment. We are aware that no good fruit can be produced from a corrupt tree, therefore, Friends are advised to keep their eyes singly fixed on the promulgation of true gospel principles, neither turning to the right hand nor the left; for such are they who have the promised help from the never-failing source of all good.

As respects the pecuniary condition of the school, the expenses of buildings, furniture, &c. have never all been paid, and interest has been accumulating from year to year, and the price fixed by the yearly meeting for board and tuition has not been sufficient to defray the necessary expenses of the pupils; consequently, the debt has been increasing until it exceeds \$5,000.

The yearly meeting was desirous of putting education in the boarding school in the reach of Friends generally; for that reason the price has been too low. And now it is discovered that the present price will not sustain the school, it

is expected that the yearly meeting will raise it to a sum sufficient to defray expenses. But if the price was now sufficient for the purpose, the debt against the school is a source of deep concern to the committee; and it subjects the superintendent to frequent and unpleasant embarrassments in the situation in which he is placed.

It is hoped that the members of the yearly meeting will not be indifferent to the situation of the interesting and valuable institution, that has been established at so much trouble and expense. The reputation of the Society, it is feared, may in some degree suffer, if Friends who are of ability do not now lend a helping hand: for surely help is much needed. The committee, individually, have no more interest in the school than any individual member of the yearly meeting, only as servants of the meeting; the whole interest and concern belongs to the yearly meeting, and is held in trust solely and alone for the purpose of a Yearly Meeting Boarding School, and no other; neither can the present trustees nor those that may succeed them, apply the property to any other purpose. It was meant it should be a Society property, and it is much desired that Friends individually may increasingly feel interested in its prosperity. It has, and is doing much good for many of the younger members of the Society, and it is not for ourselves, but for the rising generation, the children of Friends, that we plead, and that through them the precious testimonies given to the Society to bear, may be increasingly cherished and upheld.

On behalf of the committee.

DOUGLAS CLARK, *Superintendent*.
4th mo. 20th, 1841.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 290.)

LETTER TO JOHN AIREY,* GIVING AN ACCOUNT OF THE DECEASE OF GEORGE FOX.

London, 15th of 11th mo. 1699, [1st mo. 1691.]

Loving Friend John Airey—This comes to acquaint thee, that that ancient, honourable, and worthy man, George Fox, is departed this life. He was at Gracechurch-street meeting on First day last, and gave in his testimony amongst others: after meeting he fell into cold shivering fits, and grew worse and worse, and weaker; until Third day last at night, between nine and ten, he died. In his weakness he desired to be remembered to all Friends, and advised and admonished Friends to fly to the power of God: he died sweetly and quietly, and was sensible to the last. After the meeting on Fourth day at Gracechurch-street, all or most of the Friends of the ministry there, went into a chamber hard by; as well to condole on the loss and death of that good man, as also to take care about his burial, which is ordered from this meeting-house to-morrow, [Sixth day.] about four in the afternoon. In the chamber was Wm. Penn, Stephen Crisp, Geo. Whitehead, J. Taylor, of York, Wm. Bingley, John Vaughton, Fras.

* Probably of New Castle on Tyne.

Stamper, John Field, Sam. Waldenfield, John Boucher, and others; and only, as I remember, three of us preachers. While we sat together under the deep consideration of the loss of that good man, the wonderful power of God fell upon all in the room; in-somuch that not one could contain themselves, but was broken down by the weight of that glory; so that for a considerable time there was nothing but deep sighs, groans, and tears. And after that all had [given vent to their feelings] and grew quiet in their minds, several of them, under that great sense, gave testimonies concerning him, too large here to insert: One said, "a valiant is fallen in Israel this day, and his place there would be vacant, if some faithful ones did not supply that glorious station he was in." Another, "that it was his faith, and that it was with him, that that Spirit and power which [had] in so large a measure, dwelt in that body, should extend itself into thousands." Another repeated the antiquity of his standing, service, and faithfulness to the end. Another, that he was [as] a fixed star in the firmament of God's glory, and there he should shine for ever.—I hope I shall never forget that day; the remembrance of it is sweet.

It is ordered that the elders and ancients of Friends take up the corpse first, and six are chosen and matched out of each of the six monthly meetings about London to carry, of which I am one for our quarter, and J. Beliam.—

[This letter is without signature, and is stated to be recorded in a Register Book of Friends at North Shields.]

FROM THE SECOND DAY'S MORNING MEETING IN LONDON, TO FRIENDS IN IRELAND.

Dear Friends—Our dear love in the Lord Jesus Christ salutes you. Being sensible of your suffering condition under that public calamity,* we cannot but sympathize with you, and pray God to relieve and ease you; your distressed condition being often in our remembrance before the Lord: to whom we desire you may daily apply your hearts, in fervent prayer with supplication for relief and support; and He will be near to strengthen and comfort you, who is a God that heareth prayer, and a present help in times of need; and [who] will hear and answer the cries of his elect, who cry unto him day and night; and in his own time will plead their cause, and arise in their defence.

Dear Friends, hereby we give you to understand, that the day after the date of this annexed Epistle to you from our dear brother George Fox, being the 11th instant, he was enabled to preach the Truth in our public meeting at White Hart Court, near Gratia Street (London); and the same day he was taken with some indisposition of body, mere than usual; and on the 13th instant, being two days after, a little after the 9th hour in the night, it pleased God to take him out of the body, unto Himself, whom he had so long faithfully served. On the 16th instant his body was buried from our Meeting-house, in White Hart Court aforesaid; being attended with a vast concourse of Friends and people; and a very heavenly and blessed solemnity [was] held,

* Civil War in Ireland (?).

both at the meeting and burying ground. His great love and care was for Friends and the spreading of Truth; and he particularly mentioned you, the very day of his departure; being sensible to the last, and ending his days in his faithful testimony, as our God in his wisdom ordered.

Unto whose divine power and care we commend you, and in his tender love to Christ Jesus, we remain

Your faithful Friends and Brothers,

From our Second day's
Morning Meeting in
London, the 26th
day of 11th month,
1690, by order of
the Meeting,

Geo. Whitehead, Steven
Crisp, James
Parke, John El-
son, Peter Price,
William Bingley,
Francis Stamper,
Richard Needham,
John Field.

[The Epistle is in G. Whitehead's hand writing.]
It is addressed

"For Friends in Ireland, to be annexed unto G. F.'s Epistle, dated the 10th of 11th mo. 1690."

[This Epistle from G. F. to Friends in Ireland, is inserted at the end of his Journal; it is preceded by the following paragraph: "Not long after, I returned to London; and was almost daily with Friends at meetings. When I had been near two weeks in Town, the sense of the great hardships and sore sufferings, that Friends had been and were under in Ireland, coming with great weight upon me, I was moved to write the following Epistle, as a word of consolation unto them."—The Journal then concludes, with an account of his peaceful departure and of his funeral.

The following is a copy of the entry in our *London Register of Burials*, respecting him:—

"George Fox, minister of the gospel, aged about sixty and six years, departed this life the 13th day of 11th month, 1690—1, and laid down his head in peace with the Lord, at Henry Goldney's house in White Hart Court, Gracechurch Street, London; being viewed by the common searchers, they report he died of a stoppage in the stomach: and was buried in Friends' burying ground at Bunhill Fields, the 16th of the same."

[The last Letter to be brought forward under this division of the work, is from Thomas Ellwood; it relates to the preparation by him for the press, of the *Journal of George Fox*, which was published in 1694. His other Works, viz.: his *Epistles*, and his *Doctrinal Collection of Writings*, followed—the former in 1698, the latter in 1706. It is believed that much diligence and exertion were used to collect together from various quarters the writings of George Fox, for the compilation of these works.]

THOMAS ELLWOOD TO JOHN FIELD.

Hunger Hill, 16th of 2d mo. 1693.

Dear Friend—Thine of the 11th instant, I received to-day; and I desire thee to acquaint the Friends, that dear G. F.'s Journal is (I hope) well near transcribed; for though some years remain still to be digested, yet being the latter part of his time, they will yield less matter than the former years have done. I am now in the year 1684, and am just bringing

him over out of Holland, from his second and last voyage thither. I wish I could have dispatched it with more expedition; but can assure Friends and thee, I have not neglected it, nor been lazy at it. I have much other public business lying upon me, and some private, which may not be wholly neglected: but the main of my time has been spent on this service. As to hastening it to the press, Friends may do as they please; but if I may take leave to offer my advice, I think it were well that the whole were deliberately and carefully read over again, before it be committed to the press; that nothing may be omitted fit to be inserted, nor any thing inserted fit to be left out. I left about 200 sheets with W. Mead last summer, which I hope he has looked over since, at more leisure than we did then. So that, if Friends be urgent to set the press to work, I dare engage (if God be pleased to give me life and health) it shall not want copy, when they shall be wrought off: yet in a work of this kind, I would choose rather to answer expectation in exactness than speed. I am engaged (if the Lord permit) to attend the Yearly Meeting, and hope I may by that time give a more full account of what remains in my hands. Meanwhile, in very hearty love to the Friends, with thyself and wife.

I remain thy true friend,

THO: ELLWOOD.

[From the original.]

Addressed to "John Field, Haberdasher, at the sign of the Harrow, George Yard, Lombard Street in London."

Selected for "The Friend."

"It is in retirement that our affections are raised to God, and our souls refreshed and quickened by the influences of the Holy Spirit. If we would live near the threshold of heaven, and daily take a glance of our promised inheritance, we must avoid, not only worldly but religious dissipation. Strange as it may seem, there is something like religious dissipation when a Christian is so engrossed with the society even of the religious as to prevent his spiritual enjoyment."

"Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand inordinate desires, makes a wise and happy choice."

"Use moderation in your manner of living, and in this way seek relief from the increasing expense of the times in which we live, rather than by engaging in more extensive and often hazardous schemes of trade. By these latter means the mind becomes encumbered, and unfitted for religious service, yet often for religious thought, and for breathing daily after spiritual riches, which are to be enjoyed in close communion with God. Consider how distant that state which would give up all to Him, if required, is from that which indulges itself in ease to the full extent of its power, or is endeavouring by multiplied adventures in trade to acquire that power which it covets for the purpose of worldly enjoyment."

"An humble mind seldom exercises itself in great matters; its attention is to real require-

ings; and these relate, for the most part, to the day of small things."

ELIZABETH BALFOUR.

A volume with the London imprint of 1760, was lately placed in my hands, being a collection of testimonies concerning several ministers of the gospel, amongst the people called Quakers, deceased. In looking over them I have marked two or three as being suitable for insertion in "The Friend." The following struck me as particularly instructive.

S. R.

A Testimony from the Six-Weeks Men's Meeting at Waterford in Ireland, concerning Elizabeth Balfour.

It has pleased infinite wisdom to remove from us, by death, our dear and well beloved Friend Elizabeth Balfour, whose services, during the few years she resided amongst us, were very acceptable: We therefore are concerned to give, in a brief manner, a testimony of her.

She was of a pleasant and cheerful disposition in conversation, yet attended with gravity and meekness, which rendered her company agreeable and instructive: In her deportment solid, in her ministry plain, living and powerful; not forward in appearing, but watchful and attentive to observe strictly the motion of life; so that when concerned, it was both seasonable and suitable; and notwithstanding she was sometimes sharp in reproof, to such as brought reproach on our holy profession, yet she was tender in sympathy with Sion's mourners, to whom she had often a word of comfort and encouragement to administer. She was also gifted in discipline, having good service in meetings for it here and elsewhere, being zealous for preserving good order, and that Christian plainness and moderation should be observed in all respects.

She was likewise serviceable in family visits; a work she much approved of, but went upon with awfulness and fear, being sensible of the weight and exercise which attends the rightly concerned therein, and that nothing short of Divine Wisdom can enable or qualify for the faithful performance; which therefore she not only waited for, but was often favoured with.

More may be said concerning the services of this our dear deceased Friend, if we were to particularize; but we choose brevity, as well as being cautious of expressing any thing which may be thought like encomiums on her, having nothing in view but to attribute the praise of all to the almighty, great and gracious Being, whose works they are, and which alone do praise Him; and likewise to animate and encourage present and future generations to follow her pious example, that so they may (as we believe she has done) when they finish their course, by fighting a good fight, and keeping the faith, receive the crown of righteousness, which is laid up for all them that love the appearing of our Lord; to whom, through, in, and over all, be thanksgiving and praise, dominion, and renown ascribed for ever.

She departed this life the first day of the eighth month, 1758, in the forty-second year

of her age; a minister about twenty years; and was interred in Friends' burying ground at Waterford, after a solid meeting of Friends and others, wherein the power of that truth, in which she lived and died, was evidently manifested.

Some further account of Elizabeth Balfour, with her dying expressions.

Elizabeth, the wife of Archibald Balfour of Waterford, and daughter to James and Sarah Toney of Limerick, was by the fear of the Lord, (which is the beginning of wisdom,) co-operating with the great advantage of a religious education, preserved in her early years from the follies incident to youth; being dutiful to her parents, to whom she was often a joy and comfort in the Lord; and a good pattern, both of advice and example, to her younger brothers and sisters.

It pleased the Lord to call her to the work of the ministry about the twenty-second year of her age, although much in a cross to the natural part; but finding that nothing but obedience would be acceptable to the Almighty, she gave up to his call, and discharged herself according to the ability received, to the satisfaction and comfort of sensible Friends, where her lot was cast. She visited this nation generally, and some parts thereof several times; also the southwest parts of England in the year 1742, in company with Elizabeth Fennell (then Pease.) As to her farther service, the reader is referred to the testimony of Friends of Waterford concerning her. And in the station of a wife, was tender and sympathizing beyond what can be expressed in words, or ever understood, except by such as have been favoured with such a blessing.

She was seized with her last illness on the 10th of the seventh month, 1758, and on the 13th, apprehending she was near her end, in great agony of spirit said, "My pain and weakness is so great, that I think I can't hold long; I am so distressed and poor in mind, that I fear I am not prepared for it." Upon which she wept bitterly; yet said, "She could not accuse herself of acting amiss, that occasioned the Lord to withdraw from her, unless the last time she had any thing given her to say in meeting, she pleaded excuse so long that the meeting broke up; and it then ran through her mind—"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty;" adding, and I have found it so."

A Friend, whom she dearly loved, coming to see her, and finding her thus, spoke very encouragingly to her, saying, He had faith to believe, the Almighty would not take her hence, before he gave her a full assurance of eternal happiness; upon which she seemed easier in her mind, but in great fear and poverty till the 22d; from which time, till her departure, many comfortable expressions were dropped by her, the substance of some of which is as follows:—

Being that morning very weak, she looked as if going off in a very still manner; and being asked to take something, she desired "not to be disturbed;" and soon after said, "I thought I was going quietly and sweetly, for all is now well; I now can say, Not my

will, but thine, O Lord, be done; now death seems near, and I am willing, having got an evidence of eternal peace."

After some time of great weakness, she said thus, "It is a fine thing to be preserved alive in the truth; it is more than all besides, and what I have often desired for; my heart is filled with divine love, but am not able to express what I feel." She desired her love to be remembered to several Friends in particular; adding, "and to all the friends of truth, to whom my mind has often been nearly united in sincere love: tell them that there is a mansion of eternal rest prepared for me, where I hope we shall meet again, never more to part. Remember my dear love to all my dear Friends in this city; they have been kind, yea, affectionately kind to me since I came amongst them; also to Friends of Cork and Dublin, and every where, where my lot has been cast. O Lord! preserve thy people here, who have been highly favoured, and also those in the place of my nativity. Oh the sheep's clothing! but not the life; may the Lord open every sensible eye to see it; I have often desired to be favoured with a feeling sense of this state; the Lord grant it me unto my end, and unto all the sincere-hearted. Lord! open the blind eyes, and cause them that are gone astray to return before it be too late."

To some Friends who were by her, she said, "I could not express these things of myself in my present condition; nay, I durst not;" (having signified her care that rested on her mind in this respect, since the time her mouth was first opened in a public testimony); "I thought I should have nothing to say; but feeling the renews of divine life amongst us, for which my soul praises the Lord, I am made willing to drop what opens, while I have strength given. My dear love is to my beloved sister in the truth, Susannah Hatton; (who was then abroad on truth's service); she will be sorry for my removal, as we have loved one another dearly; but I am going to eternal rest and peace, where, I trust, we shall meet again, and be separated no more."

She desired a particular Friend that visited her to lay her out, and see that every thing was plain; saying, "I love plainness in my heart;" and cautioned a young woman, who sometimes did that office for the dead, to avoid putting so much needless plaining upon the sheet that covered her, as she had seen her and others do; saying, "I have been often troubled at it, and I request thou mind it for the future; for plainness in every respect is most becoming us as a people; any thing to the contrary being unanswerable to our profession." At another time she expressed herself thus: "How little doth the world, and the comforts I had in it, look now in my view; there is nothing in it worth our notice, but to press after the better part; nothing else now has any beauty in my view. The Lord, if it be his will, suffer me not to be long here; I hope the work is pretty well, and nigh accomplished."

Being in great pain, she said, "This is hard work; the affliction of this body is very great; and it is an awful thing thus to look the Almighty in the face; yet, through mercy, I am freed from any guilt that I know of. Oh! if it be so dreadful for those that have led pretty

innocent and circumspect lives; what will become of them that are loaded with the guilt of sin? If the righteous scarcely be saved, where shall the wicked and ungodly appear?" A woman of another persuasion being present, she added, "And there is no mortal that can give any help to remove the guilt of sin, at such a time as this; so let none deceive themselves with such notions; for if they do, they will find it a deceit." She warned a young woman that came to see her, against pride and high-mindedness; and set before her the great danger many poor souls were in, if they should be summoned hence in their present unprepared state; saying, "How miserable would my present condition be, when attended with such affliction of body, and ready to launch into eternity, if that was my case!"

One morning, after a painful night of great weakness, both of body and mind, inasmuch that her voice was scarce to be heard; after lying still for some time, she prayed very fervently, with an audible voice and great power, to the following import:—

"O Lord God Almighty! thou that dwellest in the heavens, and the heaven of heavens cannot contain thee; yet hast thou promised to look down on him that is poor and contrited before thee, and that trembles at thy word: may it stand good with thy heavenly will, to fulfil it this time to thy poor distressed handmaid, who thou knowest has been often contrited, and troubled before thee. Thou that hast been with me in six troubles, forsake me not in the seventh; if thou dost, I am undone, for I have no strength but what comes from thee: Thou that hast been strength in weakness, and a present help in every time of trouble, O be graciously pleased to look down upon me now in mercy, in this time of the greatest affliction I ever met with; let thy presence be near, else I perish for ever: Thou that hast been with me all my life long to this day, and only knows my condition and great weakness of late, forsake me not now. I feel a little of the revivings of thy ancient goodness, for which my soul praises thy great and holy name. O Lord! be pleased to remember my dear husband, be thou his comfort and support; also my dear parents, brother and sisters, and all my near and dear friends. Lord God Almighty! grant that their eyes may be so kept unto thee, that thou mayst be with them when this time of deep trial comes. Thou hast been near at this time, beyond what I expected; strength in weakness, riches in poverty indeed."

Soon after the above prayer, she spoke thus: "Now the beloved of my soul is come, but not empty-handed. Oh the preciousness of his love! his time is the best time; thy servant is now ready." After which, she lay very still and quiet, (though in great pain of body,) inwardly breathing and praising the Lord, as was visible to every sensible beholder; often signifying, "That she had nothing to do but to give up the ghost, when the Lord's time was come;" and being earnestly desirous to be ended with patience to wait his pleasure therein, which she expressed, she could not attain to without his aid, more especially when in such grievous pain of body; the Lord was

pleased to grant her request, and endured her therewith to admiration.

Some time after, she spoke thus: "Lord! be with me in the pinching time of separating soul from body, and give me an easy passage: Oh! grant for a sign, that I may stretch at ease, if it be but for a few moments before I go hence; and give me at that time a renewed assurance of peace with thee." Which petition was also graciously granted her; as, for several hours before her departure, she complained of no pain of body; saying, "All is well: the Lord is my righteousness; I have peace, peace, sweet peace; quite easy both in body and mind, and humbly thankful for it. Oh the joy that I feel! What signifies all the trouble and pain we can go through here, if we can attain to this state at last. My peace I give unto you (said our Lord), I have thought of this saying to day, and I witness it." In which contented condition, accompanied with a remarkable degree of heavenly innocence and cheerfulness of spirit, she continued unto the last; and leaning her head backwards, as if falling into a sweet slumber, in a few minutes drew her last breath; and we doubt not, is entered into that full fruition of eternal rest and peace, which she had a sweet earnest of, never to feel any more pain.

Selected for "The Friend."

THE WARRIOR.

A gallant form is passing by,

The plume bends o'er his lordly brow;

A thousand tongues have raised on high,

His song of triumph now.

Young knees are bending round his way,

And age makes bare his locks of gray.

Fair forms have bent their gladdest smile,

White hands have waved the conqueror on;

And flowers have decked his path the while,

By gentle fingers strown.

Soft tones have cheered him—and the brow,

Of beauty, beams uncovered now.

The bard hath waked the song for him,

And poured his boldest numbers forth;

The wine cup sparkling to the brim,

Adds fire to the mirth;

And every tongue and every eye,

Does homage to the passer by.

The gallant steed treads proudly on—

His foot falls firmly now, as when

In strife that iron heel went down

Upon the hearts of men:

And, foremost, in the ranks of strife,

Trod out the last dim spark of life.

Dream they of these—the glad and gay,

That bend around the conqueror's path?

The horrors of the conflict day,

The gloomy field of death?

The ghastly slain—the severed head—

The raven, stooping o'er the dead?

Dark thoughts and fearful! yet they bring,

No terrors to the triumph hour,

Nor stay the reckless worshipping,

Of blended crime and power:

The fair of form—the mild of mood—

Do honour to the man of blood.

Men! Christians! pause—the air you breathe,

Is poisoned by your idol now:

And will ye turn to him, and wreathe

Your chaplets round his brow?

Nay—call his darkest deeds sublime,

And smile assent to giant crime!

Forbid it, heaven!—a voice hath gone,

In mildness and in meekness forth,

Hushing before its silvery tone

The stormy things of earth:

And whispering sweetly through the gloom,

An earnest of the peace to come.

1830.

J. G. WHITTIER.

We have employment assigned to us for every circumstance in life. When we are alone, we have our thoughts to watch; in the family, our temper; in company, our tongues. —*Hannah More.*

Anticipations and Enjoyments of Time and of Space.—There is a limit to all our enjoyments, and every desire bears its death in its gratification. Curiosity languishes under repeated stimulants; novelties cease to excite surprise. He who has sallied into the world, full of sunny anticipations, finds too soon how different the distant scene becomes when visited. The smooth place roughens as he approaches; the wild place becomes tame and barren; the fairy tints that beguiled him on, still fly to the distant hill, or gather upon the land he has left behind, and every part of the landscape appears greener than the spot he reads upon.—*Irving.*

THE FRIEND.

SEVENTH MONTH, 10, 1841.

According to the official returns of the late census, the population of the United States is 17,051,180, including 2,483,535 slaves, and 385,069 free coloured persons! The ratio of increase in the free states, since the census of 1830, appears to have greatly exceeded that of the slave states. In reference to the responsibility of the former, and the question so often put, "what has the North to do with the South?" the following statement, copied from the Pennsylvania Freeman, is of very significant and solemn import:

It will be remembered that a new apportionment of representatives in Congress for ten years, is to be made next winter. At present, the ratio of representatives is 1 to every 47,000 inhabitants. There are, in all, 242 members of Congress, 142 from the free, and 100 from the slaveholding states. Assuming that 60,000 inhabitants to one representative will be the ratio of the new apportionment, the following table will show the number of members which each state will be entitled to, and the relative proportion of north and south.

Free States.	Population.	Rep.
Maine,	501,251	8
New Hampshire,	284,360	4
Massachusetts,	734,231	12
Rhode Island,	107,532	1
Connecticut,	306,729	5
Vermont,	291,656	4
New York,	2,408,909	40
New Jersey,	364,638	6
Pennsylvania,	1,694,865	28
Ohio,	1,512,529	25
Indiana,	682,998	11
Illinois,	474,749	7
Michigan,	211,924	3

Slave States.	Population.	Rep.
Delaware,	76,275	1
Maryland,	408,626	6
Virginia,	1,040,265	17
North Carolina,	645,999	10
South Carolina,	460,272	7
Georgia,	577,853	9
Alabama,	488,527	8
Mississippi,	297,020	4
Louisiana,	267,734	4
Tennessee,	753,776	12
Kentucky,	701,170	11
Missouri,	359,776	5
Arkansas,	99,414	1

	95
	154
Total,	249

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigues, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaiah Hacker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettie, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—William Jones, No. 326 Arch street; John G. Hoskins, No. 60 Franklin street; Jereiah Wills, No. 193 North Fifth street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

WANTED.—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 North Fourth street. John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street. *Philadelphia, Seventh mo. 5, 1841.*

MARRIED, at Friends' Meeting, Upper Evesham, N. J., on the 13th of Fifth mo. last, HENRY W. WILLS, son of Joseph Wills, of Rancocas, to LYDIA, daughter of Joshua Sickles, of the former place.

DIED, on the morning of the 5th instant, of pulmonary consumption, JONATHAN EVANS, druggist, of this city, son of William Evans, in the 28th year of his age.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

PAMPAN OF BUENOS AYRES.

(Concluded from page 322.)

May 8th. In the afternoon left this our dreary three weeks' abode, and the cattle being in good condition, travelled all night through a dark dense forest, where the road or rather path was so narrow that two carts must wait, should they chance to meet, until the trees have been felled, so as to permit of a passage. The numerous feet and wheel tracks raised such a dust as hung over us in heavy clouds all the way, a perfect calm prevailing in the air, and the travellers, carts, and cattle were all of one colour, enveloped or buried in a covering of dry dust. In the morning, about day-light, my driver falling asleep, the bullocks deviated a little from the path, and upset my wagon. Fortunately, though I fell from a considerable height, and some heavy bales of cloth tumbled upon me, I escaped with only a slight bruise on one of my legs. Next day travelled through a saline country where there was no water, and only salt shrubs for the poor animals to eat, and arrived in the evening at the little village of Atamisco, so named from a finely scented shrub, which grows in great abundance about it. Scarcely any vegetable was seen except some coarse herbage, upon which flocks of goats were browsing.

While here, I entered my 60th year, and falling into a sort of melancholy fit, at remembering that I was now 9000 miles distant from my native country, and at the present time surrounded with a class of people more barbarous than the worst tribes of savages, men who rejoice in the difficulties and dangers of others, nothing affording them more delight than seeing a person fall from his horse, or attacked by an infuriated bull, events which here very frequently happen—these being, I say, the prevailing sentiments of my mind on the anniversary of my birth, my fellow-traveller, a Dr. Mernoz, recommended as a cordial to the spirits, a drop of wine; so extracting the cork of, alas! my last bottle of Madeira, he and I sat down to enjoy it, and soon drained the flask.

13th. Having now completed crossing our last difficult river in the way to Tucuman, a more pleasant tract of country opened upon us, consisting of gently undulated ground with some fine varieties of trees and shrubs, princi-

pally of *Mimosas*. For two days, however, we travelled through a *parche* district, where neither food nor water could be procured. No cattle were to be seen between the Rio Pitambella and San Jago, a distance of 26 leagues, except a few goats, the kids of which we bought at about sixpence each.

17th. At sunset halted on the summit of an elevated ridge, about one league from San Jago, intending to enter the town before the morning; but a cloud of hail, with a strong gale of wind passing over us in the night, the cattle were so much scattered by it among the dry forests in search of food, that we could not collect them till sunset. On looking out of my dusty den in the cart at sunrise, the air having been beautifully cleared by the gale of the night, I beheld one of the most sublimely grand sights that could be imagined; the towering summits of the snow-covered Andes, their sharp peaks of various forms, heights, and sizes, stretching up among the long lines of light clouds that lazily hung in the atmosphere; their backs romantically variegated with black and white, the thinner snowy mantle having been melted by the snow from the projecting points, while the valleys still lay dark and dense in frozen shade. This view of those alpine regions was most gratifying to me, and my ever-busy memory presently recalled to me a similar scene, when, in my youthful years, I had stood upon the hills of the Upper Ward of Lanarkshire, and with my face turned towards northwest, gazed on the mountains of Argyleshire and the Western Highlands, where, in the spring, the snow, melting from the exposed parts of the rocks, leaves alternate streaks of black and white. This ridge of the Cordilleras lies in the province of Catam, distant, at the time, upwards of fifty miles in a straight line on our left hand, and in a direction W. N. W.

18th. Halted about a mile and a half from San Jago, having adopted another road, by which we should avoid going through the town, but sent two wagons thither with goods, which being obliged to cross the river San Jago, did not return to us till noon of the second day, five hours being required to pass the river. In this district vegetation varied considerably: in all other places of the woods, the plains were covered with a yellow-berried suffrutescent plant, which gave the ground at a distance much the appearance of the holms of Clyde when gay with rag-weed; but though this shrub abounded so much, almost to the exclusion of other vegetation, neither bird nor beast appeared to touch its foliage or fruit. Here I found a strong broad-leaved *Asclepias*, on the edge of the river several smaller perennial species; but the most attractive tree here is the *Mistol*, a large branching tree something like a big pear tree of the Tollo family of Buenos Ayres; the fruit much resembling a Kentish

cherry, and which the natives gather carefully and dry as they would do figs; when these fruits are used they are steeped in warm water, and then worked up into a dough of maize meal, kernels and all, and rolled into balls about four ounces weight, which are eaten, baked and prepared in various ways, being the principal food on which the natives depend, except a few goats; for the dearth of water and pasture, with the prevalence of dense forests and salinos, prevent the rearing of cattle. Except a few spots near the town, where maize and pompions are grown, I saw hardly any cultivated ground for many leagues around San Jago.

Being now only forty leagues from the town of Tucuman, and my patience quite exhausted, I quitted the tropa, and accompanying the owner of thirty-two mules which were going to the mines of Peru, I started with him on the twentieth. It proved no easy job for the four men and the proprietor to drive these animals, they strayed so much into the thorny brush-wood; and though the driver was faced from top to toe with a hide protector, he had much difficulty in making his way through the woods, especially where the *Chaneos* abounded. These delays, however, allowed me to botanize, and to gather a few seeds, for of flowering specimens there were none. About nine o'clock we halted in the woods, and kindled a fire to prepare our asado for supper, but the night proved so extremely cold that we could not sleep, so we started at about three in the morning, and travelled till sunrise, when we arrived at the site of a few ranchos. Here we tied our horses to trees, entered the most decent looking dwelling, which proved to be the principal inn, as I suppose, of the country, for few were the habitations of any kind that we had seen, and called for something for breakfast. The morning being very chilly, we were ushered into the principal apartment, which was nothing more than a roughly finished hut, covered with a sort of long grass, its sides not even plastered with mud, only stuffed with straw and sticks between the posts; in the centre was a large fire of sticks, a welcome sight for our cold persons; this fire-place was a circle of large coarse stones, six feet in diameter, placed in the centre of the room, and holding as many ashes as seemed a twelve-month's accumulation. Four women, six naked children, and a lot of dogs, cats, and poultry surrounded the fire, all contending which should get the largest share of an overplus of boiled pompions which had been left from last night's supper. One old woman was busy scraping the outer skin from more pompions for the family's breakfast, while the others sat idly looking on. The mode of preparing the pompions for food was to slit the largest in halves, and then putting them into

the hottest part of this enormous fire, to fill the hollow or concave side with hot charred wood. While they were thus roasting, the landlord desired that the cow should be brought in and milked, which was done accordingly; the black boy who performed the operation using the only utensil apparently in the house to receive the milk, namely, the huge pot or boiler from which the dogs had been licking the reliefs of pumpions, some of which still adhered to its sides: this was set on the fire; and by the time the milk was boiled, the pumpions were sufficiently roasted, when, scraping off with difficulty the black and ashy skin, I put some of the pulp into the milk, and managed to make a tolerable breakfast. This is the way in which people live in this country; nothing better or more cleanly is to be procured for fare; we all gathered round the pot of hot milk which was set on the ground, when also the roasted pumpions were laid at our feet, all covered with black wood ashes; for plates and spoons we had horns, halved, and a little bent; for seats, the skulls of horses; and for a table, the clay floor of the hut. There was no choice: we paid about sixpence each for our meal, and set off again. After travelling till mid-day, the weather being hot and dry, we stopped for two hours at noon, turning the cattle out to feed, and laying down ourselves to sleep, and pursued our way in the afternoon, the country being so open and level that we drove the mules before us almost at a gallop. The owner of these animals had left us in the morning, accompanied by his servant, preferring another route to Tucuman, and I remained with the driver, that I might have the more time to botanize. At night we stopped at a post-house called Vinora, nineteen leagues from Tucuman, where we rested till the afternoon of the next day; during which time I examined the productions of the neighbourhood. I saw some fine trees of the great fan palm, a strange species of *Cestron*, with very large yellow flowers, and a *Solanum*, apparently brownish, with white fruit of the size and appearance of hen's eggs; the latter was generally growing in open grass fields, where the plant, about three feet high, very thorny, and loaded with this singular looking fruit, was a striking object. Also a *Sulfuticose Buddlea*, which the natives call sage, and use as such.

23d. Quitting Vinora after mid-day, we reached in the evening a farm, where many goats were feeding, and where we purchased a fine fat kid for about one shilling, and obtained permission to turn our horses and mules into an inclosure, after which we kindled a good fire at the gate and roasted our kid for supper. We were accompanied for some time by a young couple on their way to be married at Tucuman, no clergyman living nearer to perform the ceremony, for which they had to travel fifty-seven miles. However, there was a saving of trouble in this case, as the double object was answered of getting their child baptized, a fine boy, nearly two years old.

24th. Started very early this morning, having been refreshed by a comfortable night's rest, for we had slept by the side of our large wood fire, sheltered on the weather side by long clean grass waving above us. Our cattle

too were recruited by the fine grass they had eaten during the night, and we took to the road in high spirits, at the prospect of soon finishing our long and arduous journey, a hope which was realized about four in the afternoon, when we entered Tucuman. The two last days' journey was the most pleasing and interesting of all; the noble Andes lay on our left hand, thick fog covering part of their sides, above which their snowy summits soared bright and clear; often we approached within a few miles distance of the mountains. The vegetation too became more varied as we advanced into the warm and more humid climate which Tucuman enjoys, so as to be quite interesting. Having reached the farm-house belonging to the owner of our carts, who had arrived only the day before, he welcomed us kindly to his dwelling: the first thing offered to a stranger here is a cigar, then mate; after which we visited his orangery, where I saw some trees of almost incredible magnitude, and with equally incredibly enormous crops of fruit, whether considered as to number, size, or quality. Some of these trees could not be less than forty feet high, with tops high in proportion, the points of the lower branches resting on the ground; and the oranges of an uniformly large size, equally interspersed all over, and among the whole trees. The beautiful hue of the fruit, which was generally ripe, added to the interesting appearance of these trees. He had no other garden, but noble fields of sugar-cane, and some rice grounds: a mill for cleaning the latter article was also on the farm. At night, this kind person sent one of his servants to conduct us to the only coffee-house in the town of Tucuman, with orders to request that the owner would treat me as a friend of his; but no such recommendation was needful, for I found both the master and mistress of the house most worthy and agreeable people, as were indeed the mass of the population in this fine country, where the inhabitants are generally as friendly as their country is pleasant.

The Moravians or United Brethren.

Extract from an article on the subject in the Episcopal Recorder.

From the tropical climate of the West Indies, we turn to the *Polar regions*, where also the brethren have laboured with unwearied perseverance and distinguished success. The mission to *Greenland*, like that to St. Thomas, arose out of some representations of the state of the Greenlanders which Count Zinzendorf heard, while he was in attendance on the coronation of Christian VI.; and which, on his return home, he communicated to the congregation at Herrnhut. The zeal of two young men was ardently inflamed during this deliberation of the brethren, and with primitive simplicity, each of them retired to the shade of a neighbouring wood, where, with holy importunity, they sought for wisdom and direction from the Lord. They afterwards made known to each other what had passed in their minds, and then declared to the congregation in writing, that they were ready to devote themselves to the great work of preaching the gospel among the heathen; that, although they had a decided preference for *Greenland*, they waited for the

congregation to determine where they should labour. The first missionaries, two cousins, Matthew and Christian Stach (for Frederick Boeshuis, one of the two before mentioned, was reluctantly detained from the work for about a year) men of a true, devoted, apostolic spirit, obeyed the command of our Lord almost to the letter, taking nothing for their journey, neither staves, nor scrip, neither bread nor money, neither had they two coats a-piece. Like their predecessors, Dober and Nitschman, with only a few shillings in their purses, they travelled to Copenhagen, where they met with much that would have discouraged them, had they not been accustomed to commit their cause, in simple but unwavering faith, to *Him* "who is the head over all things to his church;" until at length Count Fless, the chamberlain of the King of Denmark, became interested in their favour. That nobleman inquired of them, "how they intended to maintain themselves in Greenland?" In their ignorance of the country, they replied, "by the labour of their hands, and God's blessing," adding, that "they would build a house, and cultivate a piece of land, that they might not be burthensome to any." On being informed that there was no timber fit for building in that country—"then," replied the missionaries, inflamed with a love for souls which no hardships could extinguish, "we will dig a hole in the earth and lodge there." Surely here we discover a zeal which is not unworthy of being compared with that of the first great missionary to heathen lands, who would not count his life dear to him, so that he might "finish his course with joy, and the ministry which he had received of the Lord Jesus." (Acts xx. 24.) Nay, do we not see in these devoted and self-denying servants, I will not say a resemblance, but a portion of the "grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we, through His poverty, might be made rich?" 2 Cor. viii. 9.

The hardships and privations which these undaunted men were actually called to endure, are almost incredible. Soon after they entered on their mission, the Greenlanders were visited with the small-pox, in its most virulent form, which spread among them with such rapid destruction, as to threaten the extinction of their race. To heighten this calamity, the missionaries were too generally suspected by the frantic superstition of the natives to be the secret cause of this fatal distemper. At length, however, the unwearied attention of the brethren during the prevalence of this dreadful scourge, could not fail to win the grateful affections of the people. One sufferer, shortly before his death, expressed his obligation to the minister who had received, lodged, and attended him, together with many others: "Thou hast done for us what our own people would not do; thou hast fed us when we had nothing to eat; thou hast buried our dead, who would have been consumed by the dogs, foxes, and ravens; thou hast also instructed us in the knowledge of God, and hast told us of a better life." The infant settlement of the brethren, which they denominated New-Herrnhut, was itself soon visited by sickness, inasmuch that they were not able to attend upon the natives, and scarcely

to administer common necessities to one another. The "patience of the saints" in this trying situation, strongly reminds us of the illustrious specimens of faith which St. Paul has collected together in Hebrews xi., "by which the elders obtained a good report." "We are at present," said they, "in a school of faith, and see not the least prospect before us; however, we will remain in this school, where we must contend who can believe best, even in the prospect of nothing but human impossibilities."

One of their most formidable obstacles was their ignorance of the Greenlandish language, and even of the Danish, in which a grammar of the former tongue had been prepared, and which they had first to acquire. Difficult as all rude languages are, that of Greenland, from its peculiar structure, and the wearisome length of its words, (some containing upwards of thirty letters,) presented almost insurmountable obstacles to minds undisciplined by habits of study. These difficulties were aggravated by the Greenlanders not only refusing to aid them by conversation, but by stealing the books and lessons which they had written for themselves with incredible labour.

These were the trials which, in the very first year of the Greenland mission, put the zeal of the brethren to the test, and they serve to show the character of the work to which they had devoted themselves, and the unconquerable perseverance with which they carried it forward.

Some time after, when they had received more labourers both from Denmark and Herrnhut, and yet no fruit appeared among the natives for their encouragement, four queries were proposed for their serious consideration, which seemed to indicate a secret misgiving in the minds of some of them, whether they had not misinterpreted the will of God in going there, and whether it were their duty to continue labouring, even if they saw no fruit. After this consultation, three of the brethren bound themselves in a solemn manner to the work, "come life, come death; nor would they in any wise be induced to desert it, till they could appeal to God, with the testimony of their consciences, that they had done all that man could do and venture, in concurrence with God's help." Having solemnly pledged themselves, resting upon God their Saviour, respecting their future doctrines, labours, mutual conduct, and brotherly love, they set themselves apart for the Lord's service, by life or by death; by this means their strength was renewed to encounter the heavier afflictions which were then just at hand—the horrors of famine. Their faith was not put to shame; not long after, the testimony of the word of the cross (the doctrine which has now for a full century been the great subject of the brethren's preaching among the heathen) was blessed to the awakening of the first convert, Kayarnak; and the work of the Lord has since made effectual progress.

The latest returns from the four stations now existing in Greenland, represent the number of natives in the brethren's congregations to be 1784, of whom about 800 are communicants. We also learn that, through the medium of the Danish and Moravian teachers, Christian in-

struction is now as common and prevalent on that frozen coast as in our own country.

From the Mother's Assistant.

PUNISHMENTS.

BY JACOB ARBUTT.

Mothers sometimes inquire what are the proper modes of punishment to employ in training young children. This is, however, not so important a point as is generally supposed. It is not the nature of the punishment so much as the spirit and manner in which it is inflicted, that determine the efficacy of the discipline.

Annette, for instance, is a little girl of four years old, who has acquired the habit of falling down upon the floor, with loud outcries of sorrow and passion, when any thing displeases her. Now the remedy is punishment—but it is of comparatively small consequence what form of punishment is adopted, provided it is firmly, mildly, and invariably executed. First, there is bodily punishment. Her mother may wait until the fit is over, and then take her into her room by herself, and calling her attention to her fault, punish her with a rod. This course, steadily pursued, will as certainly cure the fault, as water will extinguish fire. Secondly, she may adopt a milder mode. She may take the child up and carry her away to another room, (not leaving her in the dark, or alone under such circumstances as to frighten her,) and confine her there for ten minutes after such offence. This, if steadily pursued, will also as certainly cure the fault as water will extinguish fire. But it will take longer than the other method. It is more mild and gentle in its operation, and accordingly requires a more persevering application of it to effect the object.

But thirdly, punishment in milder form still may be applied. The mother may leave Annette upon the floor, taking no notice of her whatever. And at last when her tears and outcries are ended, and she comes to her mother of her own accord, she may, for half an hour after such offence, treat her with gentle displeasure; and by her serious countenance, and occasional allusions, keep up the recollection of the wrong in Annette's mind, thus stimulating conscience to a continual reproof. This remedy too, though much less active than the others, will certainly, in the end, if steadily and invariably administered, wear out the disease. It is morally certain that it will ultimately succeed. At any rate, a child who will long continue the practice of *stomping*, as a means of gaining its objects, when it *never* succeeds in its object, in this way, but on the contrary, *always* subjects itself to increased privations, would be much such a moral phenomenon as one who would persist, year after year, in playing with the flames of a candle, notwithstanding the invariable consequence was to get burnt.

Very different modes of punishment will thus, in the end, be successful; and yet there are considerable differences in their operation. The first is the quickest, but it requires energy and resolution. The last is the gentlest, but it requires great perseverance. The first makes

a sacrifice of the maternal feelings—the last involves a considerable expenditure of time. One mode may be better adapted to one class of dispositions, and the other to a different one. Some mothers may succeed best in encountering and conquering such a fault at once; others in wearing it out by slow and long-continued hostility. As a general thing, Solomon seems to have thought that the former of the modes of punishment mentioned was the most effectual, and accomplished the object with the least suffering, on the whole, both to parent and child; and we do not know whether any thing has been developed in modern times sufficient to reverse his decision. Still, however, if a mother has time, and leisure, and exhaustless perseverance, she may, if she chooses, try the slower modes. If faithful, she certainly will succeed with any of them.

Thus we see that the kind of punishment is not very essential. For what is said above will apply equally well to a great variety of other forms which might have been specified. They will all accomplish the object if they are properly administered, some more and some less easily, some rather better in one class of cases, and some in another—without there being any very great difference in point of ultimate efficacy, after all.

But there is something on which the ultimate efficacy of punishment depends very closely, and that is, the spirit and manner of administering it. This is really the important point, and parents should inquire, not so much whether they adopt right modes of punishment, but whether they administer them in the right way.

1. The administration of punishment, in cases where it is called for at all, must be *uniform*. If by loud crying a child sometimes carries his point, while at others he gets punished for it, he will continue the practice of crying. If the flame of a candle, while it sometimes burns the fingers, at other times would come off from the wick, a smooth, hard and beautiful plaything, there are a great many fingers which would be often going into the flame. It is not the greatness of the pain, but the certainty of it, which is effectual in such a case; and so in regard to any forbidden act, it is certain punishment, not occasionally a severe one, which accomplishes the purpose.

2. Punishments should be *mildly* administered. Especially, if the punishment in itself be *severe*, it must be *mildly administered*. Punishment is a remedy, a moral remedy; and like other remedies, the more bitter it is, the more gentle and considerate should be the mode of exhibiting it. If the fault is trivial, the penalty may be even playfully inflicted. This will do in the case of bad habits, or petty misdemeanors, which result from inadvertence, and where the act does not imply any thing deliberately wrong, in a moral point of view. "Why, mother, I forgot," says the boy. "Yes," replies the mother, "I know it; and there must be some little punishment every time, and that will soon make it be remembered." In such case, some slight penalty may be assigned, and provided it is strictly and steadily enforced, it need not be accompanied with any indications of displeasure, nor is even seriousness necessary. Thus the ordinary

childish faults may be corrected by means of a course of punishment which will not even disturb the common flow of good humour and hilarity.

Moral offences, that is, those which imply actual guilt at the time of the act, must be treated seriously, no doubt; but however severe the punishment, it may be gently administered. To secure this, the punishment should be deferred until the displeasure excited in the parent's mind, by the commission of the fault, has subsided. This is a hard rule to follow. Here is a double difficulty. First, it is hard to refrain from punishing during the fit of displeasure; and then it is harder still to summon energy and resolution to punish after the fit is over. But both these efforts must be made. Inflicting pain from the stimulus of displeasure, which is generally only a mild word for anger, is *vengeance*, not punishment. Taking vengeance on a child is the worst injury a parent can inflict upon him; and it is really taking vengeance, when the impulse under which the suffering is imposed, is the excitement of displeasure.

3. To guard against this danger, parents should be very cautious how they punish faults, the commission of which brings any special trouble or inconvenience to themselves. If a boy throws his ball across the room, and escapes breaking the looking glass, it is safe to inflict some light and proper punishment for the carelessness. If he breaks the looking-glass, it is safe to omit the punishment. Certainly, if it is omitted in either case, it should be omitted in the latter. For, in that, his remorse and terror will be judgment enough. And yet how frequently will parents punish in the last case, and pass by the former. That is, they punish accidents, not faults; or rather they do not, strictly speaking, punish at all. They take vengeance.

From Bockminster's Practical Farmer.

THE HORSE.

This animal is often abused through wantonness, or carelessness; but still more often injured for want of due consideration of the proper mode of treating him.

Within a few years it has been customary for drivers of stages in our neighbourhood to give their horses meal in their water when they only stopped for a short time in the middle of the day. It was then not uncommon for horses, when driven no faster than at present, to fall suddenly dead in the harness. On opening the animal, the meal would be found undigested, and formed into a hard cake in the stomach.

We believe this practice is now wholly abandoned. There is a very prevalent idea that it is injurious to give grain to the animal when he is warm. Now we have never known any injury to arise from this practice. There is no more danger of injury to the horse than to ourselves by eating a hearty meal when warm. And who ever heard of a man killing himself with a hearty dinner, because he eat it when he was fatigued or heated?

It is hard driving, violent exercise, *after eating* hearty food, that causes pain, and often death.

Let a man but reflect on what has proved in-

jurious to himself, and he will rationally conclude that treatment is most likely to injure his beast. Let him eat a hearty meal, then run or use violent exercise immediately after, and he will be at no loss in conjecturing what must be the danger of furiously driving a beast after a hearty dinner.

It is hard driving immediately after eating grain that kills the horse; and, we venture to assert, that not an instance can be shown in which he has sustained injury from eating grain merely because he was warm. People should reflect and reason more on this subject.

Horses that travel and labour violently, as in stages and fast chaises, should eat their grain at night. When labouring moderately on a farm, it is not so material when their heartiest food is given; for horses are not liable to be injured in any gear, when they are only driven on the walk.

But we have known many men, prudent in most matters, yet guilty of stuffing their horses with grain in the morning, just before starting on a journey! They gave no grain the night before, reserving for the starting hour the heartiest food for the beast!

On a journey we have long been in the habit of giving our horse his grain at night. We give it as soon as he is rubbed down and put to the stable, and we have never found it injured him.

How absurd to let your horse stand for hours, after a day of violent exercise, to chop up his own fodder, and attempt to appease his hunger on hay, often poor hay, not fit to be fed out to young cattle.

Give the horse half a bushel of oats, or one peck—if he has been used to grain—as soon as you lead him into the stable, and he will fill himself in one hour or two, and be willing to lie down and enjoy a nap, even before you retire to rest yourself.

In any part of the country, if you see the grain put into the manger, you may be pretty sure the hostler has not forgotten his duty.

From the Salem Observer.

CLIFT OR EAVE SWALLOWS.

The clift or eave swallows, as they are commonly called, were first found in the vicinity of the Rocky Mountains. It appears that the cultivated hills and valleys of New England, teeming with insect population, were to these birds, like the rich valleys and beautiful prairies of the West to the white man—long unknown, it being I believe less than half a century since they first appeared east of the Hudson river.

The manner in which they settle in this, to them new country, reminds one of the manner in which settlements are formed by man in the far West. A bold and adventurous pair go forth in search of a new home; they fix upon a spot congenial to their tastes, and substituting the eaves of a barn for the shelter which the cliffs of the Rocky Mountains afforded them, build their nest; and if they are civilly treated by the owner of the premises, upon which they have taken up their abode, rear their offspring; and the next season return with them, and as many of their friends and connections as they can induce to emigrate with them, to extend their settlement, which in a few years has the appearance of a crowded and busy city.

The architecture of these birds resembles that of man, more than most birds;—not so much in form as in variety,—each pair building as their fancy dictates; some prefer a large door at which both can enter at once; others, choose a small entrance just large enough to admit one at a time; some who appear wealthy, that is, have plenty of mud, build large and commodious palaces, while others more frugal and economical, are contented with the small but neat cottage; some of them (I am sorry to say) resemble man in his low and base traits of character, such as indolence, and a disposition to take that which belongs to others; one was seen in the absence of his neighbour to go to his nest, take some of the materials and appropriate them to his own use.

As I cannot understand their language sufficiently well to interpret it, I cannot tell whether they have enacted laws to punish gross transgressions upon the rights of others, or not; but as might be supposed, this pair was among the least prosperous of the settlement, being three times as long completing their nest, as some of the more honest and industrious ones were.

A. W. P.

North Danvers, June 2, 1841.

Selected for "The Friend"

THE DISENTHRALED.

He had bowed down to drunkenness—

An abject whorshipper;

The pulse of manhood's pride had grown

Too fast, and cold to stir.

And he had given his spirit up,

To the unblessed thrall;

And bowing to the poison cup,

He gloried in his fall.

There came a change—the cloud rolled off,

A light fell on his brain—

And like the passing of a dream,

That cometh not again,

The shadow of his spirit fled,

He saw the gulf before,

He shuddered at the waste behind,

And was a man once more.

He shook the serpent folds away,

That gathered round his heart,

As shakes the swaying forest oak,

Its poison vice apart:

He stood erect—returning pride

Grew terrible within,

And conscience sat in judgment on

His most familiar sin.

The light of intellect again

Along his pathway shone;

And reason, like a monarch, sat

Upon its olden throne:

The honored and the wise once more,

Within his presence came;

And lingered oft on lovely lips,

His once forbidden name.

There may be glory in the night

That treadeth nations down—

Wraths for the crimson conqueror,

Pride for the kingly crown—

But nobler is that triumph hour,

The disenthralled shall find,

When evil passion boweth down,

Unto the godlike mind!

J. G. WHITTIER.

Letters of Early Friends : illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

[In continuation of our selections from this work, the following, besides other matter of interest and of instructive tendency, have been made with reference to their connection with the reign of King Charles II., commencing with the memorable period of the restoration; at which juncture it would seem that this dissolute monarch gave some evidence of humility and tenderness of spirit, in remembrance of the trials and vicissitudes which marked his previous career, but which, alas, through the instability of his nature, and the influence of bad advisers, he soon very much lost sight of.]

RICHARD HUBBERTHORNE TO GEORGE FOX.

London, 29th of 3d mo. [5th mo.] (1660).

Dear brother—Since I wrote into thee last week, our meetings have been quiet and very full. G. F. (George Fox, jun.), was brought up to this city the last week upon the fifth day, and is prisoner at Lambeth House, and Robert Grassingham, who was brought up with him; they are not yet called, (*stunned* (?) but there remain.* I have been twice with them in prison: and I visited some officers of the army there, with whom I had good service, as Major Brayman, Allen, and Courtney, who are these prisoners: and Colonel Rich I have been with—he is at liberty; he is pretty low and sensible, and sees that all will be separated into two—that is, either to join to the truth, or to the profane: he was at the last First day at our meeting in the Strand. Several who have had an honest principle stirring in them, begin to be bowed under towards the Truth; but the wickedness in this city is so great, that it is past expression; and every where in the nation it abounds as a flood; and Friends every where pass in the hazard of their lives and of great sufferings. Stephen Crisp hath passed through much suffering at Peterborough, Norwich, and other places, and is now at Colchester. John Moon and William Alan have been sore abused at Cambridge, and W. A. is sore bruised. Josiah Coale is prisoner at Leicester, and put in the marshal's hands, where he is very hardly used: he lieth upon some stones (*stones* (?)) and his food is only bread and beer: he desired that thou might know of it. Alexander Parker is prisoner at Nantwich in Cheshire, and is in the marshal's hand; he was taken out of a meeting at Northwich; but the marshal is pretty loving to him.

It is only the power of the Lord God that preserves us here in this city from the rage of the wicked, which is very high. [At] our meeting this day at Westminster in the morning, the people were very rude, and had almost broken the meeting; but afterwards some soldiers came, and did quiet the rude [people] and set a guard at the door; and so the meeting was kept quiet, and ended quiet.

This day did King Charles and his two brethren James and Henry come into this city: Charles is of a pretty sober countenance; but

the great pride and vanity of those that brought him in, is inexpressible; and he is in danger to be brought (or wrought) to those things, which he in himself is not inclined unto. The great excess and abomination that hath been used this day in this city, is inexpressible.*

I know not as yet when I shall come from this city; for the service is very great.

[From the original.]

Among the Swarthmore Collection of MSS. has been found the following narrative of an interview had by Thomas Moore with the King, which it is believed has not been before printed: it is endorsed by G. Fox, "What the King said to T. Moore. 1660, 14th of 10 mo."†

"SOMETHING THAT PASSED BETWEEN THE KING AND ME, THOMAS MOORE OF HARTSWOOD, IN THE COUNTY OF SURREY."

14th of 10th mo. [19th mo.] 1660.

After that I, with other Friends, had presented our sufferings to the King and several particular members of his Council, and after several days waiting upon them for answer, the King was pleased, with a great part of his Council, to grant us an order; and chose a committee to examine our papers and sufferings. After some weeks that we had waited and solicited those members who were chosen to hear our business, we had many promises from them that we should be heard, and likewise have relief. So upon the aforesaid day of the 10th month, we being, as our manner was, waiting in the lobby at the Council Chamber door, the King and his whole Council being there sat, (as we have heard since, by some of them that were of the Council;) there was a debate amongst them whether I should be called in with my hat on, for they said I would not take it off myself; others said it might be taken off gently by the door-keeper, or the clerk: but the King said, by no means, it should not be taken off, except I took it off myself; none other should take it off. Whereupon, after some time, I was called in; and when I was within the room a pretty way, and saw the King at the head of the table with the rest of the Council, I made a stop, not knowing but that I might give offence: when one of the Council spoke to me and said, "you may go up; it is the King's pleasure that you may come to him with your hat on." So I went up near to the King, and said, "Is this the King?" And they said, "Yes." I looked upon him, and he upon me; and I spoke the word of the Lord to him as it rose in me—concerning the goodness and the mercy of the Lord to him—for the space of a quarter of an hour, and was not interrupted; but they were all silent, till I was clear.

* See the Letter dated the 7th and 8th of this month in W. Caton's Life, pages 87, 88, (SELECT SERIES) for a further description of the state of things in London at this time.

† Respecting Thomas Moore, G. Fox, in his Journal writes: "At Reigate, Friends told me of one Thomas Moore, a justice of peace, that lived not far from Reigate, and was a friendly moderate man: whereupon I went to visit him at his house, and he came to be a servicable man in the Truth." [1655.]

When I had done speaking, the King asked me what I would have of him. I said, "O King, our meetings, which are kept in God's fear, are by the will of evil rulers and rude people, many times broken up—we are hailed, beaten, bruised, and trod upon by the said people; who are contemned by such magistrates, who in their wills cause us many times to be haled out, sent to prison, and kept there contrary to law and thy declaration sent from Breda, and since revived; in which thou didst promise we should not be disturbed, nor called in question, for things pertaining to our consciences." Then the King answered me: "God forbid, you, living in God's fear, should be wronged, and that your meetings should be disturbed; for it is my mind that you should enjoy your meetings peaceably, and be protected, living peaceably and quietly in the kingdom." Then I said, "Some of us are indicted for not coming to the steeple house." The King answered, "You shall not be indicted for not coming to the church." Then I said, "What thou speakest here within these walls, may not relieve us; for the magistrates in the kingdom may not take notice what thy mind is here, and so possibly we may not enjoy what is in thy heart towards us, except thy pleasure be signified to the kingdom by proclamation, or declaration." To which the King answered, "You shall enjoy your meetings without disturbance, you shall see it, so long as you live peaceably; leave it to me."

By what the King said there, we do expect that something may be done for us; for he bade us stay awhile, and we should see.

THOMAS MOORE.

[George Fox, in his Journal under date about this period, says, "There seemed at [this] time an inclination and intention in the government to grant Friends liberty; because they were sensible that we had suffered, as well as they, under the former powers. But still, when any thing was going forward in order thereto, some dirty spirit or other, that would seem to be for us, threw something in the way to stop it. It was said, there was an instrument drawn up for confirming our liberty, and that it only wanted signing; when on a sudden, that wicked attempt of the Fifth Monarchy people broke out, and put the city and nation in an uproar."—After this event, G. F. and his friends drew up "A Declaration from the harmless and innocent people of God called Quakers, against all sedition, plotters and fighters in the world," &c., which was presented to the King on the 21st of the 11th mo. 1660 (called January, 1661.)—His Journal may be consulted further for this eventful period.]

MARY FELL TO HER MOTHER MARGARET FELL.

Mile-end Green, near London,
27th of 4th mo. [6th mo.] 1664.

Endeared and tender-hearted Mother—My duty and very dear love is freely given and remembered unto thee, as also my very dear love is to dear G. F.

This is chiefly to let thee understand, that yesterday sis: [sister] and I were at Whitehall; where we spoke to the King, and told him that if he would please to signify something to the Judges, before they went their

* See a full account of this affair in Sewall's History under this date.

circuit, to release you; otherwise it would be perilous for the time drew very near of the Assizes. He said he would release you, if we would promise you would not go to meetings. Sister said, we could make no such engagements; for the meeting hath been kept many years, and never hath done any harm. He said, "Canst your mother keep within her own family, as she may have five [persons present];—but she must have such tumultuous meetings." We said, she hath no such meetings; they are only her neighbours that come. The King said, there were some Quakers in the last plot. Sister said, that could not be proved. He said, he had letters [about] it, and their names. So Chifines* bid us come on the Fourth day; [and] we do intend to go to-morrow. I was there about a week since, and told the King, that now the Assizes drew very near, if he did not do something for thee, they would turn thee into a premurine, and get thy estate from thee and thy children; and I desired him to take it into consideration. He was then very loving to me, and said he would take it into consideration; and he said, "they shall not have her estate from her;" he took me by the hand as soon as he came near me. I also spoke to Prince Rupert, and desired him to put the King in mind of it; and he said, he would do what he could in it; and went then to the King and spoke to him. Prince [Rupert] hath always been very loving to Friends, and hath often spoke to the King about you.

Sister gives the renewed remembrance of her entire love to thee and dear G. F., as also doth my brother.—I suppose sisters Isabel and Sarah will be gone;—remember me to sisters Susanna and Rachel.

I am thy dutiful and obedient daughter,

MARY FELL.

[Year endorsed by G. F. 1664.]

[From the original apparently, which is addressed to M. F. at Lancaster, as usual, to the care of Thomas Green, Grocer, there.]

ELLIS HOOKES TO MARGARET FELL.

London, 2d of 8th mo. [10th mo.] 1666.

Dear M. F.—My dear love in the Truth is unto thee. I have lately been in the country, which is the cause of my not writing to thee.

People are in a great confusion here, by reason of a fire which happened in this City, to the great destruction and ruin of the same; which has not been without a just cause of provocation of the Lord by this generation; who have lifted up themselves against the Lord, and their hearts have been given up to pride and vanity, and not to seek the Lord; but rather to persecute them that were true seekers of Him, and who delighted in his ways.

There was a young man that came out of Huntingdonshire, to warn the King to set Friends at liberty; or else, within two days, destruction should be.† He went to Whitehall the day before the fire; but they would not admit him to come to the King; but the next morning he went again, and was admitted to speak to him in the presence-chamber. Here was last week another man Friend, who came out of Staffordshire to speak with the King,

and to deliver a *pay* [a paper or list (?)] to him; and indeed a very plain honest man he is, and he had a great weight upon him; and going towards Whitehall last Sixth day morning betimes, he met the King in his coach, (as it was supposed) going a hunting. And he stepped to the coach side, and laid his hand upon it, and said: "King Charles, my message is this day unto thee, in the behalf of God's poor, afflicted, suffering people;" and gave him his *pay*, (which indeed were weighty words,) and pressed him on to read it. The King said, "How dost thou think I can read it now?" So he told the King that his message was unto him—"that the people of God might have their liberty from under the great bondage, that thee and thy law hath laid upon them." Then the King replied and said, that he and his Parliament were to consider of it. The Friend told him, "if they did so consider of it, as to set the afflicted people of the Lord at liberty, it might be a means to stop the judgments of the Lord; but if so be, that they did continue their bonds, the Lord God would multiply his judgments the more upon thee." Then the Friend moved the sufferings of Friends at Reading, and told him that their sufferings did cry very much in the ears of the Lord against him; and except he set them at liberty from under the cruel law of *premunure*, their cries would not be stopped, but would be turned double upon his head. Then the King said, that they would not obey the law of the nation. Then the Friend told him, that if so be, he and his Parliament would make a law *equal* to the law of God, then he might try whether they would walk contrary to that; and so pressed him to set Friends at liberty, or else the Lord would bring worse judgments upon him. And he told him, that the Lord had pleaded with this City, with plagues, sword, and with fire; and so left him. When he came to the coach side, the footman took off his hat; but the King bid him give the man his hat again, and was very mild and moderate.

So this is the most at present.—His name is Adam Barloote.

I saved thy book from the fire, and last Seventh day I gave it to W. Warwick.*

E. H.

[From the original.]

* The narratives given in the Diaries of Evelyn and Pepys, (who were eye witnesses,) of the great fire of London, are sad indeed. Evelyn writes: "Sept. 3. The fire continued all this night (if I may call that night, which was light all day for ten miles round about), after a dreadful manner,—when conspiring with a fierce eastern wind in a very dry season. I went on foot to the (Bank side in Southwark,) and saw the whole south part of the City burning from Cheapside to the Thames, and all along Cornhill, Tower Street, Fenchurch Street, Graceous Street, and so along to St. Martin's Castle, and was now taking hold of St. Paul's Church.—The conflagration was so universal, and the people so astonished, that from the beginning, (I know not by what despondency or fate,) they hardly stirred to quench it; so that there was nothing heard or seen but crying out and lamentation, and running about like distracted creatures.—Oh! the miserable and calamitous spectacle! such as happily the world had not seen the like since the foundation of it. Nor be outdone till the universal conflagration. All the sky was of a fiery aspect, like the top of a burning oven; the light [being] seen above forty miles round about for many nights.—The poor inhabitants were dispersed about St. George's Fields and Moorfields, as

IMPORTANT MOVEMENT IN CUBA.

We have been favoured with the annexed translation* of a memorial from some of the principal inhabitants of the city of the Havana, proprietors of agricultural estates, praying the captain general of the island to take prompt and effectual measures for the suppression of the slave trade!

To his Excellency the President Governor and Captain General.

The subscribers, inhabitants and proprietors in this city, proprietors also of agricultural estates—availing themselves of the invitation in your proclamation when you assumed the government of the island—respectfully bring to the notice of your excellency, a measure, urgently necessary for the present exigencies of Cuba—namely, a prompt, energetic, and irrevocable provision, for the suppression of the traffic in slaves from Africa.

Your memorialists, intimately acquainted with the true interests of Cuba, and the best mode of securing them, are satisfied that the only means to avert the fury of the storm, which threatens to destroy those interests, is the measure now recommended to your excellency's superior judgment. The two corporations, the most respectable in the Havana, namely: the illustrious "Ayuntamiento" and the Royal "Junta de Fomento," coincide with your memorialists in opinion, and have addressed the provisional regency of the kingdom in accordance therewith.

To the slave trade we owe the displeasure with which all powerful England views the increase of our commerce and our agriculture—and to that trade do we owe her diplomatic hostility.

It is the slave trade which has aroused the feelings of her powerful and numerous abolitionists, and which prompts them by word and writing—in books, pamphlets, and newspapers—in private societies, and legislative assemblies—to urge their government and their nation, to insist on our performance of our treaty stipulations.

In order to hasten the suppression of this trade, the British government has solemnly recognised the independence of Hayti—exposing us thereby, under present circumstances, to injuries which may be committed with perfect impunity, and which we tremble but to think of, or to imagine.

To the enormities of the slave trade do we owe it, that two active agents of the British and Foreign Anti-Slavery Society have openly appeared in Spain, in order to affect, if possible, a general emancipation of our slaves! We are aware that they have been favourably received in Madrid! They themselves avow this—and it is confirmed by other circumstances, and

far as Highgate, and several miles in circle—some under tents, some under miserable huts and hovels, many without a rag or necessary utensil, bed or board; who, from delicateness, riches, and easy accommodations in stately and well furnished houses, were now reduced to extremest misery and poverty;" &c. vol. i. p. 372—374.

* The translation, we are told, is a free one, acknowledging, in fact, to be an abridgment. Yet we are assured the spirit of the original is strictly adhered to.—*Eds. Jour. Com.*

* This person is spoken of by Pepys, in his *Memories*—he was the King's closest keeper or page, and is said to have been a great favourite with him.

† See G. Whitehead's *Christian Progress*, p. 314.

this is a door opened to the most serious calamities.

By the slave trade, the number of our natural enemies in the island is daily increased. By the "Stranger's Guide for the Havana," of the present year, they now amount to 660,000 persons of colour, or about 60 per cent. of the whole population, leaving about 40 per cent. only of white persons. In 1775, the coloured population numbered no more than about 36 per cent. of the whole population, and this result seems to follow inevitably from the existence of this trade. For similar results have been observed elsewhere, and those eminent persons, Humboldt, and De Toqueville, in reference to Brazil, &c., have given utterance to the most gloomy forebodings relative to the whites of those countries.

The slave trade is the principal cause of this surprising phenomenon. The Royal Cedula of 21st September, 1817, was intended—by affording peculiar encouragement to the immigration of Europeans—to keep down this alarming disproportion. But the slave trade has rendered its intention operative and useless. During the five years, 1835 to 1839 inclusive, 35,203 white persons entered at the port of the Havana, not more than half of whom would probably remain in the island—while, during the same period, there were landed in the western department alone, 63,055 negroes from Africa! If such is our present situation, what will it be in a few years, if this trade be still suffered to exist?

And this, excellent sir, is not all. Let us glance at the communities in our neighbourhood. The firmest mind may tremble, as it views our horizon. Nine hundred thousand free blacks, east of us in the military republic of Hayti—their armies strictly disciplined, and holding at their disposal the ample means of Britain for the transportation of this force!! Four hundred thousand on the south in Jamaica. Twelve thousand in the Bahama Archipelago, and other islands in our neighbourhood—increased by at least as many more, wrested by capture from our slaves!

And setting aside the slaves in the French West Indies, now on the eve of emancipation—let us direct a serious and steadfast gaze to the north. Look at Florida—the ports of Louisiana—Georgia—the Carolinas, &c., which bring us almost in contact with the continent, with its three millions of slaves—a number so immense as to strike terror, not in Cuba only, but throughout the whole American confederacy. Should we not begin this day, to deliberate and to prepare ourselves, in order to avoid the consequences which may be reasonably anticipated from a situation of affairs so alarming?

This is so urgent, most excellent sir, that though it were certain, as many erroneously believe, namely, that our agriculture would be paralyzed without the aid of negro labour, we ought rather at once to choose poverty and security, than blindly to aim at a rich harvest for a single year, and risk the loss of the succeeding one, together with the soil, machinery, and every thing, in one general insurrection of the negroes.

But, fortunately for Cuba and its present inhabitants, as well as the interests of the

mother country, this island has not been condemned by Heaven or the stern laws of nature, to the necessity of cultivating its soil by the sweat of African brows. This was the error of a former period. At present, in the central portion of the island, the glorious career of agricultural reform has already begun, under the auspices of a son of our industrious Catalonia. He, however, and all who follow his illustrious example, must expect to struggle for some time with the obstacles which hate, prejudice, bad faith, and, above all, the detestable influence of the slave trade, will oppose to them. For in that traffic chiefly, may we look for the origin of all the evils by which we are assailed.

It is for this reason that the memorialists pray your excellency to take what they have said into consideration. Not to offend your excellency's high intelligence, nor presume to anticipate what your prudence may dictate, in the disposition of the important matters here referred to; they rest with confidence as to the result, in the judgment of the illustrious chief by whom they are now governed, and for whom is reserved the unfading honour of snatching this precious relic of the Spanish Indies from the precipice whose brink it overlooks.

Abolition of the Slave Trade.—The Greek Courier publishes a decree signed by King Otho, forbidding, under severe penalties, any of his subjects to be concerned in the detestable traffic in slaves. The Malta Times of the 10th ult. publishes a letter from Tunis of the 1st, announcing that the Bey, at the recommendation of the British Consul-General, Sir Thomas Reade, had decreed the abolition of the slave trade within his dominions. He had himself set the example, by giving liberty to all his own slaves, and promised to put an end to their further importation and exportation in the regency.

PENNSYLVANIA HALL.

The jury in the case of the Pennsylvania Hall, after six months deliberation—meeting sometimes twice a week, sometimes once, and sometimes once in two weeks, have at last handed into the court their report. It has not yet been published, but we have ascertained from the chairman of the jury, that they have reported, by a majority of five to one, that *damages were sustained by the owners of the property to the amount of thirty-three thousand dollars*, and that the *owners of the property were not active participants in the mob*. The terms of their appointment, it appears, limited the jury to the determination of these two points, viz: the amount of damages sustained, and the participancy or non-participancy of the owners. One of the jury dissented from the other five in their report, on the ground that the owners *were* active participants.

Although the gentleman of the jury from whom we received our information expressed the opinion that the question would still be an embarrassing one for settlement, yet we cannot help considering the report as tantamount to

an award. The law is plain, and the jury's report make the facts plain; and it appears to us, that nothing is left but for the court to confirm the report, and certify the same to the county commissioners, whose business it will then be to draw a warrant upon the county treasurer for the amount, to be paid over to the owners. This was the process in the former case, when damages were awarded for the books burned in the Depository.

It will be seen that the sum agreed upon, is not the one third of what was claimed by the stockholders of the Hall, their claim was \$100,000, with interest. One of them tells us, that he would be opposed to accepting an award so far short of what he considers their just claim.—*Pennsylvania Freeman*.

A Testimony from the Monthly Meeting in Monmouthshire, concerning Evan Bevan.

Mark the perfect man, and behold the upright, for the end of that man is peace. Psal. xxxvii. 37.

The 17th day of the second month, 1746, departed this life, our dear worthy innocent Friend, minister and elder, Evan Bevan, aged about sixty-seven years. His father's name was Charles Bevan, of Lantwit Vardre in Glamorganshire, who gave him a liberal education at Oxford, where he made a great progress in various parts of literature.

After he left Oxford, being duly qualified, he practised the law in Glamorganshire, where he served and executed the office of deputy-sheriff with much reputation; yet, after some time, it pleased Divine Providence to visit our said Friend in an extraordinary manner, he being east down, as into the deep, in anguish and sorrow, until after long mourning and various baptizings, the Lord was pleased in mercy to bind up the bruised reed with strength, so that he seemed to be brought forth as pure as gold seven times refined, and made a chosen vessel. And finding unity in his Spirit with those of the Society called Quakers, he joined himself in fellowship with them; as appears more fully by an Epistle of his, published in Sewel's History of the Quakers, page 705, under the name of Evan Jevens.

He was concerned as a minister about twenty years, not made so by man, although he was brought up in the languages and sciences of men, but by a real experience of the power of truth, and through the demonstration of the gospel.

Oh! in what an awful weighty frame of mind we have seen him sit in meetings, solidly feeding on the bread of life, which the world knows not of; and when words flowed from his lips, they were sweet as the honey-comb, and seasoned with the divine salt; which, with his innocent deportment, affected the hearts of the hearers, unless grown cold through the love of the world.

He was pressing with Friends, to be faithful towards God, in the various branches of our Christian testimony; especially to keep clear from that anti-christian yoke of tithes; the upholding whereof is an indirect denial of the coming of our Lord and Saviour Jesus Christ, who, by the one acceptable sacrifice of the offering himself upon the cross, made atonement to God the Father, brought mankind from

under the law, and put an end thereto, with all types and shadows. He would often remind Friends to be thankful to God for the manifold mercies received and enjoyed; more especially in this time of our interrupted meeting together, in order to perform divine worship; and likewise, to consider what hardships and sufferings our worthy ancestors were exposed to on this account.

His words were few and savoury, his testimony short; which was a wonder to such as knew him, and expected long discourses and eloquent orations; yet he, through divine assistance, confounded the wisdom of the wise of this world, who therein know not God. He would most nights wait in silence, together with his family, and the scholars who lodged with him, and would advise them to that practice, laying before them the benefit thence accruing.

He kept a school in Friends' meeting-house in Pontimoyle, for about thirty-five years, and conscientiously refused to teach any of the heathen authors; however, he brought up many in the useful parts of literature, as Latin, Greek and geography, with various branches of the mathematics; most of which time he was clerk to our meeting, and was a tender nursing Father in Israel; very condescending and forbearing with those who, by undue measures, had justly deserved the censures of the church. Sometimes his mild behaviour has reached and convinced the disobedient, and brought them to a sense of their outgoings.

We do not remember that he missed the opportunity of one meeting, unless through sickness. He had a great love for Friends, and would visit those who were indisposed. We had entire love and good-will to him, as a cordial, sincere Friend, and as an elder and pillar in the church, who was worthy of double honour. His memory is dear to us, and, being dead, he yet speaketh. He did not lord it over the church, although his knowledge and wisdom, both spiritual and natural, might have entitled him to bear rule; but being clothed with the spirit of meekness and patience, he would condescend to the weakest member in charity, good-will and pure love; thereby plainly demonstrating whose disciple he was: yea, a noble pattern and example was he; his conduct kept pace with his doctrine, and with the principles he made a profession of. He was no respecter of persons, yet his conversation was free and agreeable, chiefly tending to instruction and edification.

He having denied himself, and taken up the cross, to the riches, honours and preferments of this world, with the pomps and pleasures thereof, despised the shame, looking forward, in patience, to the prize of the high calling in Christ Jesus, which is the recompense of reward; in hope of which, the humble contrite soul is enabled to persevere in fear unto the end.

We question not, but our loss is his great gain; and that now his spirit enjoys the crown of rest and peace, which is laid up in store for the righteous in the mansions of glory, where there needs not the light of the sun or moon, for the glory of God is the light thereof.

His body was interred in Friends' burying-

ground at Pontimoyle, and was attended to the grave with decency and gravity by a great number of most persuasive and degrees.—*Collection of Testimonies, 1760.*

Guildhall Antiquities.—A very curious document has within these few days been discovered amongst the ancient records at Guildhall—it is a contract made between Charles I. and his Privy Council on the one part, and the corporation of the city of London on the other, in which the King makes over in mortgage to the corporation several large tracts of Crown-lands in the counties of Northumberland, Durham, York, &c., for certain loans of money to him, amounting to more than £300,000 of the then currency. But the unfortunate monarch never having had the power of redeeming these lands they became legally part of the city estates; and several years afterwards, finding that, from their remoteness and the rough unproductive nature of the soil, they were not very productive or profitable, the corporation disposed of the City interest in them to the ancestors of the present great coal-field proprietors, not, of course, having the slightest idea that they were throwing out of their hands the richest and most profitable soil in England, which would long since have produced them a net profit of £400,000 per annum. The document is quite perfect, and is very well written. The King's signature, Charles R., is in a fine free hand, and the signature of the members of his council at the foot of the deed are easily decyphered, but are remarkable for the diversity of the handwriting. That of Buckingham is quite different from the others; it is very free, but in good taste. The royal seal is affixed to the deed, and the seals of the signing privy councillors are appended likewise.—*Foreign Paper.*

THE FRIEND.

SEVENTH MONTH, 17, 1841.

We refer our readers to another page for a truly interesting document—the memorial of the principal inhabitants of Havana to the captain general of Cuba. That, and the information contained in the short article which immediately follows it, relative to a decree of King Otho, and one by the Bey of Tunis, taken in connection with recent occurrences in other quarters, show emphatically that the cause of abolition is *onward*, and unless there be a speedy change in feeling and opinion on the subject at the south, it is by no means out of the range of probabilities that this, the "freest country in the world"—this professedly Christian nation—will be left alone in adherence to the accursed system—left behind in the race of justice and humanity by Greek and barbarian, by heathen, Turk, and infidel!

The subjoined, from a correspondent residing south of Mason and Dixon's line, has an important bearing on the subject in another point of view. To us it is no way surprising that the tranquillity of the slaveholders should be disturbed by such indications.

The *last North Carolinian*, under an article headed "Great Britain," holds the following language:—

"The British government is aiming one of the severest blows at American slavery that has ever yet been heard of or attempted. They encourage abolition at home, and thus turn the influence and minds of their people towards the culture of that great southern staple, cotton. Do the southern people not see England forming societies, and using every other available means, to bring about the culture of cotton in India? and even plans are in operation to extend it to Africa. Is it not as palpable to their sight as the noon day sun, that these efforts are directed against slave-labour? If once they can, by home cultivation, avoid buying from us, our cotton and other produce, the product of slave-labour, that at once close the market against the southern planter."

The above extract was copied into the Fayetteville Observer with some comments, evidently showing that those interested in the continuance of slavery are very much alarmed at recent movements of those that are trying to avoid aiding in the continuance of this system of oppression. Not knowing but it might be interesting to the readers of "The Friend," a copy is sent for insertion, if approved by the editor. When the advocates of slavery use such language, comment is not needed—each one can form his own conclusion. P. N.

DIED, on the 23d of last month, in the 57th year of her age, MARGARET, wife of William Wright, of Pickering, Gloucestershire, Canada, a member of Yonge street Monthly Meeting, and an elder in the Society of Friends. As this individual was well known and beloved by many Friends, especially in this city and neighbourhood, where she lived for many years; the following particulars respecting her sudden and lamented decease, will be interesting. The day previous to the event, a Friend, Canada, the brother of her husband, and wished to have a meeting appointed for next morning; designing, after it was over, to take the steam-boat in the afternoon at Toronto, a few miles distant, in order to come into the United States. As the travellers had no conveyance of their own, William Wright offered to take them, and Margaret proposed to make one of the company. After leaving the Friends at the place of their destination, William and his wife returned homewards, and as evening had come on, her husband proposed stopping at a tavern for the night, but the weather being very pleasant, Margaret wished to proceed. When about five miles from their house, it being a little after dark, they had to cross the river Rouge on a narrow bridge, without railings or guards at the sides. One of the horses took fright on the bridge, and notwithstanding all the efforts to prevent it, precipitated them backwards into the river, where the water was about twelve feet deep. Her husband soon got hold of Margaret, and supported her above the water; but she requested him to let her go, and try to save herself. He endeavoured to encourage her, and made many and very great efforts to rescue her from the perilous situation; but she again requested him to let her go, and try to preserve his own life. She seemed greatly exhausted by her exertions; and although her husband kept hold of her, and in a few minutes after they fell into the river, drew her to the bank, yet the vital spark had fled, and all the efforts used to resuscitate her were proved fruitless. The death was another solemn and affecting admonition of the shortness and uncertainty of life, and the necessity of daily and hourly living in a state of watchfulness and prayer, that so we may be prepared to meet the messenger of death whenever he may be sent to us. "Be ye therefore also ready, for the Son of man cometh at an hour when ye think not."

At Greenock, Canada, on the 26th inst. N. J., on Third day, the 6th instant, HANNAH WIDMAYER, a member of Greenwich Monthly Meeting, in the sixty-ninth year of her age.

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PHILADELPHIA.

AMSTERDAM.

It is to be supposed that most of the readers of "The Friend" are familiar with accounts of this celebrated amphibious city—nevertheless, the following lively and graphical description will be read with interest. The National Gazette from which we copy, derives the article from a late British periodical.

If it be not heresy to compare Venice with any other city in the world, I should be inclined to say that Amsterdam is the Venice of the north. Like the queen of the Laguna, the queen of the Zuyderzee is seated on a throne of islands, girded by innumerable canals. But the resemblance goes no further. In the Dutch Venice we must not look for the palaces and gondolas which confer the two-fold character of grandeur and romance on the ancient city of the doges. The palaces of Amsterdam are small red brick houses, with white angles and painted tops; her gondolas are large clumsy looking boats, for they are usually laden with butter and cheese. But the quays of Amsterdam are delightfully shaded by rows of verdant trees, an ornament which Venice cannot boast.

The Dutch capital is four leagues in circumference, and has eight entrance gates. The old ramparts are converted into promenades, and the bastions, twenty-six in number, are occupied by gigantic mills, which seem to overshadow the city. Amsterdam is built in the form of a crescent, but perhaps it may not inaptly be compared to the form of a theatre, the port occupying the place of the stage. A large semi-circular moat runs round the walls, and five large canals, which supply water to all the rest, describe in the interior of the city five parallel curves. By the intersection of numerous canals, Amsterdam is divided into ninety-five little islands, which are connected together by no less than six hundred and sixty bridges. Thirty thousand houses, and a population of more than two hundred and twenty thousand souls, are contained within the boundaries of this little archipelago. Amsterdam takes its name from a sluice (*damm*) constructed at the mouth of the river Amstel.

This city, which now occupies so important a place on the scene of the world, was, in the thirteenth century, nothing more than a little

fishing village. The castle of the feudal lord, Ghysbregt, reared its battlements in the midst of a few fishermen's huts. His successor built towers, bastions, &c., and the village was magnified into a town; which town a count of Holland confiscated and appended to his own domains. After an ambiguous existence of half a century, the town of Amsterdam obtained a municipal constitution. It increased in extent—the wretched wooden palisade which had previously surrounded it, was now superseded by a brick wall, and at the commencement of the fifteenth century, the descendants of the fishermen, who were the first settlers in Amsterdam, were masters of all the trade of the Baltic. But this prosperity created jealousy, and the inhabitants of some of the neighbouring districts one night took the suburbs of Amsterdam by surprise, and not content with burning and pillaging the houses, reduced to ashes twenty-two vessels which were lying in the port. At a subsequent period the anabaptists, headed by the celebrated John of Leyden, penetrated to the heart of the citadel, and ten years afterwards Amsterdam suffered another attack of a similar kind. After escaping triumphantly from all the dangers of those troubled times, and taking part in the great national insurrection, the inhabitants of Amsterdam emancipated themselves from the yoke of the Spaniards in the year 1578. From that period the wealth and commercial importance of this city may be dated. Religious persecution caused vast numbers of fugitive protestants to take refuge in the Dutch capital, and their industry well repaid the protection afforded them. The closing of the Scheldt, stipulated in the treaty of Munster, by ruining Antwerp, crowned the prosperity of Amsterdam. The latter city then became the metropolis of the commercial world.

Amsterdam now retains but a very inconsiderable share of her former importance. The course of time, and the mutation of interests, have created new marts for trade, and new centres of industry; the sceptre of commerce has passed into other hands. But fallen as she is, this once flourishing capital still retains the traditions and habits of her former existence. The picture which Fenelon drew of Amsterdam under the name of Tyre, is even at the present day, faithful to reality.

"I should never," says the fabulous traveller, "be weary of contemplating the magnificent spectacle presented by this great city, in which all its life and activity. I do not see here, as in the towns of Greece, groups of idlers lounging and gossiping in the public streets, and staring at every stranger who lands at the ports. The men are busily employed unloading the vessels, conveying the merchandise to the places of sale, arranging the store houses, and keeping strict ac-

counts of their dealings with foreign merchants."

The picture would be still more correct if he had added that the fair sex in Amsterdam rival the men in industry and activity. At Morocco I have seen women harnessed to the plough, and at Utrecht I have frequently seen a woman dragging a heavily laden canal boat, whilst her husband was sitting very composedly at the prow smoking his pipe. In Amsterdam the most laborious work is often consigned to females. They are continually seen unloading boats, hurling wheel-barrow, rolling casks, &c., and that fanatical cleanliness which is a national characteristic of the people, imposes on a Dutch maid servant a degree of toilsome labour, which in other countries men servants would rebel against. But the victims submit to their martyrdom with the utmost cheerfulness and good humour, and their ruddy complexions bear ample evidence that their exertions are not inimical to health.

Amsterdam may be compared to a ship on the open sea. The city seems to be floating on the water, and would perish of thirst were it not for the frequent falls of rain which supply its cisterns and reservoirs. But this resource is not found sufficient, and supplies of water are obtained from the river Vecht, which is a few leagues distant.

The peculiarity which first strikes a stranger on entering Amsterdam, is its extreme silence. The city is as quiet and noiseless as the plains which surround it. The reason of this, is that the canals are the medium of every kind of conveyance. Scarcely such a thing as a carriage is seen. Indeed, the use of carriages is confined to a few privileged persons, a limitation which is rendered necessary by reasons of public safety. The ground on which the city is built is so unsolid, that the passing of the lightest vehicle makes the houses shake to their very foundations. This inconvenience has suggested the invention of a singular kind of hackney coach. The body of the vehicle rests not upon wheels, but on a sledge, which slides along the street without either jolting or noise. This machine is drawn by a single horse. The coachman walks at one side, and instead of a whip, carries in his hand a piece of cloth steeped in oil, which, from time to time, he puts under the sledge to render it more slippery, and to ease the efforts of the horse. The reader may easily guess the sort of speed at which this carriage proceeds, and the annoyance of riding in it.

Since I am on the subject of public vehicles, I may here say a word respecting Dutch stage-coaches. There is no limitation of the number of persons they convey. Indeed, the owners are obliged to take as many passengers as may present themselves. If at the hour of starting a passenger should appear who cannot by any

possibility be crammed into the already over-filled coach, the owners are obliged to put horses to another for his accommodation. Even in this regulation we may perceive a characteristic trait of the Dutch people, who are always in fear of being too late.

The houses in Amsterdam, as I have already observed, are built of brick, as they are in all parts of Holland. In the superior street the brick is left of its natural red colour; but in the better quarters of the town, such as Keyser-Gracht, the Heere-Gracht, and the Cingel, the out-sides of the houses are painted and varnished as carefully as the panels of the interior. Unfortunately, good taste does not always dictate the choice of colours. Some houses are blue, others green or yellow, whilst the corners and peaked tops being plastered white, and ornamented with rude sculpture, increase the singularity of their appearance. The utmost refinement of luxury and taste of which a Dutchman can give proof, is to surmount each corner of his house with a classic vase, and to fix on the culminating point in the centre of the edifice, the figure of a bull, a sheep, or a shepherd. Such is the favourite style of civil architecture in Holland. The houses have invariably three windows on each story in front; some have more; those which have five are houses of the very highest class. All are built on piles, for the stratum of earth is very thin, and water is found seven or eight feet below the surface. For a house of ordinary magnitude, about a hundred piles are necessary, each being from forty to sixty feet long. For public buildings, thousands of these piles are requisite. I have heard it alleged, that in the erection of the palace, no less than thirteen thousand seven hundred were employed, and for the navy office, eight thousand. Thus building a house is a secondary consideration; it is necessary to begin by building the ground on which the house is to stand. The last mentioned process is not always very easily accomplished, for the ground often gives way during the process of the structure raised upon it. For example: it has been found impossible to complete the steeple of the Nieuw-Kerk on the Dam, because the edifice sank in proportion as it was raised. This mode of building is attended by many serious inconveniences. The canals become stagnant, which renders the water fetid in summer, and impure at all seasons. But it rarely happens that means are taken to set the water in motion, or to procure fresh supplies by the aid of sluices, lest the action of the current, by loosening the piles, should endanger the stability of every house in the city.

The traveller who describes, and the reader who peruses the description, rarely place themselves in the same point of view. Objects whose visible appearance forcibly strikes the eye, do not in description make an equally strong impression on the mind; and besides, a certain share of cockney curiosity and wonder almost invariably takes possession of every one on a first visit to a foreign country. Holland is *par excellence* the country of minutie, and any who seeks to describe it, may well be pardoned for entering into details; yet, nevertheless, I feel that I incur the risk of being sub-

merged in a torrent of infinite trivialities, if I attempt to proceed from street to street, and from house to house. To avoid this catastrophe, I must beg of the reader to ascend with me to the top of the tower of the palace, a point from whence we may command a view of the amphibious city, without the danger of losing ourselves in the labyrinth of canals and quays. But before we look at the picture immediately beneath us, we will take a glance at the country beyond the walls which encircle Amsterdam.

(To be continued.)

From the Worcester (Mass.) Spy of 7 mo. 5.

WONDERFUL ESCAPE.

A more remarkable escape from death by lightning than that we now place on record, perhaps has never occurred in this country. On the afternoon of the 50th ult., the children from our several schools, to the number of upwards of four hundred, were assembled at the vestry of the baptist meeting-house, preparatory to a picnic which they were to attend on the 3d instant. About four o'clock a small cloud came up, from which a heavy clap of thunder proceeded, apparently very near by, in consequence of which, and other indications of a shower, they were dismissed, in the hope that they would have time to reach their homes before it should rain. It is estimated, however, that not more than about one third of them had left the room, when the building was struck by a heavy discharge of the electric fluid, which spent most of its force in the lower part of the house, particularly in the vestry where the children were assembled.

The scene which ensued may be imagined but cannot be described. Of the 250 children who were in the room, a considerable portion were struck instantly to the floor. Fifteen or twenty who were crowding to the door were laid prostrate in a heap, piled one upon another. Some were stunned, and others appeared to have been deprived, for a time, of their reason. Some dozen or fifteen of them were more or less injured, but not dangerously. A daughter of the publisher of this paper, about nine years old, was blistered on her right wrist, on her left arm, and on the bottom of her feet. Her shoes were torn from her feet, the upper leather rent to tatters, and a hole about as large as would be made by a good sized buck shot, was pierced by the electric fluid through the sole of each. When brought home her feet were much swollen, and looked red and inflamed, as if they had been dipped in water not quite hot enough to raise a blister, except on the soles directly over the holes were burnt in the bottom of the shoes, where blisters were raised. She could not stand, and complained of numbness from her knees downward, except in her feet, which were exceedingly sore to the touch. But she recovered, so as to be about the house apparently as well as usual the next morning, except a slight lameness from the burn on one of her feet. A child of Lewis Thayer had her shoes torn from her feet in a similar manner. Other children were burnt on different parts of their bodies. All of them, we believe, were in a good degree recovered the next morning, except a daughter of Peter Slater, who

was more injured than the rest, but not dangerously so. The damage by the lightning was owing to the unscientific and defective manner in which the conductor was fitted.

WATER PROOF CANVAS BOATS.

One of the portable water proof canvas boats, of Leclerc's construction, which have recently been tried upon the Seine, came down from Auxerre to Paris with great swiftness, and without the least damage, although in its course it was subjected to many violent shocks—such as being run aground and brought in concussion with various resisting objects. It is 32 metres 25 centimetres (about 105 feet 9 inches) in length, and 5 metres 10 centimetres (about 16 feet 9 inches) in breadth, and was laden with wood and pipes of wine, weighing together 110,000 kilogrammes. It has been brought to the Quai d'Orsay, where the freight will be landed, the boat taken to pieces, put into two wagons, and carried back to Auxerre, where they will be again put together, reladen, and again come with a cargo to Paris. This experiment was in part witnessed by the minister of commerce, several scientific men, and numerous spectators; and, on inspection, not the slightest derangement had taken place from the passage. "This invention," observes the *Debats*, "must occasion a vast improvement in water carriage, rendering the most rapid currents navigable, allowing a much heavier burthen than other boats of equal dimensions, as these draw one third less water, and, from their being taken to pieces, and carried on shore, can be perfectly secured from all risks of crushing by the ice, or swamping in inundations. They at the same time afford facilities for supplying Paris with dry firewood, and the shores of the river need no longer be encumbered with long ranges of barges and floats, advantages hitherto unknown to the navigation of the Seine."

Important to Owners of Horses.—A Frenchman by the name of Jony, now resident in Poland, has invented a new method of shoeing horses, for which the emperor has awarded him fifty thousand rubles, besides an exclusive patent. Jony covers the entire hoof with iron, and the base of his shoe, or as it is called, sandal, is perfectly smooth. This method of his is being adopted in all parts of Russia. It requires neither nail nor serew; it is extremely cheap, and has the important characteristic of great lightness. Horses whose hoofs have been destroyed by bad shoeing, are, by the use of these "hippo sandals," restored in a short time to their former state of efficiency, and may be used as soon as provided with them. Some horses have been brought to Jony's smithy, which could scarcely limp along, and with their hoofs in so lamentable a state, that the common mode of shoeing could not have been applied to them; but after performing a slight operation upon them, and putting a new sandal on their feet, they were sent back to their owners in a comparatively sound state, and fit for work.

CHARLOTTE, QUEEN OF GEORGE III.

The following is an extract from "The True Portraiture of War," an article in the London Christian Observer for 1841.

My next citation shall be a letter which will probably be new to most of your readers, and will, I am persuaded, interest them, as coming from the pen of Queen Charlotte, the exemplary and respectfully remembered consort of George the Third. It was written by her, before her marriage, to the King of Prussia, upon his entering the territories of her cousin, the Duke of Mecklenburg Schwerin. It is a truly royal letter. Her majesty being a German, was well acquainted with those scenes of horror to which her own and other states, and indeed all parts of the continent, were subjected by hostile aggressions; and oftentimes even where the territory traversed by armies was neutral or friendly; for the innocent must suffer with the guilty, and the peaceful with the quarrelsome, like the poor unoffending inhabitants of Beyrout, when opposing forces see fit to make their soil the theatre of their operations. The following is the young princess's letter:—

"May it please you majesty,

"I am at a loss whether I shall congratulate or condole with you on your late victory; since the same success that crowns you with laurels has overspread the country of Mecklenburg with desolation. I know, sire, that it seems unbecoming in my sex, in this age of vicious refinement, to feel for one's country, to lament the horrors of war, or wish for the return of peace. I know you may think it more properly my province to study the arts of pleasing, or to turn my thoughts to subjects of a more domestic nature; but, however unbecoming it may be in me, I cannot resist the desire of interceding for this unhappy people.

"It was but a few years ago that this territory was the most pleasing appearance; the country was cultivated, the peasants looked cheerful, and the towns abounded with riches and festivity. What an alteration, at present, from such a charming scene! I am not expert at description, nor can my fancy add any horrors to the picture; but, sure, even conquerors themselves would weep at the hideous prospect now before me. The whole country, my dear country, lies one frightful waste—presenting only objects to excite pity, terror, and despair! The business of the husbandman and the shepherd is quite discontinued: the husbandman and the shepherd are become soldiers themselves, and help to ravage the soil they formerly occupied. The towns are inhabited only by old men, women, and children; perhaps here and there a warrior, by wounds or loss of limbs rendered unfit for service, left at his door; his little children hang round him, ask a history of every wound, and grow themselves soldiers before they find strength for the field. But this were nothing, did we not feel the alternate insolence of each army as it happens to advance or retreat. It is impossible to express the confusion which even those who call themselves our friends excite. Even those from whom we might expect redress oppress us with new calamities. From your justice, therefore, it is that we hope for relief; to you even children and women may complain, whose

humanity stoops to the meanest petition, and whose power is capable of repressing the greatest injustice.—I am, &c."

CHEERFULNESS AND GOOD-NATURE.

The catholic spirit in the following, from the National Gazette of 17th inst., is deserving of individual consideration.

In the two hundred and forty-third paper of the Spectator by Addison, are the following passages which present practical reflections so just and applicable to every sphere of life, that we quote them in the hope of producing a good impression upon the worthy reader:

"The two great ornaments of virtue, which show her in the most advantageous views, and make her altogether lovely, are cheerfulness and good-nature. These generally go together, as a man cannot be agreeable to others who is not easy within himself. They are both very requisite in a virtuous mind, to keep out melancholy from the many serious thoughts it is engaged in, and to hinder its natural hatred of vice from souring into severity and censoriousness.

"If virtue is of this amiable nature, what can we think of those who can look upon it with an eye of hatred and ill-will, or can suffer their aversion for a party to blot out all the merit of the person who is engaged in it? A man must be excessively stupid, as well as uncharitable, who believes that there is no virtue but on his own side, and that there are not men as honest as himself who may differ from him in political principles. Men may oppose one another in some particulars, but ought not to carry their hatred to those qualities which are of so amiable a nature in themselves, and have nothing to do with the points in dispute. Men of virtue, though of different interests, ought to consider themselves as more nearly united with one another, than with the vicious part of mankind, who embark with them in the same civil concerns. We should bear the same love towards a man of honour who is a living antagonist, which Tully tells us every one naturally does to an enemy that is dead. In short, we should esteem virtue though in a foe, and abhor vice though in a friend.

"I speak this with an eye to those cruel treatments which men of all sides are apt to give the characters of those who do not agree with them. How many persons of undoubted probity and exemplary virtue, on either side, are blackened and defamed! How many men of honour exposed to public obloquy and reproach!"

How true is all this! and how large a share of discomfort, if not positive unhappiness flows from the absence of the disposition here enforced? What member of the family circle, or what person in any of the relations which cause universal association, cannot perceive that to cultivate a gentle and conciliatory spirit is to give a guarantee for half the possible pleasure of life? There are few, very few minds so dull, or hearts so cold, or tempers so sullen, that they cannot be won into the reciprocity of a kind and calm bearing. And even where the generous effort may fail, there is the quiet and sure reward of an easy conscience. There are, indeed, no memories more pleasant than those

of earnest and constant efforts to be at peace with all whom necessity may make our companions; to feel that we have studied their proper tastes and borne with their humours. A cheerful heart is sunshine in itself to its possessor, and very rare are the ungrateful temperaments which cannot reflect its light.

Venice.—The Prisons of St. Mark.

The Piompi were narrow cells, at the top of the palace, and immediately under the roof of lead—used as the summer receptacles for state prisoners; and there, confined beneath the roof heated by the burning rays of a southern sun, breathing the close and suffocating air of these ovens, stung by a thousand insects which the heat generated, did these wretched beings drag on their summer days; while in winter they were consigned to the dungeons built under the palace, below the level of the canal.

I cannot describe to you the thrill of horror which seized me as we proceeded down the narrow stairs leading to these living sepulchres. Although prepared by all I had previously heard to find them gloomy and terrible, I had formed little idea of what they really were. We penetrated as far as the second story of these dungeons, and were told that, previous to the arrival of the French, another and a "deeper hell" existed beneath; but the senate, unwilling to betray the existence of the secret recesses to any stranger eye, caused the water of the canal to flow into them, and they remain filled to this day. The cells of the second tier even are below the surface of the water, ranged on each side of the narrow passage through which we passed; these were formerly lined with wood, having no other furniture than a wooden pallet and a counterpane; not a ray of light ever penetrated them, not a breath of pure air visited their infected recesses; one small round hole, scarcely a foot in diameter, opened on the dark passage without.

We saw the places for the execution of the prisoners, both by strangling and beheading—the block on which the head was laid, and the stone on which the wretched man sat or knelt; the door was pointed out at which the gondola awaited the body, to convey it away for secret sepulture, and that by which those sentenced to be drowned were hurried away by night. The narrow cell, too, was shown us, where the friar shrived the miserable wretch, preparing him for death, while the executioner waited for his victim in the adjoining cell. Oh, what must death have been amidst scenes of such horror! awful even in its most peaceful and tranquil approach, when it seems but the general visiting of sleep, what must it have been surrounded by such terror, coming in dark mysterious violence! Thousands perished within these walls whose fate was never known; missed from their accustomed haunts, their real fate was only guessed at, while their disappearance was attributed to accident, and any attempt to ascertain its source was followed by the death of the presumptuous inquirer. One part of the cruelty adopted by the Venetian government in the treatment of their prisoners has always appeared to me more like the savage invention of fiends than of men; conscious that instant execution is a mercy when known to be

inevitable, they allowed their victims to linger on for months, nay, even for years, under an irrevocable sentence of death; in solitude and darkness did these wretched beings await the fulfilment of their doom, knowing that every hour might be their last, that every footstep heard along the gloomy passages might be that of the messenger of death. How has the courage of the bravest been turned to cowardice, while the broken heart has lingered out a miserable existence in a state of perpetual and agonizing suspense.—*Taylor's Letters from Italy.*

The Condition of France.—France is unquestionably advancing rapidly in physical and material civilization. It is impossible to travel through the country with an observant eye without being convinced of the fact. Her new roads in her more backward and hitherto neglected provinces, and improved roads throughout the kingdom; her greatly increased means of communication by the almost daily establishment of new competitors in the carrying business on the public roads, and the formation of new companies for the navigation by steam of rivers hitherto proofless to commerce; the almost daily commencement or completion of quays, bridges, and other public works, in almost every part of the country; the cultivation of much hitherto uncultivated ground in many provinces, and the general establishment throughout the country of agricultural and industrial societies, are all manifest and easily recognised proofs of the progress France is making in the various branches of material civilization. The evidences of a nation's advancement or retrogression in moral and intellectual civilization do not lie quite so much on the surface of things, and are not by their nature so manifest to observation. But an observant traveller will not pass through the kingdom without finding many a straw, which will serve to indicate which way the wind is blowing in these respects also. And I saw, both in Paris and in the provinces, enough to convince me that the country is making as decided a progress towards moral barbarism as it is towards physical civilization.—*Trotter's Summer in Western France.*

[The question might well be asked, how much of this picture is descriptive of things in America?]

The Life Hat.—At Dover, a novel exhibition took place at the mouth of the harbour, when hats of the above description were given by a gentleman of this town to some ten or twelve fishermen, who jumped into the water with them to test their utility. The men remained in the water about a quarter of an hour, rolling about like so many porpoises in perfect security, to the manifest amusement of a considerable concourse of the inhabitants and visitors, who had assembled on the pier heads to witness the exhibition. The hat is attached to the person of the wearer by a ribbon, and is taken hold of by him, and held or fastened under his chin, or over his chest, and thus he floats with the greatest ease.—*Kent Herald.*

Printing in Madagascar.—A printing press has been established by the missionaries at Tananarivo, the capital of Madagascar. Four of the natives have been trained as compositors, and a version of the Bible in the Madagascar language will be their first work.

THE FRIEND.

SEVENTH MONTH, 24, 1841.

Circumstances of recent occurrence seem to call for some explanation in justice to ourselves, that we may not undeservedly lie under the imputation of disrespect, and unkindness towards any of our friends. At an early period of our connection with the management of this journal, we adopted as a rule, in regard to obituary notices, to exclude those for children under the age of about twelve years. Our experience up to the present time has amply confirmed us in the propriety of the regulation, and we have therefore uniformly adhered to it, with the exception of a few instances peculiarly circumstanced. The enforcement, however, of the rule has repeatedly been painful to our feelings, and especially so in reference to several cases which have occurred within the last month or two, in respect to which, had we consulted only our sympathies for the parties interested, their wishes certainly would not have been denied.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting will be held on the 29th instant, at 4 o'clock p. m., in Friends' Reading Room, Apple Tree alley.

7th mo. 24th, 1841.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street. John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street.

Also for the same concern—employment would be given to a middle aged female, capable of attending to the literary instruction of eight or ten boys, and take part in the domestic management and care of their clothes, &c. Apply as above.

7 mo. 20th, 1841.

A teacher is wanted for the Boy's Select School in this city, to give instruction in the Latin and Greek languages, and probably some other branches of literature. Application to be made to Thomas Kite, No. 32 north Fifth street; Thomas Kimber, No. 50 north Fourth

street, or William Evans, No. 134 south Front street.

Philadelphia, 7 mo. 20, 1841.

DIED, in this city, on the 10th of Fifth month last, of pulmonary consumption, ELIZA JANE, wife of Thomas Watson, in the 29th year of her age. She was one who, like many others, passed along through life with but little apparent heartfelt concern respecting the work of the soul's salvation, but manifested a love for truth, and an attachment to Friends, and to the order of Society, by the attendance of meetings both for worship and discipline when opportunity was afforded her. But when it pleased the Lord to break in upon her health, and afflict her with symptoms of serious illness, her mind was plunged into deep distress and anxiety, being made awfully sensible that she was not prepared to die, and to give her to see that they must be washed away in the blood of Jesus, and her immortal spirit sanctified by the baptisms of the Holy Ghost and fire, before she could be fitted for that glorious city, where nothing that is impure can ever enter. Speaking of this season afterward, she remarked, "O, the conflict I have passed through in this chamber, I cannot describe it. When I found the disease was fixed, and I must have lived, I was utterly unprepared, I was in agony. I had indulged in gaiety and lightness, and was not ready for such a time as this." But He who thus gave her a sight of her onerous condition, and of the purity of the heavenly state, did not forsake her in this deep distress, but graciously regarded her tears and prayers, and in his own time effected her redemption. "I was utterly unprepared to turn to the Lord," said she on one occasion, "but I felt so unworthy, I was afraid he would not regard nor forgive me. I prayed to him night and day, I think I may say for weeks, before I felt any evidence of his regard. I knew that none but my Saviour could prepare me for death, and at last, he mercifully granted me an evidence that he was near me, and would not cut me off until I was prepared. Now, when I am in the presence fills my room, and makes me feel so quiet, that I can say I do not wish to be any where but as I am. Especially in the night, sometimes, when all is asleep, I feel Jesus so near that I marvel how it is." Among the sins which seemed to rest with the greatest weight upon her mind, were trifling conversation, reading works of fiction, and a careless indifferent frame of mind in meetings. Some articles of dress which she had procured for mere ornament appeared to give her much uneasiness, and one especially she wished to have destroyed; and when a sick garment was about to be made for her, she gave strict charge that it should be without ruffles, and very simple. She seemed grieved with the foolish parade, called the parade of the world, and when she was alone, and at times expressed her disapprobation of it. A friend taking leave of her, desired she might be supported and strengthened by Him who is omnipotent, to which she replied, "He is my only hope now. I know that no one else can do any thing for me." And on another occasion, when lying down, after a time of much bodily suffering, she remarked, "O, how I have enjoyed comfortable time, my pain was all removed—the Lord is very good to me." She was frequently engaged in prayer, both for herself and others, and appeared earnestly desirous to have her mind stayed upon the Lord, and weaned from all earthly things. The prospect of leaving a beloved husband and infant child was peculiarly trying, but through the power of Divine Grace, she was enabled calmly to resign them; and on taking her last leave of them, and other near relatives, was marvellously supported, saying, "Don't weep—don't weep for me—I don't feel like weeping, I feel more like rejoicing." Her sufferings appeared very great, almost to the last, during which time she was mostly engaged in prayer, and nearly her last audible words were, "Thy will be done," which were the language of her lips frequently during her illness; after which her pain seemed to subside, and she gently passed away without any sigh or struggle, we believe, to join the innumerable multitude whose robes have been washed and made white in the blood of the Lamb.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 331.)

ELLIS HOOKES TO MARGARET FELL* [now FOX.]

London, 16th of 11th mo. 1669 [1st mo. 1670.]

Dear M. F.—My dear love to thee in the everlasting Truth, which is much in my heart that I cannot express.

I received thy letter from Bristol, and shall be as ready to answer thy desire to write to thee sometimes as ever; for I honour thee—very dear thou art unto me as ever in the precious Truth. I parted with G. F., but now I have been with him all this day; he is very well. I received a letter yesterday from Arthur Cotton at Plymouth, and he informs me, that there lately arrived at that place, several Friends from beyond sea, viz: Robert Hodgson, Christopher Bacon and Christopher Holder, Ann Clayton, and two other women Friends. Ann and the other women and C. Holder are gone towards Bristol.

Yesterday, there was a Friend with the King, one that is John Grove's mate† he was the man that came to the master of the fisher-boat, that carried the King away, when he went from Worcester fight; and only this Friend and the master knew of it in the ship; and the Friend carried him [the King] ashore on his shoulders. The King knew him again, and was very friendly to him; and told him he remembered him, and of several things that was done in the ship at the same time. The Friend told him, the reason why he did not come [forward] all this while was,—that he was satisfied, in that he had peace and satisfaction in himself, that he did what he did to relieve a man in distress; and now he desired nothing of him, but that he would set Friends at liberty, who were great sufferers, or to that purpose; and told the King he had a *pay* [supposed a list] of 110 that were premeditated, that had lain in prison about six years, and none can release them but him. So the King took the *pay*.—and said, there were many of them; and that they would be in again in a month's time; and that the country gentlemen complained to him, that they were so troubled with the Quakers. So he said, he would release him six;—but the Friend thinks to go to him again, for he had not fully [word not clear, supposed to mean relieved] himself.

All things are well and quiet here in relation to the Truth. I am in haste, and cannot write so large as I may when I have more time, it being late; but rest

Thy loving friend,

E. H.

* The date of her marriage with George Fox in the Bristol Register of Friends, is 27th of 8th mo. 1669.

† John Grove is spoken of by Thomas Ellwood in his Life (under date 1670.), as a choice Friend and sailor of London, who was master of a vessel, and who traded to the island of Barbadoes. He carried out a son of Isaac Pennington, who fell overboard on the voyage home, and was lost.—See T. E.'s narrative, p. 277.

[From the original: the letter bears the post-mark, and is addressed

to For Thomas Greene, shopkeeper in Lancaster, for M. F. It is endorsed by George Fox, thus: "E. H. Hookes to M. F. of passages concerning Richard Carver that carried the King of [en] his backe. 1669.]

[The particulars described in the foregoing letter, of what passed at this interview with the King, are curious and interesting, and, it might be said, full of character. On the restoration of the King, many and earnest were the applications for favours and pensions, by those who had hopes of making out any case of *personal service* towards the monarch in his distress, at a time when a large parliamentary premium was set upon his head, and during his extraordinary escape from this country in 1651. This accounts for the remark of the Friend (probably in reply, why he did not come forward earlier.) The honest simplicity of his answer, and his appeal to the King on behalf of his suffering brethren in the gaols, will doubtless not be lost upon the reflecting reader.

From a volume entitled *The Boscomb Tracts, relating to the escape of Charles the 2nd after the battle of Worcester*, re-published in 1830, the following particulars are extracted, which seem at all to bear upon the occurrence mentioned in the foregoing letter; they are taken from that part of the work which contains the King's own account of his escape, as dictated to S. Pepys. After describing his reaching Brightelmston, through a succession of very extraordinary escapes from discovery, the King goes on to state—"About four in the morning, myself and the company before named, went towards Shoreham, taking the master of the ship with us on horseback, behind one of our company; and came to the vessel's side, which was not above sixty tons. But it being low water, and the vessel lying dry, I and Lord Wilmot got up with a ladder into her, and went and lay down in the little cabin, till the tide came to fetch us off." Their approach to the French coast is thus described. "We stood over to the coast of France, the wind being then full north; and the next morning a little before day we saw the coast. But the tide falling us, and the wind coming about to the S. W. we were forced to come to an anchor within two miles from the shore, till the tide of flood was done. We found ourselves just before an harbour in France called Fescamp; and just as the tide of ebb was made, espied a vessel to leeward of us, which by her nimble working, I suspected to be an Ostend privateer. Upon which I went to my Lord Wilmot, and telling him my opinion of that ship, proposed to him our going ashore in the little cock boat, for fear they should prove so:—we accordingly both went ashore in the cock boat, and the next day got to Rouen."—*Boscomb Tracts*, p. 163.

It seems probable from this account, that the tide failing, the King was carried ashore, as usual, on the shoulders of a sailor—the Friend; whose name George Fox gives us in his endorsement of the letter; viz. Richard Carver.]

* Nine years had elapsed since the King's restoration.

ELLIS HOOKES TO GEORGE FOX.

London, 15th of 12th mo. 1669, [3rd mo.] 1670.

Dear G. F.—As for the Friend that was with the King, his love is to thee: he has been with the King lately, and Thos Moore was with him; and the King was very loving to them. He had a fair and free opportunity to open his mind to the King: the King has promised to do for him, but willed him to wait a month or two longer.—

I rest thy faithful friend to serve thee,

E. H.

[From the original.]

ON THE KING'S DECLARATION FOR THE RELEASE OF FRIENDS OUT OF THE PRISONS IN 1672.

[GEORGE WHITEHEAD, in his *Christian Progress*, p. 346, &c., states, "There was but little respite from persecution in twelve years time, from the year 1660 unto 1672, in which was the last year at sea between the English and Dutch; so that one judgment and calamity followed another, plague, fire, and war, unto great depopulation and devastation; showing God's heavy displeasure against persecution and cruelty, and that spirit which had been so highly at work, against innocent, conscientious, and honest people, (some of whom the Lord delivered by death;) yet many persecutors were so hardened, that they repented not of their cruelties; and we have observed in our times, how suddenly the Lord swept away many of that sort.

"Howbeit by this time [A. D. 1671—2,] the King did seem to bethink himself to take other measures, than to continue persecution to destroy his own subjects, not knowing what issue the Dutch war against him might come to; insomuch that he published a declaration of indulgence to Dissenters, to suspend the execution of penal laws in matters ecclesiastical."

The King, by this declaration, suspended the execution of all penal statutes against all sorts of non-conformists immediately; and all judges and justices, &c. were to take notice of the same, and pay due obedience thereto.

Soon after the said declaration of indulgence was published, Geo. Whitehead addressed the King on behalf of his suffering Friends in prison, to the number of 400 or upwards; some of whom had endured ten or eleven years' imprisonment. After further exertions, he and his friend Thos. Moore, (for whom the King had some respect), were permitted to appear at the Council, to be heard on the case. G. W. proceeds:—

"Then Thomas Moore, myself, and our friend Thomas Green, attended at the Council Chamber, Whitehall; and were all admitted in before the King and a full Council. Being called to go up before the King, who was at the upper end of the Council board, I had a fair opportunity to open the case of our suffering Friends as a conscientious people, chiefly to show the reason of our not swearing allegiance to the King;—that it was not in any contempt, or disrespect, either to the King's person or government; but singly, as it is a matter of conscience to us not to swear at all, not in any case, and that, in sincere obedience

to Christ's command and Gospel ministry:—[Matt. v. and James v.] When I had opened, and more fully pleaded our suffering Friends' case, the King gave this answer, viz. "I'll pardon them," &c. Whereupon Thomas Moore pleaded the innocence of our Friends, that they needed no pardon, being innocent, &c. the King's own warrant in a few lines would discharge them: "for where the word of a King is, there is power," said T. M. The King answered, "Oh! Mr. Moore, there are persons as innocent as a child (or children) new born, that are pardoned, that is, from the penalties of the law; you need not scruple pardon," &c. —After which G. W. made this answer: "It is not for us to prescribe, or dictate to the King and his Council what methods to take for our Friends' discharge; they know best their own methods in point of law; we seek the end thereof, namely, the effectual discharge of our suffering Friends out of prison; that they may live peaceably, and quietly enjoy their own, &c." Whereupon they all appeared satisfied."—*Christian Progress*, p. 351, 352.

After the occurrence of these proceedings, circular letters were addressed to the sheriffs of the counties, requiring them to make return to the Council board, lists of our Friends confined in their respective gaols. A copy of the circular, sent down to Friends in the counties, is here given.

CIRCULAR TO THE SHERIFFS FROM THE COUNCIL BOARD.

"After our hearty commendations—Whereas request hath been made unto His Majesty, in behalf of the Quakers, who remain at present in several gaols and prisons of this kingdom, that His Majesty would be pleased to extend his mercy towards them, and give order for their relief; which His Majesty taking into consideration, hath thought fit, in order to his clearer information, before he resolve any thing therein, to command us to write these our letters unto you: And, accordingly we do hereby will and require you to procure a perfect list or calendar of the names, times, and causes of commitment of all such persons called Quakers, as are remaining in any gaol or prison within this county, and to return the same forthwith to this Board. And so nothing doubting of your ready performance of this His Majesty's command, we bid you heartily farewell. From the Court at Whitehall, the — day of March, 1672.

Your loving Friends."

GEORGE WHITEHEAD TO STEPHEN CRISP.

London, 3d of 1st mo. [3d mo.] 1672.

Dear S. C.—Before thy letter came to my hand, I had drawn up a paper containing the substance of thine, which (before I had thine) Thos. Moore had given to the King, together with a list of the præmunished Friends, and of those sentenced for banishment, &c.; which hitherto has been effectual, in order to a further inquiry about Friends, &c. How far the King and Council have proceeded, in answer to the request, I leave it to Wm. Crouch to inform thee. Thy paper is kept for a further occasion, if need be, if our end be not answered by them. But we are encouraged to hope well

for divers reasons. I could not well send to write to thee before, being much exercised for the sufferers. The Council yesterday signed the letters to the sheriffs for a return of Friends' commitments, &c. to the Board; so that they are like to be had with expedition into the several counties.

My very dear love to thee, thy wife, R. Crouch, and Friends.

In haste, thy dear brother,

G. W.

[From the original.]

JOHN ROUSE TO MARGARET FOX.

London, 4th of 2d mo., [4th mo.] 1672.

Dear Mother — Last 6th day the two women took the grant out of the Attorney General's office, and he gave them his fee, which should have been 45s; his clerk took but 20s., whereas his fee was 40s. Yesterday they went with it to the King, who signed it in the Council; and Arlington also signed it, but would take no fees, whereas his fees would have been £12 or £20; neither would Williamson's man take any thing,—saying, that if any religion were true, it was ours. To-morrow it is to pass the signet, and on Sixth day the privy seal, and afterwards the broad seal, which may be done on any day. The power of the Lord hath wrought mightily in the accomplishment of it; and the Lord hath bowed their hearts wonderfully in it,—blessed be his name for ever! —

Thy dear son in the Lord,

JOHN ROUSE.

ELLIS HOOKES TO MARGARET FOX.

London 13th of 6th mo., [8th mo.] 1672.

Dear M. F.—My dear love in the pure Truth, in which is my stay and trust in all exercises, and over all fading things whatsoever. Oh! the Lord keep me in his power, that I may answer his requirements at all times.

I received thy letter, dated the first of this month, wherein I was much refreshed. The weakness of my body is such, that it makes the exercises I meet with much more hard; [so that] I am often ready to fall under, by reason thereof.

G. W. and myself have been much employed this summer in the business of the prisoners' liberty; and it is such a troublesome business to go through, as I have not met with the like; it lies now in the Secretary's hands, ready signed by the King, and wants only dating: I have engrossed it once already, and it contains six of the largest skins of parchment I could get; and I must engross it once more for the Signet Office; and from thence it is to go to the Crown Office, or Patent Office, and to be engrossed in Chancery hand, when I suppose it will make at least twelve skins. If we could once get it passed the Signet and Privy Seal, I hope it would soon be done; in the mean time, we must attend in patience.

Our meetings here and in most or all parts are very quiet, so far as I know. I have not much more to acquaint thee of. My dear love is to thy daughters and to all Friends.

I rest thy lo: Friend,

E. H.

[From the original.]

ELLIS HOOKES TO MARGARET FOX.

London, 1st of 8th mo., [10th mo.] 1672.

Dear M. F.—My dear love in the precious Truth is unto thee and to all thy family.

This is chiefly to acquaint thee, that now our business, which G. W. and myself have taken so much pains and care about this summer, is accomplished, and under the great seal, and two duplicates of the same under the great seal also; the original contains eleven skins of parchment. There are about 500 persons contained in it: how we shall dispense it to the several counties, as yet we are not fully resolved; but expect that a letter from the King's principal Secretary to the respective sheriffs, signifying the pardon, may be effectual to discharge them; but of this thou may hear more in the next.

I suppose thou heard that the Parliament is prorogued. Things are very quiet here, and a great openness there is in the nation, blessed be the Lord; who is establishing his Truth in the earth, and makes use of weak and

* For a full account of the progress and completion of this business of the King's pardon, see *George Whitehead's Christian Progress*, page 355—366. The original patent deed is preserved, with the other records of the Society, in London:—a copy of it is given in the Appendix to *George Whitehead's Christian Progress*.

Among the names of prisoners discharged by this patent, is included the noted John Bunyan from the prison at Bedford. It has been matter of some surprise to the Editor, to discover recently, through a public channel, how little this circumstance respecting John Bunyan being discharged with Friends in 1672, appears to be known in the dissenting community. In *J. Bunyan's Life*, it is stated, "In 1672, Mr. Bunyan was discharged from imprisonment; [from Bedford Gaol, after having been confined there twelve years.] This event is generally ascribed to Dr. Barlow, Bishop of Lincoln." The author of this Life (published by the Religious Tract Society, and compiled from Scot, Burder, and Iymey), then enters into particulars, in what way assistance was supposed to have been afforded in this instance; but no allusion is made to Friends, or to the instrument under which his discharge was actually effected. George Whitehead, in his *Christian Progress*, (page 358) explains the circumstance:—"When the instrument for the discharge of the prisoners was granted to our Friends, there being other dissenters besides Quakers, in some prisons, as Baptists, Presbyterians, and Independents, some of their solicitors, seeing what way we had made with the King for our friends' release, desired that their friends in prison might be discharged with ours, and have their names in the same instrument, and earnestly requested my advice or assistance; which I was very willing to give in compassion to them. Accordingly I advised them to petition the King (with the names of the prisoners in it) for his warrant to have them inserted in the same patent with the Quakers; which accordingly they did petition for and obtain. So that there are a few names of other dissenters, who were prisoners in Bedfordshire, Kent and Wiltshire, (as I remember,) in the same instrument with our Friends, and discharged thereby; which I was very glad to be partook of the same benefit through our industry: for when we had made way and beaten the path, it was easy for them to follow. And indeed I was never backward to give any of them advice (if I could) for their help, when any of them have been in straits, and come to me for advice or help. Our being of different judgments and societies, did not abate my compassion or charity towards them who had been in oppressions in some cases: Blessed be the Lord my God, who is the Father and Fountain of mercies, whose love and mercies in Christ Jesus to us, should oblige us to be merciful and kind one to another; we being required to love mercy, (yea, to be merciful, as well as to do justly,) and to walk humbly with our God."

countenanced instruments in his hand, to confound the great and mighty things of the world. I hear that John Stubbs and Solomon Eccles are prisoners in Boston, New England.

Friends here did at the Quarterly Meeting take into consideration my pains and care in the service of Truth, and are willing to allow me a man to assist, which is some encouragement to me;—and I hope, through the Lord's assistance, to perform my office in faithfulness to the end. So this is the last present.

From thy lo: Friend,

E. H.

[From the original.]

For "The Friend."

NOTHING NEW.

Some it is to be feared undertake to rule and act in the church without a proper qualification, and do not seek the honour that comes from God only; but are seeking their own honour and power in the church. Here the equal balance and standard is not kept to; partiality gets place; men's and women's persons are respected, because of riches or outward substance; true judgment is perverted, and wickedness escapes censure, to the afflicting the whole community, as in the case of Achan. Such things provoke the Lord, who is the only strength and defence of his people, to withdraw. They then become languid; their hearts become as water, and the inhabitants of the land prevail against them, till they are in the end made desolate.

My mind was deeply exercised in a painful travel with and for the suffering seed of God in the hearts of professors, who appeared to me in too general a way, living, acting and breathing in an airy exalted region above it. By whom shall Jacob the true seed arise, for he is *very small in the esteem* and regard of professors of most ranks. Yet an afflicted suffering remnant lies very low, as under the ruins, panting, and as it were struggling for life. Although these can see and know one another, and travel together under a degree of the same painful sense of things, yet, not having it in their power to relieve one another, their proper business is to travel under their respective burdens, until the Almighty Deliverer is pleased to appear, calling his suffering ones to dominion and rule with him, who is Lord of lords and King of kings; for the Lamb and his followers shall have the victory, though they are permitted sometimes to suffer long. I had at times faith to believe he would raise the dry bones, and they should stand upon their feet, an army to fight the Lord's battles, to bring the mighty from their seats, and to take the crowns of some, who seem to reign as kings, from them, making their nakedness to appear—their destitution of the power and authority of the Lamb evident to beholders. Surely the complaint of the Lord, by the mouth of his prophet, concerning Israel, is mournfully fulfilled in this day respecting a great part of our Society. "My people have committed two great evils; they have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns that can hold no water." Such is a profession, though of the truth itself, without the real possession. Such

is truth in notion, speculation, imitation only, and a sound of words, habitual preaching, and long lifeless praying, to the great burden of the living members, and bringing the true gospel ministry and prayer into disrepute.

The same may be said of whatever is done under the name of religion, and the pretence of supporting the unity and peace of the church, without the immediate influence, direction, and leadings of the spirit and power of its adorable Head. Men may be very active in devising plans in their earthly wisdom and love of power, and in carrying them into operation; sound doctrine may be preached, as to words and the main scope thereof, and true principles imbibed from education or other outward means, yet the man's part being alive, active, and *always ready*: the child's and fool's state, that knows its sufficiency for every good word and work to be immediately received from God alone, is neither experienced nor shod in. "For it is not you that speak, but the spirit of your Father that speaketh in you." Without this living sense, and being subject to the puttings forth and limitations of this spirit, all is but a broken cistern; it will hold none of the water of life, and cannot therefore convey life to others, but ministers distress and affliction to the suffering remnant: which is the real cause, that the endeavours and seeming zeal of dry, *insipid and inefficacious*. Truth will carry its own evidence. The spirit of action being the Holy Spirit of Christ, it will gain the assent of his children, and answer his pure witness in the hearts of the rebellious.

The only way to preserve the strength, glory and dignity of a religious society, is for all who undertake to be active in it, certainly to feel the Lord, leading and directing them in all their services; and the sure way to desolation is, when the active members in religious things move therein by the strength of human abilities only, enforcing their own wills instead of the Lord's will. It is observable that for the preservation of the Jewish church in purity, much depended upon the governors and rulers thereof; and so does the prosperity and purity of the Christian church. When wealth, talent, learning, or the will of man, is placed in the seat of the Great Head, and brought to bear away, disregarding the travail and exercise of the baptized and anointed members, whatever their rank may be in this world, the glory, and the defence which is placed upon every glory, will depart, and desolation must eventually ensue. "I have observed a prevailing disposition in some of considerable eminence in the Society, and in a great many others, to cry up mightily for peace and charity, the maintenance of unity, and not to press any thing very closely, lest the peace of the Society should thereby be endangered; although, perhaps the things urged can not well be objected to upon any other principle than groundless fears, and a faint-hearted mind not yet quite upright to God, nor wholly redeemed from the praise of men, as there is an unwillingness to displease them though in maintaining the Lord's cause. If I yet pleased men, said Paul, I should not be the servant of Christ. I have seen a great snare in this, wrong things being suffered to remain and prevail under it, and the fire of

primitive zeal against undue liberty much quenched. We have no such examples in the prophets, or in Christ or his apostles, of indulgence and winking at wrong things and false ease. In their concern to testify against such things, they had no fear of breaking unity, nor disturbing the quiet and peace of any people, let their rank or station be what it may. Had this noble spirit of ancient zeal been more generally exercised in plain dealing, and speaking the truth one to another, the mournful declension so justly complained of amongst us as a people, would not so generally prevail." "What indifference, lukewarmness, and insensibility, as to the life of religion, is now to be found amongst numbers under our name; in some places this painful lethargy is become almost general; although, I hope, a few may be excepted who are much afflicted on that account, being exceedingly burthened with an earthly, carnal spirit. Oh! how doth covetousness, which is idolatry, and an inordinate love of things, lawful in themselves and places, cloak, shelter, and lull themselves, even under a plain appearance in some; yet plainness is no more to blame for that, than the name disciple, or apostle, was to blame because Judas once bore that name."

H. I.

For "The Friend."

NORTH CAROLINA BOARDING SCHOOL.

I was glad to see the situation of this seminary brought into view through the medium of "The Friend." Though not a member of that yearly meeting, I have felt much interest in its laudable efforts to give the youth the opportunity which such a school affords of acquiring a portion of literary instruction; and have often regretted the embarrassments which impede the prosperity of the school, arising from the want of funds and proper support. There is perhaps nothing to which money is more usefully applied than the education of children, and while Friends are making efforts on behalf of the Indian natives and the coloured people, spending time and money to promote their temporal good, it will be well to appropriate a share of our thoughts and substance for the general benefit of our own religious community. Friends of North Carolina have been long and diligently engaged in securing the freedom of liberated slaves. Some have left their homes and business, and devoted much time, and probably their means, in the cause of liberty, on behalf of a helpless, oppressed, and neglected people. This was all right in its place, and no doubt good has been done by it. No one, however, for a moment would consider the condition of the children of our own Society, where they have little or no opportunity of obtaining even the elementary parts of an English education, of less importance than the security of the liberated slave. The Christian is to regard every man as his brother, and should devote the required portion of his time and means for the universal good of his fellow creatures. But our own children are a special trust, and if we neglect to discharge the requisitions of this trust, we fail in a most momentous duty, and are unfitted to engage in the cause of universal righteousness.

I would by no means be understood as designing to apply these remarks to Friends of North Carolina exclusively; they apply to every section of the Society; but there are some parts of it where the subject of education has not received as much attention as in others, and as it ought to, and we hope will receive in process of time. Now, as large sums of money have been raised and expended for the benefit of the coloured race, if there is the same zeal felt for the welfare of our own offspring, there will be no difficulty in procuring the means to support schools, for the guarded literary instruction of all the children in the Society.

The address of the North Carolina committee gives the yearly meeting a little the character of bankruptcy, and after mentioning the embarrassment to which the want of funds often subjects the superintendant, and expressing the hope that the members will not be indifferent to the situation of the institution, they hold out the fear that "the reputation of the Society" may suffer, if Friends who are of ability do not lend a helping hand, which is much needed. To me, it would appear difficult to administer the discipline in cases of failure amongst the members to pay their debts, if the yearly meeting makes little or no effort to discharge its own obligations. The 5000 dollars now owing is a debt of the yearly meeting, and when that body in its collective capacity decided to institute the school, the members were bound, according to their respective abilities, to contribute the funds, or the attempt should not have been made—the debt should not have been contracted. The committee very properly remark, that individually they have no more interest in the school than any other members; and while they are giving up their time in serving the school, those who are free from the immediate burden and embarrassments attending the concern, will do well to see what part belongs to them to act. There are Friends who feel much for the support of the school, and for the reputation of the yearly meeting, and who no doubt have made sacrifices to keep the institution in operation, and would still do more, could they see a general willingness to raise the funds to pay the debt; but it cannot be supposed that they can bear the weight of it alone. They say it has been and is doing much good for many of the younger members; it is not for themselves, but for the rising generation, the children of Friends, the committee plead. Do they not claim the brotherly sympathy and aid of their fellow-members; and more than all, does not the cause of truth and justice which Friends so frequently espouse, call loudly upon them to protect the reputation of the yearly meeting, and relieve the difficulties of its committee?

I would propose that all the quarterly and monthly meetings should take up the subject seriously, under a religious concern, for "the reputation of the Society," and to see that the just debts of the yearly meeting are immediately discharged; and if every member over eighteen years of age pays the small sum of two dollars, the debt of 5000 dollars would soon vanish. All that is wanting is an individual determination to raise the money, and there is no doubt, with me, it will soon be done. Can it not be accomplished by the time

of the next yearly meeting? What a happy effect it would have upon the feelings of Friends at the annual convention. It would strengthen the bonds of fellowship, and be a pledge of the unity subsisting throughout its branches. It would clear the way to consider what further steps to take in keeping up the school, and I suppose there are many Friends in other yearly meetings who would be disposed to aid in its support, when the incumbrance, with which it is now clogged, was removed from the school.

P. Q.

CARNIVOROUS PLANTS.

Of all the instances of sensibility in plants, the most remarkable is that of the Venus's fly-trap. It has a large dilated foot-stalk, and leaf formed of two lobes flated by a middle rib, with some thorny processes or protuberances, an arrangement to give it irritability. Nature provides a honey-like secretion which attracts the flies and insects to feed upon, and by stepping on them the leaves close, and the insect is entrapped. — Knight first ascertained that the plant could be fed on filaments of raw beef, but the general complaint is, that it will not live long in this country, from a want of a supply of its proper food. The lecturer was the first to discover that the sensibility resided in the thorns, and not in the middle rib, where it was formerly supposed to belong. After flies, or any other insects, are entrapped, the leaves remain closed for several days, when the insect may be seen struggling within. The process will go on till both lobes of the leaf are collapsed and straight, and the teeth locked, until, at last, it will reopen, when the insect will be seen crushed, every particle of fluid being absorbed, so that the fly may be blown out at almost the first breath of wind. There is another plant allied to it in geographical distribution, which, when kept in a green-house, entraps flies, and other insects. At the bottom of the flower there is a saccharine liquid, to which the insect goes, but cannot return, as he is arrested by what are not improperly compared to files of bayonets. The lecturer made a series of experiments on these plants, which had been in his possession for upwards of twelve years, by feeding them with filaments of beef and mutton, and they were at last merely destroyed by accident. Another plant, a native of our own country, the *Drosera rotundifolia*, or sundew of our marshes, possesses apparatus of an analogous organic character, bearing a viscid fluid and a multitude of hairs, which have the effect of catching insects, whereon to feed the plant.—*Professor Johnson's Lecture.*

A Turkish Funeral at Rhodes.—During our stay I witnessed a Turkish funeral. The person died in the morning: the body was washed immediately, and in about three hours after, it was on its way to the tomb. A number of women had preceded there some time before, and had ranged themselves at some distance from the grave; and as soon as the procession approached, they commenced a low, howling dirge. The body was carried without a coffin on a rude bier, and, when laid by the grave side, all the people knelt down, and the

Moullah, seated some distance from the rest, repeated parts of the Koran. The bier was then rudely torn open, and the remains deposited in the earth, along with a small cake and a piece of money. It is strange how long this pagan custom has been retained here.—*Wilde's Narrative.*

NEVER DESPAIR.

A case lately occurred in East Granville, (Mass.), which illustrates the force and appropriateness of this caution.

A man of fourscore, who was not an infidel, nor an immoral man, but who had, during a long life, neglected and trifled with the subject of religion, a few weeks since was brought under very serious impressions. He had been for a long time under the influence of disease, but at that time was better. Within two or three weeks past, he has indulged a trembling hope. He now appears like a child. This is a remarkable illustration of the powerful influence of Christian mothers. More than twenty years ago, his mother died, a woman of eminent piety. His wife's mother was also an excellent woman, and both had made great efforts for his conversion. When brought under conviction, the admonitions of these mothers, particularly his own, who had been dead more than twenty years, came up afresh before him, as a voice from the grave, and exerted great influence, by the blessing of God, in bringing him to a knowledge of the truth.

Remarkable Rescue from the Grave.

The following instance of Providential interference is inscribed on a tombstone at Green Bay:—

"DIEU SUR TOUT."

(God over all.)

"Here lies the body of Lewis Cady, Esq., who departed this life at Port Royal, the 22d of December, 1736, aged 80. He was born at Montpellier, in France, but left that country for his religion, and came and settled in this island, where he was swallowed up in the great earthquake in the year 1692, and by the providence of God, was by another shock thrown into the sea, and miraculously saved by swimming, until a boat took him up. He lived many years after in great reputation, beloved by all who knew him, and much lamented at his death."

Locusts.—It is stated in a late paper that in Spain the country has this year been visited by immense columns of the insect locust, to such an extent as to threaten the entire destruction of the crops. It is sufficient," say the accounts," if these terrible columns stop half an hour on any spot, for any thing growing on it—vines, olive-trees, and corn to be entirely consumed. In the province of Ciudad Real, seventy or eighty sacks per day have been collected.

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(Concluded from page 338.)

That vast plain of grayish-coloured water which spreads itself before us is the Zuyderzee, whose dark muddy waves roll slowly on till they mingle with the German ocean. The other expanse of water extending on the west, is called the Ey, (Egg,) which name it derives from its form, and it separates North from South Holland. Further to the south is the lake of Haarlem, glistening in the sun like a mirror. Around these masses of water immense plains of verdure extend as far as the eye can reach, and in the distance are blended with the blue clouds. On every side are seen, like the masts of vessels in a harbour, groups of towers and steeples, tracing dark perpendicular lines on the horizon. These are Alkmaar, Haarlem, Leyden, Utrecht, and numerous other towns which are discernible in every direction in which the spectator turns his eye. This panorama is not very varied, but it is quite original, and not deficient in grandeur. It even derives a charm from its characteristic monotony. The extensive plains of fresh verdure present an air of calmness and repose, and whilst contemplating them, the mind is imbued with a feeling of pleasing melancholy. Mountain scenery seems to represent agitated life—it creates ideas of conflict and difficulty. Plains, on the contrary, are emblematic of a state of existence whose course glides smoothly on, unruined by passion and trouble.

But let us now look down on the city, which, at a bird's eye view, presents a singular character of uniformity. With the exception of two great Gothic churches, and five or six steeples, remarkable only for their deafening chimneys and Spanish architecture, the public buildings of Amsterdam are not distinguishable from private houses. The most remarkable is the palace, on the top of which we are now supposed to be stationed. The square on which this edifice stands, and which it almost entirely fills, is called the Dam, and forms the central point of the city. This palace was in fact the town hall in the time of the republic, and its architecture was originally in the purest Gothic style. It was, however, modernized and disfigured, for the purpose of being converted into a residence for King Louis Bonaparte.

It is still used as a palace, and King William resides in it when he visits Amsterdam. The throne-room is said to be larger than any similar apartment in Europe. The walls are faced with white marble, but the finest ornaments in the room are some Spanish flags, formerly wrested from foreign despotism by the hands of liberty.

We will not descend from our Belvidere without first taking a glance at that immense line of ships which borders the city on the north, and seems like a tutelary forest to protect it against the fury of winds and waves. When the colours are waving at the mast heads, the *coup d'œil* is magnificent, and at all times the spectacle presents an imposing manifestation of Dutch industry and activity. The port, which forms a line of junction between the Ey and the Zuyderzee, is not less than a league in length, and is always filled with vessels. At one end is the navy dock-yard, but of that I shall say nothing, as it is merely the shadow of what it was. The two enormous dykes which intersect the port, are objects worthy of greater attention. The canals communicate with the Zuyderzee, and through it with the North sea. This latter has several times threatened to submerge the whole city of Amsterdam, some parts of which used to be regularly inundated during high tides. Now the enemy is subjugated, and Amsterdam reposes in peace under the safe-guard of her two stone giants. These formidable bulwarks are covered with fresh grass-plots, which serve as promenades. The citizen of Amsterdam is above all things proud of his port. There he feels himself at home. The smell of pitch and tar is to him more grateful than all the perfumes of the East. Tents moored to the shore by long planks of wood, project to a considerable distance over the water, and mingle with the shipping. Here the Hollanders of the old school, those who still boast, as did their ancestors of the seventeenth century of having more ships than houses, love to spend their leisure hours. Seated under one of these tents, pipe in mouth, a Dutchman is in his natural element, like Neptune floating over his empire with his trident in his hand.

Holland owes her existence to the spirit of association; it cannot, therefore, be matter of surprise that that spirit should have taken deep root in the people. Amsterdam is distinguished above every city in the world by the number of its liberal and philanthropic institutions, all of which have been founded and are supported by voluntary gifts. To enumerate them would occupy too much space; but it is sufficient to observe that the arts, literature, science, agriculture, and commerce, have each their academies. Every kind of human misery and infirmity is succoured and relieved, not by the official and paid charity which waits till it

hears the appeal of misfortune, but by that spontaneous benevolence which seeks for and finds objects deserving relief. But the city of Amsterdam, prosperous as it is in appearance, is like every other great capital, afflicted with the scourge of pauperism. It is calculated that twenty thousand persons subsist by daily alms; but not one of these is seen begging in the streets. Houses of refuge are open for those who can work, and hospitals for the sick and disabled.

In Holland, the spirit of association pervades, as it does in England, every class of the community. Among working people societies are formed, the members of which pay a moderate weekly subscription, and thereby ensure to themselves succour in case of sickness, and some little provision for their widows in the event of their death.

A volume might be written on the subject of false reputations, good, bad, and indifferent. It rarely happens that a man really is what he is reputed to be. The same remark is applicable to nations. The majority of travellers form hasty judgments, and are struck by superficial appearances. Very few dive below the surface of things. The reputation of nations, like that of individuals, is an inflexible circle, from the boundaries of which they do not easily escape.

For example, Spanish gravity was long, and still is with many an article of faith; yet there are few greater errors in the world. No people are in reality less grave, or more passionately fond of pleasure, than the Spaniards. The Dutchman is not, any more than the Spaniard, true to his reputation. He is said to be taciturn; but, on the contrary, he is exceedingly loquacious. He is reputed to be a model of cleanliness; but he exercises that virtue only in his house, and not on his person. It is no uncommon thing to see a Dutchman with an unwashed face, and a shirt that he has worn for a fortnight, sitting in a room which has been cleaned and scrubbed till it presents a picture of spotless nicety.

Neither is there any greater degree of truth in all that has been said and written on the phlegmatic temperament of the Dutch people. I happened to be in Amsterdam during the time of the fair, and certainly I might easily have imagined myself in the most extravagantly gay and riotous city in Europe. During the day, the people were engaged in running after puppet-shows and tumblers, and some degree of order was preserved. But at night the scene changed. No sooner had the clock struck ten, than groups of women collected in the streets singing and dancing like Bacchantes, and forcing every passer by to join in their turbulent mirth.

Every quay, every street, and especially the Kulverstrat (the Regent street of Amsterdam)

was occupied by these Eumenides, and their noisy saturnalia was kept up during the whole night. But this mania was not confined to the women; the men also were infected with it. Groups of sailors might be seen, engaged in riotous dancing; and parties of shepherds, from the adjacent country parts, clothed in sheepskin, were besieging the taverns, and instead of their usual beverage, milk, were indulging in libations of gin and brandy.

I observed that the North Hollanders were in the majority in this noisy merry-making. The women of North Holland are easily discernable from the rest by their peculiar head-gear. They wear on their heads bands of silver or gold, with rosettes of the same metal on the temples. Their hair, which is frizzled, entirely covers their forehead. This singular diadem is called a *fers*. In addition to these gold and silver ornaments, some wear small straw hats, of a shape by no means becoming, and others wear lace caps. The head-dress of the women of Amsterdam consists of a small round coil or cap, which fits so closely that the border is the most conspicuous portion of it, and the head of the wearer seems to be set in a frame work of quilling.

I must not quit Amsterdam without saying a word or two about the Jews, who form nearly one tenth of the population. They reside in a particular quarter of the city, not because they are forced to do so, but because they prefer living together.

The universal toleration which prevails in Holland, makes no exception with reference to Jews; they enjoy the same rights and privileges as Christian citizens. It is a curious fact, that at the very time when the inquisition exercised the greatest degree of rigour against the children of Israel in Spain and Portugal, those two powers were represented at Amsterdam by two individuals of the proscribed race. The one, Don Manuel de Belmonte, when residing in Spain, received from the emperor letters of nobility; the other, Don Jerome Nunez da Costa, has transmitted his name to a line of illustrious descendants in Holland.

The Jews of Amsterdam are divided into two tribes: the Germans, who are comparatively poor, and the Portuguese who are very rich. The synagogue of the latter tribe is the largest and most richly endowed in Europe. They exercise various trades and professions; but the natural bent of their inclination seems to lead them here, as well as in other countries, to stock-jobbing. Another occupation for which they have a particular predilection, and which they appear to monopolize by a sort of hereditary right, is diamond polishing. In Amsterdam they carry on this business in a building allotted to the purpose.

The Jew's quarter in Amsterdam is distinguished from every other part of the city by its want of cleanliness. The countenances of the residents preserve here, perhaps more than elsewhere, the Hebrew character pure and unalloyed. Many of the men keep up the old Jewish costume: the three-cornered hat, the long blue coat, and bushy beard.

THE HORSE.

The writer of the article on the treatment of the horse, republished from Buckminster's Practical Farmer, in the last number of "The Friend," makes some very sensible observations, but in one point, of considerable importance, differs not only from the opinion prevalent among intelligent men accustomed to the management of horses; but also from one at least of the most distinguished and successful authors of the day, upon the principles of physiology, applied to the preservation of health. I refer to Andrew Combe, who, in his very useful book on this subject, gives advice in reference to the proper times for exercise and feeding, quite opposed to the opinion which this writer seems to entertain, that there is no more danger of over-feeding a horse when heated and fatigued than at any other time. Combe says, "The time when exercise ought to be taken is of some consequence in obtaining to be beneficial results. Those who are in perfect health may engage in it at almost any hour, except immediately after a full meal; but those who are not robust, ought to confine their hours of exercise within narrower limits. To a person in full vigour, a good walk in the country before breakfast may be highly beneficial and exhilarating; while to an invalid or delicate person, it will prove more detrimental than useful, and will induce a sense of weariness, which will spoil the pleasure of the whole day. Many are deceived by the current poetical praises of the freshness of morning, and hurt themselves in summer by seeking health in untimely promenades.

"In order to be beneficial, exercise must be resorted to only when the system is sufficiently vigorous to be able to meet it. This is the case after a lapse of from two to four or five hours after a moderate meal, and, consequently, the forenoon is the best time. If exercise be delayed till some degree of exhaustion from the want of food has occurred, it speedily dissipates instead of increases the strength which remains, and impairs instead of promotes digestion. The result is quite natural; for exercise of every kind causes increased action and waste in the organ, and if there be not materials and vigour enough in the general system to keep up that action and supply the waste, nothing but increased debility can reasonably be expected.

"For the same reason, exercise immediately before meals, unless of a very gentle description, is injurious, and an interval of rest ought always to intervene. Muscular action causes an afflux of blood and nervous energy to the surface and extremities, and if food be swallowed whenever the activity ceases, and before time has been allowed for a different distribution of the vital powers to take place, the stomach is taken at disadvantage, and, from want of the necessary action in its vessels and nerves, is unable to carry on digestion with success. This is very obviously the case where the exercise has been severe or protracted, and the consequence is so well known, that it is an invariable rule in the management of horses, never to feed them immediately after

work, but always to allow them an interval of rest proportioned to the previous labour. 'Eat not,' therefore, 'until you be fully reduced to that temper and moderate heat as when you began, and when the spirits are retired to their proper stations,' says Maynwaringe. Even insatiate would lead to this conduct, for appetite revives after repose.

"Exercise ought to be equally avoided after a heavy meal. In such circumstances, the functions of the digestive organs are in their highest state of activity; and if the muscular system be then called into considerable action, the withdrawal of the vital stimuli of the blood and nervous influence from the stomach to the extremities, is sufficient almost to stop the digestive process. This is no supposition, but demonstrated fact; and accordingly there is a natural and marked aversion to active pursuits after a full meal. In a dog, which had hunted for an hour or two, directly after eating, digestion was found on dissection to have scarcely begun; while in another dog, fed at the same time, and left at home, digestion was nearly completed."

The sentiment conveyed in the last paragraph coincides with that expressed by the author of the essay in question, and appears very reasonable, but the principles upon which it rests, if sound, go also to prove that the stomach of a jaded animal ought not to be tasked with the digestion of strong food till enough time has been allowed for nature to prepare herself for a change of duty. The practice, therefore, of "letting your horse stand," not "for hours," but till he has had time to cool, "chopping up his own fodder," not consisting of "poor," but of sweet and lightly nutritious "hay," seems to be much more rational than "absurd."

ON WAR.

[We have perhaps more than once inserted in "The Friend" extracts, as we have met with them in other papers, from articles under the designation, Old Humphrey. We have now in possession a duodecimo volume of more than 300 pages printed in London 1839, bearing the title of "Old Humphrey's Addresses." The subject of war, in the following chapter taken from it, is treated with much force, and originality of illustration.]

Some people may think that I am a very improper person to speak on the subject of war, seeing that I have, as the phrase is, never smelt gunpowder; or, in other words, never seen service; and to this I reply, if it be necessary to see men shot, and their bodies wounded and bleeding, to enable me properly to speak on the subject, may I ever remain unqualified.

Again, it may be thought, that however capable I might be to speak about war, it would not be overwise to do so now, inasmuch as this is, with us, a time of peace. But, if a state of warfare be the only opportunity which can be afforded me to express my opinion, fervently do I desire, so far as this subject is concerned, to be for ever silent.

My good friends, let me tell you, that when a man feels strongly moved to speak on any

* This article came to hand last week, but after the paper was made up.—Ed.

subject, he is not easily persuaded of his incapacity. Now, I feel at the present moment like a strong man; I seem to have something pent up in my heart that must come forth; listen to my observations, and judge me accordingly.

A time of peace is not an unit season to speak of war; for he only, who knows all things, knows how long or how short a time the blessing of peace may be continued to us.

So long as public opinion is opposed to war, so long will it be difficult to engage in it; but remember that public opinion is made up of the private opinions of individuals, and therefore it cannot be wrong to set forth war in all its horrors, its injustice, and its iniquity.

It may be said, that many wars have been inevitable. To this I answer, from the creation of the world till now, so far as we can judge by the knowledge that is come down to us, where one war has been undertaken with a virtuous end in view, hundreds have been engaged in through envy, covetousness, pride, ambition and revenge. "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James iv. 1. These are not the words of Old Humphrey.

How often have I heard men, who looked upon themselves, and were regarded by others, as Christian men, standing high among their professing brethren, advocating war, as though it were a light thing with them, that ten thousand bodies should be hacked to pieces, and ten thousand souls sent in an unprepared state into eternity!

Should such things be? Ought not war to be regarded as a curse? Yes. Even when clothed with scarlet, accompanied with the flourish of trumpets, and adorned with the trophies of victory, war is the foulest offspring of sin, and that it can be loved without sin reigning in the heart is impossible.

Though I cannot tell, in many cases, how war is to be avoided, I feel that my foot is on a rock when I condemn all unnecessary* hostility. If war be entered into with lightness of heart, with love of gain, or lust of power and reputation, it is an ungodly enterprise. The bravest chief who willingly draws his sword in an unnecessary war, has blood-guiltiness to answer for; his stars, and his garters, and his glittering emblems of honour, are only badges that proclaim him one of those whom God shall judge; for the "Lord hateth hands that shed innocent blood." Had I the power, I would utter a mighty cry, that should pierce the hearts of all that delight in war; I would proclaim aloud in all the palaces and the peasants' cottages of the world, that when a king by an unnecessary war, forgets that he is a man, he deserves to be no longer a king; and when a man forgets that he is a brother, he renders himself unworthy the name of a man.

You may think that I am getting warm, and to own the truth, I feel that this is the case. The fact is, I have been talking for an hour

with an officer, who was engaged in the sanguinary conflict lately raging in Spain; and the account he has given me of the wanton, cold-blooded cruelties practised by both parties, has much excited me. Come, I will try to be more watchful over myself, and consider the matter more calmly.

I am a man of peace, and willingly would I have the whole world dwell in peace, and live in the knowledge and fear of God.

Look, my friends, at the whip of scorpions that man has made for man! Look at the blood-shedding inventions of the human heart! Bear with me while I hastily turn over a page or two of the dark history of human wars. The book of books, the Bible, tells us that "Cain rose up against Abel, his brother, and slew him." It is more than probable that the murderous deed was done with a club; for weapons formed for the purpose of offence were not then likely to be known. The blood that was shed cried even to heaven, and Cain was accursed of God. When "the wickedness of man was great in the earth," no doubt war and bloodshed abounded; for "the earth was filled with violence," though the Scriptures may not tell us of the weapons with which men used to destroy each other.

In aftertimes, men were trained up to war, and then came the sling, and the bow and arrow, the sword and the spear to attack with; and the helmet, and the breastplate, and the coat of mail, to defend the body from injury. Strong holds, and fortresses, and walled cities were built. Bettering rams and powerful engines of destruction were used.

It is enough to make the heart sick to go through an armoury, and see the improvements, as they are called, in warlike weapons. The sharp arrow was not fatal enough—it must be poisoned! The edged blade was not deadly enough—it must be formed angularly, so as to give an incurable wound!

The dagger, the two-handed sword, the iron mace, the battle-axe, the pike, and the halberd, were but a part of the weapons that were used. But deadly as these were, they could not keep pace with the desire for human destruction. Some swifter, some more wholesale destroyer was required, and gunpowder was invented. The culverin, the cannon, and the mortar, the match-lock, and the gun, followed each other; and thousands and tens of thousands were added to the slain.

When war once became a trade, no wonder that it should increase in the earth. Nations ravaged each other in their armies and their navies. Infantry and cavalry, engineers and artillery-men, soldiers and sailors, generals and admirals, became abundant. Oh, what blood has been shed, and what unnumbered millions of money have been spent, scattered, wasted, worse than wasted, in ungodly warfare!

When I read of forts and castles, with their parallels and parapets, their outworks, their bastions, their angles, their ramparts, and their citadels; when I read of bomb-boats and fire-ships, and rockets, and red-hot shot, I seem amazed that any thing this world possesses can be thought so desirable as to be purchased at so dear, so dreadful a price as that of war.

Even gunpowder, wide wasting as it is, has

not satisfied the insatiable desires of war. A still more devastating power has been invented. By the use of steam, a complete stream of bullets and of cannon balls can be poured forth on errands of destruction.

When will men's hearts relent? When will a holy influence fill them with mercy, and charity, and love? When will swords be beat into plough-shares, and spears into pruning-hooks, and men learn war no more?

If we could number the victims that fell in war among the nations of old, it would astonish us; but they are innumerable. If we look at Jerusalem alone, during the last siege by the Romans, a hundred and fifteen thousand dead bodies were carried out at one gate—six hundred thousand in all; and hardly a place remained in the city uncovered with carcases. Six thousand perished amid the burning cloisters of the temple; ten thousand others were slain. Eleven hundred thousand perished during the siege and the sacking of the city; and when Jerusalem was given up to the devouring flame, every street ran down with blood. Is this a picture that a Christian man, a man of peace, can regard unmoved?

If we give but a moment to the consideration of how many human beings must have fallen in war, during the overthrow of the Chaldeans, the Assyrians, the Persians, the Macedonians, the Grecians, and the Romans, well may we exclaim, Oh, what a slaughter-house has sin made of this fair world!

It is said of Cesar, the greatest of the Roman conquerors, that he fought fifty pitched battles, overturned the liberties of his country, and slew a million one hundred and ninety-two thousand men! Fancy to yourselves that same Cesar, when the last "trumpet shall sound, and the dead be raised incorruptible," when the Searcher of all hearts, the Almighty Judge, clothed with "clouds and darkness," and "righteousness and judgment," shall come with ten thousand of his saints to execute judgment upon all—imagine, I say, that same Cesar, entering the presence of the Holy One, with the intolerable, the overwhelming weight of the wantonly shed blood of a million, one hundred and ninety-two thousand of his fellow-creatures! Look at the fearful picture, and then ask yourselves if you wish to be Cesars.

Human life is short enough without employing the murderous weapons of war to make it still shorter. We shall get more heart's repose by living in brotherly love, than by shedding each other's blood. Worldly men may love war, but Christian men cannot do so without denying their Leader and their Lord. The gospel forbids and condemns war, and a man under the influence of Christian principles can no more become a wanton advocate for war, than he can become a robber on the highway. Show me one that would willingly encourage war, and I will show you one who is an unchristian character, whatever he may be his rank and his profession.

Have I spoken too plainly? No. It cannot be. The words of the Redeemer are so clear, so intelligible, that it is impossible to mistake them. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye love one another. By this

* The language of the apostle just quoted, is without reservation, expressed or implied. May not old Humphrey intend merely to signify, that this branch of the subject enters not into the scope of his present argument?—Ed. of "The Friend."

shall all men know that ye are my disciples, if ye have love one to another."

If love to each other be required as a proof of our love to the Redeemer, will not hatred to each other be received as a proof of hatred to him? If the word of God be true, "wisdom is better than weapons of war." Let us follow after forbearance, and forgiveness, and mercy, and love, and peace; but let us set our brows as brass, and our face as a flint, against the sin and the sorrow of cruel, relentless, and ungodly war.

War, though arrayed in scarlet, emblazoned with banners, and attended with drums and trumpets, with all its shouts of victory, its extended conquests, and its glittering glory, is still the blackest plague-spot of sin, the ally of Satan. Engendered by the lustful covetousness of the human heart, it spreads its blasting influence and ruthless desolation. Its presence is a curse, its breath is cruelty, and its progress inseparable from sighs and tears, and libations of human blood. "Whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

Such is war in its origin and its elements, its object and its influence. Well, then, may we turn from its turbulent delusions, and heart-sickening enormities; from the sins it has committed, and the sorrows it has inflicted upon the world, to the healing influences of the gospel of peace. Fallen as sinful man is from the glory of his first creation, how different does he appear, even now, when urged by evil passions, and when restrained by Divine grace! When despising the law of his Maker, he breathes persecution and slaughter against his fellow-creatures, what a contrast does he present to what he is when, animated by Christian benevolence, the language of his heart is, "Glory to God in the highest, and on earth peace, good-will towards men."

But though it be well to abhor contention and bloodshed, and to "follow after the things which make for peace," though it be well to live in peace "one with another," and to seek that "peace of God which passeth understanding," yet is there a war in which every true disciple of Christ must engage. This is the crusade against evil, the holy war against sin that must be incessantly pursued. "War to the knife," cried out a warrior, "against the enemies of our country." "War unto death," cries the Christian, "against the enemies of our souls."

"I delight," said the apostle, "in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin." This is the contention that we must maintain: every sincere seeker after peace must engage in this war.

This is a war of the members against the mind; the flesh against the spirit; darkness against light; evil against good; earth against heaven; Satan against God! We have every thing to hope or to fear; all to lose or to gain; defeat is irrevocable ruin, and victory is never-ending gain.

It is a fearful thing to cast a glance over the field when the battle is set in array, and opposing armies are ready to rush forward into the sanguinary strife; and still more fearful to

be a gazer when the conflict has begun; when the trampling of iron hoofs, the clashing of swords, and the roaring of cannon are mingled with the shouts of the charging hosts, and the dying and the dead lie scattered on the ground.

It is not a battle-plain of this kind on which the Christian warrior is called to contend, yet does his heart, at times, sink within him when confronted by his manifold foes. He has declared war against sin, and all the powers of sin and darkness have declared war against him. No quarter is to be given on either side; the Christian must slay or be slain, conquer or be conquered. He has drawn the sword, and flung the scabbard to the winds. He must fight out the battle; for in this war there is no truce, and no discharge will be granted.

Let us look, for a moment, on the host that is gathered to oppose him:—the world, the flesh, and the devil. These great captains lead on their countless hosts—their numberless temptations. Covetousness comes on the head of his golden standards. Pride with all its trappings advances with his troops; and the lust of the flesh, the lust of the eye, and the pride of life, are joined together as a threefold cord not easily to be broken.

Then come a crowd of terrors to shake the Christian's soul, a fearful train of coming judgments, a carnal mind, that is ever at enmity with God, and an array of thoughts and imaginations of the heart, that are evil continually.

These, and many more such opponents, without limit to their number, has the Christian to withstand. Art thou affrighted, feeble follower of the Redeemer? Take courage, though thy enemies be countless as the sands; more are they that are for thee than those that be against thee. Thou hast the people of God on thy side, armed with prayers which, through faith, are mighty to pull down the strongholds of the adversary. Thou hast innumerable saints and angels, a great multitude which no man can number, of all nations, and kindreds, and people, and tongues. Thou hast the whole army of martyrs, and goodly and precious promises without end, all yea and amen in Christ Jesus. Thou hast the word of the Eternal with thee, flying as a flaming angel to overthrow thy foes, and to comfort thy heart. And, lastly, thou hast thy Leader, the Lord Jesus Christ himself, the Captain of thy salvation, going before thee in the glorious warfare. His example speaks, his voice animates, his Spirit enters thy heart, to sustain, revive, and encourage thee; he points to "the blood-stained banner of his cross," and promises that thou shalt be more than a conqueror through Him who has loved thee, and lived and died for thee. Take courage, feeble follower of the Redeemer! On—Christian, on! Tread in thy Leader's steps. Be faithful unto death, and a crown of eternal life shall be thine.

The Presbytery of South Carolina, at a recent session, unanimously resolved that the traffic in ardent spirits is immoral, and wholly unbecoming the Christian character; and that all who persist in it, after proper admonition, ought to be subject to discipline, as for any other crime.

THE VERMONT MUTE.

It may be recollected by the readers of "The Friend," that a little girl, a native of Vermont, like Laura Bridgman, deaf, dumb and blind, was, about six months ago, taken into the Perkins' Institute, at Boston, by Dr. Howe, with the intention of educating her, if practicable. She was then a most unpromising subject, her intellectual powers appearing to be quite dormant, while her unamiable propensities were in full activity. So bent was she on doing mischief to all who approached her, that it was exceedingly difficult to hold any intercourse with her, and the worthy doctor in his efforts to soothe her turbulent nature, even found it expedient to protect his face with a mask. Perseverance, guided by benevolence, and a happy art which the doctor possesses of winning the affections of those placed under his care, have at length been attended with success; the unruly spirit has grown gentle, and the first glimmerings of light are breaking upon the darkness in which it has hitherto been enveloped.

The following account of her progress is from the pen of Dr. Howe. Some farther particulars promised by him to his correspondent will be looked for with much interest.

"I am happy to tell you, that after nearly six months apparently vain efforts, we have at last opened the means of communication with the mind of an unfortunate deaf and blind girl from Vermont.

"You know that she was very wild—almost savage when she was brought here, and that she wore her head in a bag. For a long time she not only was sullen and unsocial, but she furiously repulsed all attempts to teach her, and would not submit to any endearments. So intractable was she that I feared she might be insane. When she grew more docile, she submitted indeed to the attempts to teach her arbitrary signs, but was entirely passive, and utterly unconscious of the process to which she submitted. Her mind, entirely unused to reflection, seemed enshrouded in darkness and stillness, as profound as that of the tomb, and only at times manifested mute amazement; but at last it seemed to seize upon the clue which was offered to it, and by that clue is now guiding itself out into the light.

"She is now manifestly aware of the nature of the process to which she is subjected; her countenance is alive with a human expression; she comprehends the signs and names of several things, and begins to ask for more. The most delightful part of it is, that little Laura is a most ardent and useful coadjutor in the work of enlightening Lucy."

A Phenomenon.—A correspondent of the *Germantown Telegraph* states, that on the night of the 12th ult., when the stars were in "full orb'd splendor," and not a cloud visible in any direction more than 7½ degrees above the horizon, and no sensible breath of air in motion, and Fahrenheit's thermometer at 58 degrees, a gentle shower of rain fell for more than ten minutes.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

We shall now proceed to insert portions from the second division of this work, or concerning events, services, &c., in the country. Under this head (says the compiler) a limited number of letters have been selected, out of a large variety:—they are placed, as before, in the order of dates.

[Josiah Cole in his testimony concerning the author of the following letter, writes:—although he [Richard Farnsworth] was (before) a man of great abilities, and parts, and knowledge, and accounted of among men, even excelling many of his equals; yet he was content and willing, in obedience to the power of God, to become a fool to the world, and to be stripped and emptied of his own wisdom and knowledge, and to suffer the loss of all worldly reputation and favour, and the pleasures and delights thereof, that he might win Christ Jesus, and be found his servant, clothed with the righteousness of faith. His service was very great for the Lord in his day; for he was so furnished with heavenly wisdom and understanding through the grace of God, and so seasoned thereby, that his patience, meekness and humility exceeded many.—*Josiah Cole, The Last Testimony, &c.* p. 5. 7.

This letter gives an account of some very early services in Yorkshire.]

RICHARD FARNSWORTH TO TWO FRIENDS.

1653.

Dear brethren—My dear love to you both with the rest of our dear Friends that way: I am in good health, praises be to the Lord for his everlasting mercies to me.

I have gone through much, since I was with you; but I found the Lord exceeding large to me. I was at Stanley on the First day; the power of the Lord was much manifested, very many were wrought on. There was one of Marshall's* hearers wrought on, and one of the Baptists, that day, and Captain Siddall's wife with many others. The next day we went about sixteen miles to Wakefield, and the people followed us much. In the market place I was drawn forth to speak, and the people were very audible, till a schoolmaster came and stirred them up. Then as we were in the crowd, came Captain Siddall's wife; and she was wrought on in the tumult, and cried out, "This is the power of the Lord;" she was very proud, but now is humbled. Doctor Hodgson was shaken a little, and he is very loving to us; we went into his house, and there the people got in as many as could thrust. I was drawn forth much to speak unto them; they wondered at the work of the Lord. There was such confusion among the people, that I was moved to stand upon the table, and spoke with much power amongst them; they were all silent, and were very attentive to hear me a long time; neither did they speak any thing unto me afterwards. But at night when we came out of the town, the devil did rage amongst

them—his kingdom being so struck at; so that they stoned us, stones flew as fast as bullets in a battle; but the Lord did carry every one above it, that not so much as one received any harm, but all were made to rejoice. But had not the Lord's power been much manifested, none could have escaped with their lives; had not the Lord been on our side, when the enemies rose up against us, we had been swallowed up quick. But all [were] made mighty to rejoice; praise and honour be unto the Lord for ever!

In the morning we went to York. Friends at York are very well, all but Jane Holmes, she is something weak in body. Friends are close shut up in prison, and none of us might come at them. There is one — Sikes at Knottingly, and two or three more in prison about titles: this Sikes is a great man, of £300 or £400 a year by relation; he hath proclaimed against titles. He is very loving to our Friends; he had us up into his chamber; I was brought to speak much to him, and he did receive it very lovingly.

We went from thence to Manton, and there are many dear hearts there: Balby Friends were with me; we were two nights and a day there; very many Friends came from other places, and the power of the Lord was much with us there.

We came on to Selby, and stayed there till three o'clock in the morning, and came the first day morning to Stanley; where there was a great meeting, very many from Leeds, and some from Wakefield, who had not been with us before. So I see the Lord glorifying himself every way to his own praise; but the world is all on a fire. I am much threatened of my life, but I fear not what man can do. I hear that there are warrants out against me for blasphemy. Ah! dear hearts, be valiant; the Lord rides on triumphantly; ever praised be his name!

All Friends here away are well, and desired to be remembered unto you, with the rest of our Friends, Tho. Killam and Mary Aldam, &c. &c. salute you in the Lord, and the God of love and power be with you.*

FRANCIS HOWELL AND EDWARD BURROUGH TO MARGARET FELL.

Bristol, 1st of 9th mo. [11th mo.] 1654.

Dear beloved sister, and mother to many, who shall bless thee in the name of the Lord! —

— On the First day after we came to this city [Bristol,] we had a meeting in the castle of many hundreds; and afterward we went out (to get from the multitude) to a captain's house, about a mile [from the city;] but abundance followed us all along the city to that place, so that the house was filled, and it continued late. And every day of the week, either out of the city or in it, we had meetings. On the last First day we had a meeting at one Captain Bishop's [George Bishop (?)] house in the city—a large house with large rooms, but all were too little; so in the afternoon we

went to a place called the Fort. There were about 2000 people there, and many great men and women, and all silent; but we could hardly reach them with words, the multitude was so great: yet all was still, and we could not get from them; so that we were forced to go to a captain's house into a private chamber to hide ourselves. All this sounded through the city, and the priests and magistrates were in an uproar, because they sought something against us. On the Second day of the week we came into the city, and went to a merchant's house: immediately the Mayor and Alderman, and the Justices of the Peace, and the Priests assembled together into their judgment hall; and the magistrates sent a sergent to desire us to come to the council; and we went freely, also many captains and great men of the city. We went into an inner room, and many great men, friends to us, went in; but they permitted them not to stay. Then we opened our mouths, and said, we were come thither according to their desire: and they questioned us if we knew who spoke to us; we answered that we believed we were before the magistrates or rulers of the city. And they were fired, that we bowed not, nor put off our hats; but we were bold, and told them we did it not in contempt of authority, but for conscience' sake. They asked our names and country, and we declared unto them; and we told them we had been in London about a quarter of a year. They asked us, how we came to the city; and we answered them, and told them the commands and motion of the Lord—that we had to bear witness to his name, and to declare the gospel committed unto us. And it was asked us whether our call was mediate or immediate; we answered, immediately; we denied all mediate calls, for they were carnal. They said, if we had the same immediate call, declare it. Then I declared what I had been, and what I was:—we declared where we had habitations, and that at the command of God we left them: and we spoke about a quarter of an hour, and they gave audience.—They asked if we accused all the ministers in England; we said no; there were many ministers of Christ in England, and we had unity with them: but all hirings and such as sought for their gain from their quarter, we denied. [But] they pleaded for hire; and said the light was natural, and that every one had it not, and the like; they also said, we dishonoured the gospel. After much striving and contending, when they could not ensnare us, they all cast their ears together, and said, we had tumultuous meetings; to which one of their own [number] answered, there were many golly honest people without tumult. So they could get nought against us, and they commanded us to depart out of the town: but we were bold, and said, we were free-born men, and we knew no law we had transgressed, and therefore we would not be at any man's will; but when He moved us that called us, we should; and come in again as He moved. So we passed away, and all the people were silent, and the priests and magistrates were enraged. We stayed till night, and then went out of the city; and this day we were moved to come in again, and to walk in the streets.

Here is a pretty people, and a great harvest:

* Marshall was the priest of Wakefield. See *his History*, vol. i. p. 66.

* This letter is endorsed by G. Fox, as from R. Farnsworth, but the original is not signed: it was probably written from Balby or that neighbourhood, where R. F. resided.

it is like that bonds will attend us; but all is one, in the will of God we stand free out of all. John Audland and John Camm we see not yet, but expect their coming.—Here is a thirsty land; and truly, the sound of the gospel committed to us is gone through all the regions round about. The living God of life preserve us in his eternal power and wisdom; in the will of the Lord we stand, and none can take away our joy.

Salute us dearly to G. F.; one hour with him would be great joy to us.—We have want of nothing without; the Lord reward thee (and thou hast thy reward) for thy care and love over all the church of Christ.

Salute us in the Lord to all the saints every where; and pray that the living God may be honoured, and his name exalted for evermore. The God of life and power be with thee, and keep thee and all thy dear family, in his eternal love and power to himself.

Thy dear brethren,

F. H.
E. B.

[From W. Caton's collection.]

[George Fox, under date of 1654, writes, "About this time did the Lord move upon the spirits of many whom he had raised up, and sent forth to labour in his vineyard, to travel southwards, and spread themselves in the service of the gospel, to the eastern, southern and western parts of the nation: as Francis Howgill and Edward Burrough to London; John Camm and John Audland to Bristol; Richard Hubberton and George Whitehead to Norwich; Thomas Holmes into Wales."

The following letter is from Thomas Holmes, and is probably addressed to George Fox.]

Cardiff, 27th of 12th. mo. 1654, [2nd mo. 1655.]

Dear Brother—This is to let thee know of my journey and service in Wales. I came out of Cheshire about five weeks ago, and I stayed two first days in Radnorshire in the mountains, where I had divers meetings, where many of that people called Baptists are convinced of the Truth. There is a great conviction in that part; but the most are Welch, and some cannot understand English. There are three who have the Welch tongue, who are serviceable, and labour among them; which three Friends came out of the north of Wales. There is one who is a Justice of Peace convinced, and is very faithful and serviceable in his place; I was five nights in his house, and had a great meeting at his house; he dwells in the mountains in Montgomeryshire. After I had been two first days in Radnorshire, I passed into Monmouthshire, to a town called Aberavenny, where I got a meeting that evening in the inn where I lodged; and the next day being the market day, I was moved to speak in the market. I drew the people into a convenient place, and spoke a pretty time to them; it cast a sound through the town and country, for not any Friend had spoken there before. The next day, I met with my wife and Alexander Birket, at a place where they had a meeting. Alexander Birket is in Monmouthshire: two Justices of Peace are convinced there. The last first day, I had a

meeting four miles from Chepstow, and another on the Third day; and this day being the Fourth day, I had a meeting six miles beyond Cardiff at the sea side. To-morrow I pass to a general meeting in Newport at a Justice's house.

THOMAS HOLMES.

[From the original apparently.]

[Of this valiant pious young man, James Parnell, the writer of the next letter, it seems scarcely needful to say any thing by way of introducing him to the reader: his cruel imprisonment, barbarous treatment and consequent death in the gaol, from whence this letter is dated, are doubtless so well known to readers of our Society:—He was trained up in the schools of literature, (*Scwell* writes,) and was convinced when not quite sixteen years of age, through George Fox, when in the gaol at Carlisle, in 1653.

For an account of his services in Essex, and his imprisonment in Colchester Castle, see *Scwell's History*, vol. i. under 1655.]

JAMES PARNELL TO WILLIAM DEWSBERRY, (in Northampton Gaol.)

Colchester Castle, 16th of 10th mo. [12th mo.] 1655.

Dear and precious brother in the eternal unchangeable truth of God, I do in my measure dearly salute thee. Thou art blessed of the Lord, dear brother; thy fatherly care over me do I own, and thy voice is a comfort to me. I am kept and nourished in the midst of mine enemies, glory be to God the Highest, who hath counted me worthy to bear the bonds of the gospel.

Dear brother, glad am I to hear from thee, and of my dear brother Thomas Stubbs with thee, whom I do love in the Lord, and the rest of thy fellow prisoners—the Lord hath set [thee] a father over them. I know thy burden is great, for the work lies upon thee; but thy joy is in thy children.

Truly there is a great appearance in these parts, but [there is] much want of ministers, since I was cast in bonds; but a pretty liberty I had amongst them, before they were suffered to lay hold on me. And great was the work of the Lord, and mightily did it spread, to my great comfort.—And now these bonds have been very serviceable, to the piercing of the hearts of many, and the discovery of the spirits of my persecutors, and [to] the confirming of those in the Truth that were convinced;—they have laboured to make my bonds grievous, but my strength the Philistines know not. Friends are much barred from me, yet not all.—Our tender sister M. S. is here in bonds in the Town Prison; she was put in last evening for speaking to a priest: she hath been in twice before this within a week, but they had not power to keep her in.—

So [may] the same power that keeps thee, keep me; and let thy prayers be for me.

I rest with thee in the brotherly unity, thy tender brother,

JAMES PARNELL.

[From the original apparently:] It is addressed

"For my dear brother William Dewsberry, in the Common Gaol at Northampton," &c.

[The following is the record respecting this

Friend, preserved in the Register Book for the Monthly Meeting of Colchester:]

"12th of 5th month, 1655. James Parnell [was] sent prisoner to Colchester Castle, by Dionisius Wakeing, Thomas Cooke, Herbert Pelham, and William Harlackenden; for speaking to Priest Willis in the Steeple House at Great Coggeshall; where he remained a prisoner about ten months, suffering much abuse from the jailor's wife; and there died, an innocent sufferer for the testimony of Jesus."

Robert Barclay, son of the author of the *Apology*.

[In the volume of Testimonies from which we have recently several times copied, is the following:—We were not aware, till now, that the apologist had a son thus distinguished as an able and dignified gospel minister; and probably this may be the case with most of our readers. We do not find that he is noticed in any of the historical records, otherwise than in a summary way with the other children.]

Robert Barclay, of Ury, eldest son of the author of the *Apology*, was born at Aberdeen the 25th of the first month, 1672.

As he had the advantage of the precepts and example of his worthy father and mother, as well as that of his grandfather, so it made a sensible impression upon him, in his early years, much to their comfort. He was scarce out of his infancy, when he discovered an heart devoted to religion. After he had been a while educated at home, in the eleventh year of his age, he accompanied his parents to London, where he became acquainted with George Fox, and other eminent Friends, who rejoiced to see so hopeful an appearance in the son of so worthy and honourable a father. He was, at that time, left to the tuition of George Keith, to be educated with him at his school at Theobalds, where he remained about a year, and then returned to Scotland.

In his sixteenth year, he went again with his father to London: having been a considerable time at Windsor, at the king's court, where, on account of his father's interest, which created many dependents, he was much caressed; yet then, as well as through his whole life, his conversation was clean and void of offence; and he may be truly said, to have remembered his Creator in the days of his youth.

It was especially observed, after his father's death, that as he grew in years, he dedicated himself more particularly to the great work of religion; which concern ever remained with him.

About the twenty-second year of his age, his mouth was opened in a public manner to praise his Maker, and to preach the everlasting gospel; which he continued to do to the end of his time, being upwards of seventy-five years old.

As he had a serious and living sense of religion, so he laboured to propagate the same in others; and his humble, meek behaviour, his remarkable charity to the poor, and other amiable qualities, corresponded well with his doctrine. His testimonies were not tedious to the hearers, nor unseasonably delivered; what he

said being the effect of his duty, knowing he was answerable for the talents received.

He often visited Friends in London, and several parts of England and Scotland. Once he went with Andrew Jaffray, by Inverness, to the Highlands, having meetings at they passed along, where no Friends had ever been before. He never flinched from what he was convinced was his duty; particularly, at the public meeting place of the parish where he lived in, where he was concerned to warn the people to come out of their farms, and turn to Jesus Christ, whom, if they did look unto in faith, they should as certainly be healed, as those of old were, who looked in faith towards the brazen serpent which Moses caused to be lifted up in the wilderness.

In the year 1708, one Garden, a learned and much followed preacher at Aberdeen, tainted with Bourignonism, having in his writings inveighed against Friends' principles, Robert Barclay wrote a notable answer, entitled, a serious address to the well-meaning followers of Antonio Bourignon; which had so good an effect, being printed and dispersed among a great many, that the sect afterward dwindled much away.

About the seventieth year of his age, he wrote a small treatise concerning faith; and after his death there was found about a sheet of paper, wrote with his own hand, upon *Charity*. It was thought his sickness prevented his enlarging upon so good a subject; for about two years ago he contracted a weakness, from which he never quite recovered; though, when he was able, was diligent in visiting the meetings of Friends, in the adjacent places, and in a sincere meek frame of mind waited for his change; and when much afflicted with sickness, he used to repeat—Not his, but the Lord's will be done in every thing. And a short space before he was speechless, one standing by his bedside whispered to another, thinking he had not heard it, that she was surprised to feel such a sweat upon him; he answered, as with a strong voice, This is the sweat that comes before death; and I shall now soon be among the spirits of just men made perfect. Which was among the last of his expressions; for he afterwards slept away, and expired about the seventh hour in the morning of the 27th of the first month, at his house of Springhall, and was interred on the 1st of the second month, 1747, in the family's burial place, in the presence of most Friends in the north of this kingdom, with several of the gentry who were his relations, and also his own tenants, in the plain decent manner he himself prescribed.

MANAGEMENT OF SMALL FARMS.

The last No. of The Farmers' Cabinet, as usual, contains a good supply of valuable matter, among which is the following:

Many small farms in the county of Armagh, Ireland, which would not produce sufficient food for the support of their wretched tenants, have been made astonishingly productive by the new system of rotation, the green food and soiling system, which might be adopted by the poorest individual on the most inconsiderable

plot of ground. As a proof that it improves the land, whilst at the same time it increases the stock, we instance, first, the farm occupied by John Hogg, of the townland of Donegaw; it consists of *ten acres* of a light gravelly soil, scarcely nine inches deep, which is in consequence easily worn out. The occupier was formerly unable to pay £4 sterling a year for the whole lot, and he was always in arrear with his landlord and in debt to his neighbours, striving in vain to exist on a miserable pittance. The feeding for his cow occupied three acres of his land, and the produce of the remainder was so scanty and of so bad a quality, that the butter produced by the cow, and even the refuse milk, had oftentimes to be sold to make up the deficiency; and thus the poor man with his family made but a most precarious livelihood, housed in a wretched hovel, scarcely fit for a human being to enter! He has now adopted the green food and soiling system, and the change is wonderful, although three years only have passed since he commenced it. He says, he was in such wretched circumstances that he was on the point of emigration, but having got encouragement from — Blacker, (the person who first introduced the new system,) he had followed his advice, and his farm was now under the four-course rotation: he has now two cows and a horse, a cart and a plough; owes no rent, although he was before always in arrear; has bought some land, and is in the way of doing well; the new system keeping himself and family *always busy*, and paying them well for their labour: he was formerly obliged to pay as much as £7 a year for potatoes for his family, and he now has £3 worth to sell, *owing to the manure from his green crops*.

Michael Clarke, near Hamiltown, tenants a farm of *three acres*, upon which he has introduced the green crop and soiling system, and has worked wonders. He says: "When — Blacker first came to my house, I had fallen into arrears; distress of mind and ill health, which this brought on me, had driven me to a state of despondency, and I did not care what became of me—I was in despair, and my family in misery around me. He told me he would help me, if I would do as he directed me, and assured me the place would be worth having, if it got justice. I did not believe what he said, but as he was so kind, I promised I would take heart again, and do as he should direct: accordingly, — Bruce came and pointed out what was to be done; I got up my spirits, and my health got better: — Blacker lent me a cow, when I got clover to feed her. The first year I was able to pay nothing, but he saw I was doing my best, and he did not press me; the next year I paid a year and a half's rent, the one after I paid a year and a half, and the year following I paid two years' rent, and now I expect to pay all off and have my cow and my pig to myself! I have a new loom besides; all my ditches are filled and levelled, and the *whole farm* (three acres!) is in good heart. My health is better, and I am in the way of doing well; I have meat for myself, meat for my cow, and meat for my family, all provided for the next twelve months, and it is long, indeed, since I was able to say that before! I thank God and his honour (— Blacker) for all

these comforts, and I have nothing more to say."

By this plan, a farm of fifty acres is made to produce far more than one of one hundred, and there cannot be a doubt but that the green crop and soiling system would enable Ireland to support three times her present number of inhabitants.—*Quar. Jour. Agr.*

Master Mechanics.—You have youth placed under your care and influence, whose hearts you have the power, if proper care be taken, of moulding for extensive usefulness. How important then that you rightly perform your duty.

To this end you must be careful to know where they spend their leisure time, or in what society their evenings are passed. It is your bounden duty to watch over them with as tender a solicitude as if they were your own children. Their parents expect you to do this. But if they are orphans, your obligations are still greater. How creditable it will be to you in after life, to see your apprentices become respectable and industrious men; while they will thank you for your fidelity, and remember you with grateful affection to their dying day. On the contrary, if you manifest no interest in their welfare; never give them a word of caution; never point out their faults, and kindly persuade them to forsake their evil practices—never lament over their follies, or rejoice in their deeds of benevolence, they will be glad of a release from your company, as from their bitterest enemy. Let mechanics then be anxious for the welfare of their apprentices, and they will have the satisfaction of knowing that they are forming characters that will grow up respectable, industrious, useful and virtuous citizens.—*P. Tribune.*

Perilous Situation.—Dr. Judd, of Honolulu, who accompanied the scientific corps of the exploring squadron on their excursions to Hawaii, had a most wonderful escape from an awful death. He had descended into the crater of Kiranaka, to obtain some specimens of the liquid lava. Not succeeding in procuring any at the Great Lake, (as it is called,) he approached one of the smaller ones, or chimneys, and descended a few feet into it. While gathering specimens, the lake suddenly became active, and discharged a jet of lava in the air far above his head, but which most fortunately fell in the opposite direction from him. He then commenced making his way out before another should follow, but the ascent was far more difficult than the descent. He became alarmed, and called on five natives, who had accompanied him to the spot, for assistance. The heat had become so great that they were frightened, and retreated, with the exception of one man, who threw himself flat upon the bank, and reached over his right hand, enabling the doctor to reach the top. Before he reached the brink his clothes were burnt by the hot air, and he would have been scalded had he not been protected by woollen garments. The native in stooping over had his face and hands blistered. They both had

barely time to leave the spot, when the lake filled up and poured out a stream of liquid lava. —*Polynesian.*

Attainment of Knowledge.—Dr. Olinthus Gregory, says: "With a few exceptions, (so few, indeed, that they need scarcely be taken into a practical estimate,) *any person may learn any thing upon which he sets his heart.* To ensure success, he has simply so to discipline his mind as to check its vagrancies, to cure it of its constant proneness to be doing two or more things at a time, and to compel it to direct its combined energies, simultaneously, to a single object, and thus to *do one thing at once.* This I consider as one of the most difficult, but one of the most useful lessons that a young man can learn."

Penny Postage.—In the course of a paper drawn up by Rowland Hill, and entitled, "The Results of the New Postage Arrangements," which was read to the Statistical Society on the 17th of May, it was stated, that the present rate of increase on all letters is twenty-one per cent. per annum, or upwards of forty per cent. on the original number; and should this rate of increase be maintained, and each succeeding year bring an augmentation of twenty-one per cent. as compared with the year 1840, the complete restoration of the gross revenue will be effected in about three years and a half from the present time.

The receipts of tolls on the New York canals during the second week in June, 1840, were \$48,322 52; do. in 1841, \$61,437 13; increase from last year, \$13,114 81, or about 20 per cent.

THE USE OF FLOWERS.

God might have made the earth bring forth

Enough for grain and small;

The oak tree and the cedar tree,

Without a flower at all.

He might have made enough, enough

For every want of ours,

For luxury, medicine and toil,

And yet have made no flowers.

The ore within the mountain mine

Requireth none to grow,

Nor does it need the lotus flowers

To make the rivers flow.

The clouds might give abundant rain,

The nightly dew might fall,

And the herb that keepeth life in man,

Might yet have drunk them all.

Then, therefore, were, were, they made

All dyed with rainbow light;

All fashioned with supreme grace,

Up-springing day and night!

Springing in valleys green and low,

And on the mountains high,

And in the silent wilderness,

Where no one passes by?

Our outward life requires them not,

Then, therefore had they birth?

To minister delight to man!

To beautify the earth!

To comfort man—to whisper hope

When'er his face is dim,

For whose careth for the flowers,

Will care much more for him?

Sevan. Repub.

The Title, Bishop.—An animated discussion arose at the late General Assembly of the Presbyterian Church, respecting the adoption of this title as a common appellation of ministers. —Barnes remarked "that it would be much better for ministers to assume some title that would humble them to the dust; that they were now sufficiently exalted; that some of them were now idolized by their people, &c.; for his part he loved the appellation of *brother*, and he would be satisfied with that, or any other humble appellation."—*Zion's Watchman.*

According to the census returns, the annual crop of Indian corn in North Carolina, is thirty-four millions of bushels. In the production of this important item, therefore, North Carolina stands second on the list—the annual crop of Tennessee, which is the largest produce, being upwards of forty-two millions of bushels.

THE FRIEND.

SEVENTH MONTH, 31, 1841.

We had hoped by the late arrival from Liverpool, to have been fully furnished with particulars relative to the late yearly meeting in London. Our information, however, is scant, and will enable us to state but little more than that the meeting assembled at the usual hour, on Fourth day, the 19th of the fifth month, and concluded its sittings on the 28th of the same. Several representatives were reported as absent, chiefly from indisposition of themselves, or their connections, and it is suggested, that other Friends' were probably kept at home from the same cause, so that the meeting was smaller than usual. Epistles were read from eight yearly meetings of Friends on the American continent, and one from Ireland. In connection with the former, the subject of slavery in this country, and the wrongs of the aborigines, appear to have awakened no small degree of interest. It is mentioned, that the number of deceased ministers in England, is greater this year than the usual average. Fourteen testimonies were sent up from the quarterly meetings, which are to be published, (or a selection of them) from the direction of the meeting for sufferings. That from Sheffield Monthly Meeting, respecting Daniel Wheeler, is spoken of as one of no common character. At one of the sittings, upwards of an hour was occupied by James Backhouse in giving an account of his religious labours in Southern Africa, Van Diemen's Land, South Australia, and the Mauritius, from which he has lately returned. A document on the subject of war as opposed to the principles of Christianity, has passed the yearly meeting, and is to be printed and widely circulated in Great Britain, as well as in foreign parts.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The

pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street. John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street.

Also for the same concern—employment would be given to a middle aged female, capable of attending to the literary instruction of eight or ten boys, and take part in the domestic management and care of their clothes, &c. Apply as above.

7 mo. 20th, 1841.

A teacher is wanted for the Boy's Select School in this city, to give instruction in the Latin and Greek languages, and probably some other branches of literature. Application to be made to Thomas Kite, No. 32 north Fifth street; Thomas Kimber, No. 50 north Fourth street, or William Evans, No. 134 south Front street.

Philadelphia, 7 mo. 20, 1841.

DIED, suddenly, at Newport, R. I., on the 19th inst., in the 80th year of his age, THOMAS STEWARTSON, of this city. His remains were brought here and interred in Friends' burying ground, Arch street, on the 22nd. The deceased was a native of the North of England, but had been a resident of Philadelphia for more than half a century; and in losing him we have lost one of our most honourable and virtuous citizens. He was a consistent and faithful member of the Society of Friends, in which he acceptably filled the station of elder, and to that service of which he rendered the greater part of his long and useful life. The leading trait of his character was severe disinterested integrity. In whatever relation of life he was viewed, he impressed all who knew him with the conviction that he was a thoroughly just and honest man. Possessing a clear and sound intellect—the slowness with which he arrived at his conclusions; the caution, yet decision with which he expressed and acted upon them, and the moderation of all his views, rendered him invaluable as a counsellor and friend. Few private men of our time have been more sought as confidential advisers, and none could ever accuse him of betraying a confidence, or of feeding in another the passions and selfishness from which his own mind was so free. He was remarkable also for the rectitude and consistency of his sentiments; and few men had stronger or more decided. He filled his various stations in civil and in religious Society with quiet and patient diligence, and his serene and peaceful age and gentle death formed a beautiful close to so well spent a life.

—, on the 16th instant, at the residence of her mother, at Stanfordsville, New York, MARY P. HULL, daughter of the late Henry Hull, deceased, in the 21st year of her age, of a lingering illness, which she bore with exemplary patience and resignation. For some days previous to her decease, she felt very desirous to have a clear and undoubted evidence, that she might be permitted to inherit one of the mansions prepared for the righteous, which was mercifully afforded her near the close. On the day previous to her decease, her mind being calm and serene, she said to her mother, "don't mourn for me," and after giving some directions for the distribution of some articles to her kind attendants, said, "I feel easy to go." And, we trust, through redeeming love and mercy, she has been permitted to enter one of those heavenly mansions prepared for the righteous.

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Great Eruption of the Volcano of Kilauwa, Sandwich Islands.

The July number of the *Missionary Herald* contains a graphic and thrilling account of an eruption of this volcano which commenced on the 1st of June, 1840, and continued two or three weeks. We copy it below, as it is one of the most wonderful eruptions since *Vesuvius* overwhelmed *Heruleanum* and *Pompeii*. We do not remember its equal any where, except perhaps in the annals of *Iceland*, where scenes of almost precisely like character are described as having occurred within forty or fifty years.

This account was written by — Coan, American missionary, who, though not present at the eruption, enters into this grand display of nature with the highest enthusiasm, which enables him to impart a grandeur and eloquence to his style, in noble keeping with the sublime spectacle he was describing.

For several years past the great crater of *Kilauwa* has been rapidly filling up by the rising of the superincumbent crust, and by the frequent gushing forth of the molten sea below. In this manner the great basin below the black ledge, which has been computed from three to five hundred feet deep, was long since filled up by the ejection and cooling of successive masses of the fiery fluid. These silent eruptions continued to occur at intervals, until the black ledge was repeatedly overflowed, each cooling, and forming a new layer from two feet thick and upwards, until the whole area of the crater was filled up at least fifty feet above the original black ledge, and thus reducing the whole depth of the crater to less than nine hundred feet. This process of filling up continued till the latter part of May, 1840, when, as many natives testify, the whole area of the crater became one entire sea of ignifugous matter, raging like old ocean when lashed into a fury by a tempest. For several days the fires raged with fearful intensity, exhibiting a scene awfully terrific. The infuriated waves sent up infernal sounds, and dashed with such maddening energy against the sides of the awful caldron as to shake the solid earth above, and to detach huge masses of overhanging rocks, which, leaving their ancient beds, plunged into the fiery gulph below. So terrific was the

scene that no one dared to approach near it, and travellers on the main road, which lay along the verge of the crater, feeling the ground tremble beneath their feet, fled and passed by at a distance. I should be inclined to discredit these statements of the natives, had I not since been to *Kilauwa* and examined minutely with these reports in view. Every appearance, however, of the crater confirms these reports. Every thing within the caldron is new. Not a particle of lava remains as it was when I last visited it. All has been melted down and recast. All is new. The whole appears like a raging sea, whose waves had been suddenly solidified while in the most violent agitation.

Having stated something of the appearance of the great crater, for several days previous to the disgorgement of its fiery contents, I will now give a short history of the eruption itself. I say short, because it would require a volume to give a full and minute detail of all the facts in the case.

On the 20th of May the people of *Puna* observed the appearance of smoke and fire in the interior, a mountainous and desolate region of that district. Thinking that the fire might be the burning of some jungle, they took little notice of it until the next day, Sabbath, when the meetings in the different villages were thrown into confusion by sudden and grand exhibitions of fire, on a scale so large and fearful as to leave them no room to doubt the cause of the phenomenon. The fire augmented during the day and night; but it did not seem to flow off rapidly in any direction. All were in consternation, as it was expected that the molten flood would pour itself down from its height of four thousand feet to the coast, and no one knew to what point it would flow, or what devastation would attend its fiery course. On June 1st, the stream began to flow off in a northeasterly direction, and on June 3d, at evening, the burning river reached the sea, having averaged about half a mile an hour in its progress. The rapidity of the flow was very unequal, being modified by the inequalities of the surface, over which the stream passed. Sometimes it is supposed to have moved five miles an hour, and at other times, owing to obstructions, making no apparent progress, except in filling up deep valleys, and in swelling over or breaking away hills and precipices.

But I will return to the source of the eruption. This is in a forest, and in the bottom of an ancient wooded crater, about four hundred feet deep, and probably eight miles east from *Kilauwa*. The region being uninhabited, and covered with a thicket, it was some time before the place was discovered, and up to this time, though several foreigners have attempted it, no one, except myself, has reached the spot. From *Kilauwa* to this place the lava flows in a subter-

anean gallery, probably at the depth of a thousand feet, but its course can be distinctly traced all the way by the rending of the crust of the earth into innumerable fissures, and by the emission of smoke, steam, and gasses. The eruption in this old crater is small, and from this place the stream disappears again for the distance of a mile or two, when the lava again gushed up and spread over an area of about fifty acres. Again it passes under ground for two or three miles, when it re-appears in another old wooded crater, consuming the forest, and partly filling up the basin. Once more it disappears, and flowing in a subterranean channel, cracks and breaks the earth, opening fissures from six inches to ten or twelve feet in width, and sometimes splitting the trunk of a tree so exactly that its legs stand astride at the fissure. At some places it is impossible to trace the subterranean stream, on account of the impenetrable thicket under which it passes. After flowing under ground several miles, perhaps six or eight, it again broke out like an overwhelming flood, and, sweeping forest, hamlet, plantation, and every thing before it, rolled down with resistless energy to the sea, where, leaping a precipice of forty or fifty feet it poured itself in one vast cataract of fire into the deep below, with loud detonations, fearful hissings, and a thousand unearthly and indescribable sounds. Imagine to yourself a river of fused minerals, of the breadth and depth of *Nisagara* and of a deep gory red, falling in one emblazoned sheet, one raging torrent, into the ocean! The scene, as described by eye witnesses, was terribly sublime. Two mighty agencies in collision! Two antagonist and gigantic forces in contact, and producing effects on a scale inconceivably grand! The atmosphere in all directions was filled with ashes, spray, gasses, &c.; while the burning lava, as it fell into the water, was shattered into millions of minute particles, and, being thrown back into the air, fell in showers of sand on all the surrounding country. The coast was extended into the sea for a quarter of a mile, and a pretty sand-beach and a new cape were formed. Three hills of scoria and sand were also formed in the sea, the lowest about two hundred, and the highest about three hundred feet.

For three weeks this terrific river disgorged itself into the sea with little abatement. Multitudes of fishes were killed, and the waters of the ocean were heated for twenty miles along the coast. The breadth of the stream, where it fell into the sea, is about half a mile, but inland it varies from one to four or five miles in width, conforming itself, like a river, to the face of the country over which it flowed. Indeed, if you can imagine the *Mississippi*, converted into liquid fire, of the consistency of fused iron, and moving onward, sometimes rapidly, sometimes sluggishly; now widening

into a sea, and anon rushing through a narrow defile, winding its way through mighty forests and ancient solitudes, you will get some idea of the spectacle here exhibited. The depth of the stream will probably vary from ten to two hundred feet, according to the inequalities of the surface over which it passed. During the flow, night was converted into day on the eastern Hawaii. The light rose and spread like the morning upon the mountains, and its glare was seen on the opposite side of the island. It was also distinctly visible for more than one hundred miles at sea; and at the distance of forty miles fine print could be read at midnight. The brilliancy of the light was like a blazing firmament, and the scene is said to have been one of unrivalled sublimity.

The whole course of the stream from Kilauea to the sea is about forty miles. Its mouth is about twenty-five miles from Hilo station. The ground over which it flowed descends at the rate of one hundred feet to the mile. The crust is now cooled, and may be traversed with care, though scalding streams, pungent gasses and smoke are still emitted in many places.

In pursuing my way for nearly two days over this mighty smouldering mass, I was more and more impressed at every step with the wonderful scene. Hills had been melted down like wax; ravines and deep valleys had been filled; and majestic forests had disappeared like a feather in the flames. In some places the molten stream parted and flowed in separate channels for a considerable distance, and then reuniting, formed islands of various sizes, from one to fifty acres, with trees still standing, but seared and blighted by the intense heat. On the outer edges of the lava, where the stream was more shallow and the heat less vehement, and where of course the liquid mass cooled soonest, the trees were mowed down like grass before the scythe, and left charred, crisped, smouldering, and only half consumed. As the lava flowed around the trunks of large trees on the outskirts of the stream, the melted mass stiffened and consolidated before the trunk was consumed, and when this was effected, the top of the tree fell, and lay unconsumed on the crust, while the hole which marked the place of the trunk remains almost as smooth and perfect as the caliber of a cannon. These holes are innumerable, and I found them to measure from ten to forty feet deep, but as I remarked before, they are in the more shallow parts of the lava, the trees being entirely consumed where it was deeper. During the flow of this eruption, the great crater of Kilauea sunk about three hundred feet, and her fires became nearly extinct, one lake only out of many being left active in this mighty caldron. This, with other facts which have been named, demonstrates that the eruption was the disengagement of the fires of Kilauea. The open lake in the old crater is at present intensely active, and the fires are increasing, as is evident from the glare visible at our station and from the testimony of visitors.

During the early part of the eruption slight and repeated shocks of earthquake were felt, for several successive days, near the scene of action. These shocks were not noticed at Hilo.

Through the directing hand of a kind Provi-

dence no lives were lost, and but little property was consumed during this amazing flood of fiery ruin. The stream passed over an almost uninhabited desert. A few little hamlets were consumed, and a few plantations were destroyed; but the inhabitants, forewarned, fled and escaped. During the progress of the eruption, some of the people in Puna spent most of their time in prayer and religious meetings, some fled in consternation from the face of the all-devouring element, others wandered along its margin, marking with idle curiosity its daily progress, while another class still coolly pursued their usual vocations, unawed by the burning fury as it rolled along within a mile of their doors. It was literally true that they ate, drank, bought, sold, planted, builded, apparently indifferent to the roar of consuming forests, the sight of devouring fire, the startling detonations, the hissing of escaping steam, the rending of the earth, the shivering and melting of gigantic rocks, the raging and dashing of the fiery waves, the bellowsings, the murmurings, the unearthly mutterings coming up from a burning deep. They went carelessly on amid the rain of ashes, sand, and fiery scintillations, gazing vacantly on the fearful and ever varying appearance of the atmosphere, murky, black, livid, blazing, the sudden rising of lofty pillars of flame, the upward curling of ten thousand columns of smoke, and their majestic roll in dense, dingy, lurid or partly coloured clouds. All these moving phenomena were regarded by them as the fall of a shower, or the running of a brook; while to others they were as the tokens of a burning world, the departing heavens, and a coming judge.

I will just remark here, that while the stream was flowing it might be approached within a few yards on the windward side, while at the leeward no one could live within the distance of many miles, on account of the smoke, the impregnation of the atmosphere with pungent and deadly gasses, and the fiery showers that were constantly descending, and destroying all vegetable life. During the progress of the descending stream, it would often fall into some fissure, and forcing itself into apertures and under massive rocks, and even hillocks and extended plats of ground, and lifting them from their ancient beds, bear them with all their superincumbent mass of soil, trees, &c., on its viscous and livid bosom, like a raft on the river. When the fused mass was sluggish, it had a gory appearance like clotted blood, and when it was active, it resembled flesh and clotted blood, mingled and thrown into violent agitation. Sometimes the flowing lava would find a subterranean gallery, diverging at right angles from the main channel, and pressing into it would flow off unobserved, till meeting with some obstruction in its dark passage, when, by its expansive force, it would raise the crust of the earth into a dome-like hill of fifteen or twenty feet in height, and then, bursting this shell, pour itself out in a fiery torrent around. A man who was standing at a considerable distance from the main stream, and intensely gazing on the absorbing scene before him, found himself suddenly raised to the height of ten or fifteen feet above the common level around him, and he had but just time to escape from his dangerous position, when the earth

opened where he had stood, and a stream of fire gushed out.

From the National Gazette.

OPERATION FOR BLANDNESS.

Among the recent "transactions" of the Royal Society, London, which have come to us, is a memoir of the case of a gentleman born blind, and successfully operated upon in the eighteenth year of his age, with physiological observations and experiments, by J. C. August Franz, M. D. The following is a notice of it which may be read with interest. —*Ed. Nat. Gaz.*

The young gentleman who is the subject of this memoir has been affected from birth with strabismus of both eyes; the right eye was amaurotic, and the left deprived of sight by the opacity both of the crystalline lens and of its capsule. At the age of seventeen, an operation for the removal of the cataract of the left eye was performed by the author with complete success. On opening the eye for the first time, on the third day after the operation, the patient describes his visual perception as being that of an extensive field, in which every thing appeared dull, confused, and in motion, and in which no object was distinguishable. On repeating the experiment two days afterwards, he described what he saw as a number of opaque watery spheres, which moved with the movements of the eye, but when the eye was at rest remained stationary, and their margins partially covering one another. Two days after this the same phenomena were observed, but the spheres were less opaque and somewhat transparent; their movements were more steady, and they appeared to cover each other more than before. He was now, for the first time, capable, as he said, of looking through these spheres, and of perceiving a difference, but merely a difference, in the surrounding objects. The appearance of spheres diminished daily; they became smaller, clearer, and more pellucid, allowed objects to be seen more distinctly, and disappeared entirely after two weeks. As soon as the sensibility of the retina had so far diminished as to allow the patient to view objects deliberately without pain, rhinids differently coloured were presented to his eye. These different colours he could recognise with the exception of yellow and green, which he frequently confounded when apart, but could distinguish when both were before him at the same time. Of all colours, gray produced the most grateful sensation: red, orange, and yellow, though they excited pain, were not in themselves disagreeable; while the effect of violet and brown was exactly the reverse, being very disagreeable, though not painful. Brown he called an ugly colour; black produced subjective colours, and white gave rise to a profusion of *musca volitantes*. When geometrical figures of different kinds were offered to his view, he succeeded in pointing them out correctly, although he never moved his hand directly and decidedly, but always as if feeling with the greatest caution. When a cube and a sphere were presented to him, after examining these bodies with great attention, he said that he saw a quadrangular and a circular figure, and after further consideration described the

one as being a square, and the other a disc, but confessed that he had not been able to form these ideas until he perceived a sensation of what he saw in the points of his fingers, as if he really touched the objects. Subsequent experiments showed that he could not discriminate a solid body from a plane surface of similar shape; thus a pyramid placed before him, with one of its sides towards his eye, appeared as a plane triangle. Two months after the above-mentioned operation, another was performed on both eyes, for the cure of the congenital strabismus, by the division of the tendons of the recti interni muscles, which produced a very beneficial effect on the vision of the left eye; and even the right eye, which had been anautrotic, gained some power of perceiving light, and from being atrophied, became more prominent. Still it was only by slow degrees that the power of recognizing the true forms, magnitudes, and situations of external objects was acquired. In course of time the eye gained greater power of converging the rays of light, as was shown by the continually increasing capacity of distinct vision by the aid of spectacles of given powers.

MELTING OF ROCK CRYSTAL.

French Academy of Sciences.—Sitting of June 7.

Some very interesting experiments on the melting of rock crystal, (quartz,) and on the subsequent crystallization and even casting of it were detailed by M. Gaudin. This able chemist, by the use of the oxy-hydrogen blow-pipe, had succeeded in melting crystals of aluminum and silex, such as the white sapphire and the ruby. After vain attempts with compounds of silex and aluminum precipitated with their colouring matter, he had employed a mixture of ammoniacal alum, or potassic alum, with three or four hundredth parts of chromate of potassium. These two salts, ground together with a little water, formed under the action of increasing heat a transparent liquid, which was afterwards condensed into a friable porous paste. He had hollowed out this paste into the form of a crucible, with which he had capped his blow-pipe, and then blowing upwards, had found the interior of this crucible become studded with a multitude of exceedingly small rubies of a beautiful colour and the finest water. Finding his blow-pipe too small, he had made another one of a block of platina, and by means of this had succeeded in melting and in spinning out rock crystal as easily as glass.

He found that silex in a state of fusion is one of the most ductile substances in nature, and that the facility of spinning glass depended on the quantity of silex it contained. It did not crystallize on cooling, but was very volatile; this had hindered him from obtaining globules of more than three millimetres in diameter. He had, however, spun out threads of silex so thin and fine, that they admitted of being tied in a knot, and had an iridescent appearance; they were so light, too, that the wind easily carried them away, and a quantity of them could be rolled up in the fingers, looking like cotton. Threads of pure quartz were always cylindrical and transparent; those from sandstones and millstones were opaque, and

had a nacreous appearance. Beryl and emerald did not yield threads so well as those of other silicious stones; but from the opaque colour of the threads of emerald, he inferred that a mixture of emerald and sandstone would melt down into artificial pearls of great hardness. Aluminum he found to be deprived of all viscosity, and hence it was impossible to spin threads from the ruby, or from Syrian garnet, topaz, fluorure of calcium (fluor spar) or the sandstone of Fontainebleau (Paris paving stone.) He had made from melted quartz some admirable microscopic lenses, and pivots for mariners' compasses; he had also drawn out sticks of quartz applicable to tools for burnishers and watch-makers.

From the National Gazette.

NARROW ESCAPE.

A friend sojourning at Niagara Falls, gives the following account of the escape of a man from one of the small islands just above the great falls. The story has been briefly told in the newspapers, accompanied with the suggestion that the man had purposely got upon the island. But our correspondent, as may be seen, details the circumstances, showing that there was no joke in the poor fellow's predicament.

DEAR —:

"You will remember that two years since I gave you an account of a most heroic feat performed by Peter Robinson, by which he saved the life of an unfortunate man, who, falling into the rapids from the bridge, was luckily thrown on an island very near the cataract, and was rescued from his perilous situation, by the unaided efforts of this daring man. Peter has again been giving proof of his dauntless courage, and of his eminent humanity, as the annexed narrative will prove.

"A few evenings since, about 10 o'clock, a man crossing the river in a boat from Chipewa, owing to the darkness of the night got into the rapids before he was aware how far down the current had forced him. On perceiving his perilous situation, he immediately turned the head of his boat against the current, and in his violent exertions to reach Goat Island, was so unfortunate as to break one of his oars—you can imagine the horror of his situation, with but one oar to attempt to stem that mighty current, a contest soon found useless, for he was rapidly hurried towards the awful precipice. His efforts too to run his boat on either of the small islands which lie between Goat Island and the Canada shore were without avail; and he, to use his own words, "said his prayers before going it." In passing the small island nearest the Fall, he, as a desperate resource, leaped from his boat, and was fortunate enough to secure a footing, and with some difficulty a safe landing on the shore. The boat found refuge at the bottom of the cataract.

On this island his situation was scarcely more to be envied, for he found himself on a spot which had never before been trodden by mortal foot, surrounded by roaring waters and within not many yards of the mighty falls. As soon as he was perceived, Robinson was, of course, called for, and readily responded; but his boat was dry and leaky, and had to be

caulked and repaired. This was the work of time, and there the poor fellow remained all the next day, and the following night, entirely without sustenance.

On the succeeding day Robinson landed on an island near that on which the victim was—a most hazardous performance—and found that it would be impossible to attempt to save him by towing a boat to him, without the almost certain prospect of destruction. He then thought of adopting other means, and returning to shore obtained rope and a piece of lead, with which he went back to his former position. By means of a cord attached to the lead, which he threw to the man, the latter was enabled to draw to the island a rope; this he firmly fixed to a tree; Robinson procured another rope, and fastening both to the boat, she was drawn to the sufferer, and then with her overjoyed freight, was pulled by the hero to his island. Thus by the skill and courage of this man access was had to an island which had hitherto been unapproachable, and a fellow being was rescued from an awful death. The achievement was followed by the cheers of the spectators.

"I have attempted to give you a slight description of this wonderful feat. It must necessarily be weak; words cannot describe the risks that were run, nor the skill with which they were surmounted."

A Novel Fight.—Recently a young lad of this town, named Samuel Bell, was hunting in the woods near here, with two dogs. He had lost sight of them a few moments, when he heard their piteous cries and yells, as if in the greatest distress. Supposing a leopard had caught one of them, he advanced cautiously in the direction of the noise, and had gone but a few paces when he found himself within half a dozen yards of a huge boa constrictor, in whose vast folds both of his struggling dogs were enveloped. The snake at the same moment discovered him, and raising his head in a threatening manner, began slowly to recede with its prey. The lad instantly leveled his gun and fired, wounding the snake in the neck and head, but without causing him to relinquish his hold upon the dogs. The monster still faced his antagonist and kept its ground. The young hunter, with admirable coolness and courage, re-loaded his piece and again fired full at the head of the boa; but even the second shot, though it took effect, did not finish the conflict, nor cause the release of the poor dogs which were still held fast in the snaky coil. Again the determined lad loaded and fired, and this time with entire success. The victory was complete, and the hunter boy bore off in triumph the monster he had so bravely conquered, and was followed home by the wounded and bleeding dogs he had so gallantly rescued.—*Liberia Herald of April 26.*

Saving Seed.—Every attentive observer will remark among the plants of almost every kind of crop, some individual stalks are distinguished from others by a greater degree of health or luxuriance, or productiveness, or earliness, or some other peculiarity. A friend of mine remarked, some years ago, a particular stem of peas among his earliest crop, which

came into flower and ripened long before the others. He marked this stem and saved the whole of its produce for seed. These came a week earlier as they had originally done. This produce was also saved for seed, and thus he obtained a particular kind of early peas, that came at least a week before the best sort he could buy in the shops, if sown at the same time. The doctor relates facts similar to this respecting wheat and beans. "The general idea he means to inculcate is obvious and extremely worthy attention.—*Dr. Anderson's Recreations.*"

ON OCCUPATION.

From Old Humphrey's Addresses.

If you were to ask me, What lends most to mitigate earthly sorrow, with the exception of the comfort derived from Divine things? I should unhesitatingly reply, occupation.

Yes! occupation cures one half of life's troubles, and mitigates the remainder. Of whatever kind they may happen to be, troubles always appear great, and our own cares, in our own estimation, are invariably greater than those of our neighbours; but whether we are afflicted in mind, body or estate, occupation is the best prescription we can take.

Suppose you have had a loss, say it is five silver shillings, or as many golden sovereigns; nay, let it be, if you like, a hundred pounds, or a thousand, for it is not the amount of our losses that weighs down our spirits, but our real or fancied incapacity to bear them—suppose you have had a loss, I say, why all the sighing and the sorrowing, the moaning and repining, in the world, will not bring back a single shilling of your money again, though it may disqualify you for making an attempt to recover your loss. You may get friends to condole with you, and make your loss greater by losing your time in brooding over it, but occupation is the only thing to relieve you. It is the most likely of any thing to make up your money again, and if it do not that, it will engage your mind as well as your fingers, and keep you from despondency.

Suppose your body is afflicted; will sitting or lying down, doing nothing, with your dejected eyes fixed on the wall—will this, I say, pull out a thorn from your finger, or assuage the pain of an aching tooth, or cure a fit of the gout? Not a bit of it. So long as pain does not deprive you of the power of occupying yourself, occupation will be for you the best thing in the world. Let it be suited to your condition, and persevered in with prudence. A weak body cannot lift a heavy burden, nor a confused head think clearly; but do something, whether it be much or little, hard or easy, so long as you can write a letter, wind a ball of cotton, make a pill, read a book, or listen while another reads it to you, so long as you can do any of these things, by doing them you will be mitigating your affliction.

In like manner, if your mind be wounded, apply the same remedy. If your enemy has injured, or your friend deceived you; if your brightest hopes have been clouded, or your reputation blackened, pray for your enemies, and then, up and be doing! Better gather field-flowers, plat rushes, weed the garden, or

black your own shoes, than be idle. Occupation will raise your spirit, while idleness will bring it down to the dust. Occupation will blunt the edge of the sharpest grief, keep the body in health, and preserve the mind in comparative peace.

He that is in trouble, must do something to get rid of it.

I have known many a man get to the top of a mountain by resolutely clambering up its rugged sides, who would never have got there at all, by sitting down and fretting at the bottom of it. And, many a hardy swimmer has crossed a rapid river, by steadily buffeting its rushing waters, who never could have achieved such an adventure, by despondingly allowing himself to be carried along by the current; something must be done, and done by yourself too, when you are in trouble; or otherwise, it will stick as close to you as the skin that covers you. If I had not been a man of occupation, my heart would have been broken long ago. I never could have stood up under the load of troubles and trials—not more than I have deserved—that God, in mercy, has given me strength to sustain. Old Humphrey is always occupied; his tongue, his hands, his head, or his heels, are in continual requisition; and, rather than sit down, and do nothing, he would willingly break stones on the highway, or make brimstone matches, and hawk them about from door to door.

Time flies rapidly with those who have more to do in the day than they can accomplish; and drags along as heavily with all who have no employment to occupy their hours. Occupation is the great secret of cheerful days and tranquil nights; for he that is well employed while the sun is in the skies, will most likely sleep soundly while the stars are shining above him.

The moment you feel yourself getting moody and miserable, seek Divine support by prayer, and then set yourself a task immediately; something that will occasion you to exert yourself, and you will be surprised at the relief it will afford you.

Though Old Humphrey advises you to do something of a trifling nature, rather than be idle, he is no advocate for trifling. So long as this world endures, there will always be employment enough and to spare, for all those who either wish to guide others to heaven, or to get there themselves. If you cannot employ your body, employ your mind, for there is a time to employ it profitably;

A time to reflect on our words and ways;
A time to pray, and a time to praise.

And especially employ yourself in doing good, and mitigating the sorrows of others: while taking a thorn from the bosom of another, you will lose that which rankles in your own.

Thousands, who know how much comfort occupation gives, do not know how much distress and uneasiness it keeps away. Show me two men, who have equal advantages—one of them idle, and the other fully occupied, and I will venture to pronounce the latter ten times happier than the former. Care is a sad disease; despondency a sadder; and discontent, perhaps, the saddest of the three: but, if

you wish to be cured of all these together, next to seeking Divine support, my prescription is—OCCUPATION.

From the National Gazette.

A Philadelphia Quaker.—The chequer board plan of Philadelphia, and the uniformity of its buildings, are sins in taste, for which, in our humble opinion, William Penn and his followers would receive utter condemnation by any jury of architects. But if Quaker heads are not all cast in the same mould as Michael Angelo's, their hearts are generally developed to the greatest amplitude of Christian charity. This remark might be fully illustrated by pointing to certain hospitals, asylums, and like institutions; but it is our present purpose merely to prove its applicability in a particular case. A certain "Friend," whom we very well know, was recently at a distant place of summer resort. He stepped into the Post Office one morning, and while there, the post-master asked him whether he knew any English people staying at the hotel. "Why does thee ask?" said the Quaker. "Because," said the post-master, "here are half a dozen letters directed to England by the next steamer, and as the postage to Boston is not paid I cannot send them. If I cannot find the writers of them, they will be forwarded to the dead letter office in Washington." Our "Friend" looked at the letters. They were all doable, and he remarked, "they appear to be family letters, and no doubt will be most welcome if received, or may cause great anxiety if they should not be." "I cannot help it," said the post-master. "Well, I can, if thee cannot; what is the postage?" "For six double letters three dollars." "Well here is the money; thee will please mark the letters 'paid,' and send them to Boston." And with this injunction, the Philadelphia Quaker left the Post Office—his pockets not quite so heavy as when he entered, but his heart, we are sure, a great deal lighter.

The Uses of Adversity.—The compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed; breaks up a wonted occupation, or a household, or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances, and the reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banian of the forest, yielding shade and fruit to wide neighbourhoods of men.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 350.)

THOMAS ROBERTSON TO MARGARET FELL.

Basingstoke in Hampshire,
this 30th day of 10th mo. [13th mo.] 1655.

Dear Sister—I dearly salute thee, and my love reaches to thee, even in that where we meet, and have sweet fellowship and unity.—

The everlasting Truth of our God is much spread abroad in this shire, and many have received our testimony with great gladness and joy; at this our enemies are vexed, and are disquieted; and they gather together to battle against the Lord and his people. We are counted as sheep for the slaughter, even as the off-scouring of all things, fools and madmen; and are made a prey upon by this generation of evil-doers.—Condemnation is prepared for them—who slight the offers and tenders of his love—even of Him, who would gather them, as the hen gathers her chickens; yet they will not. What could he have done more, who hath sent his servants, early and late, warning them, even beseeching them to be reconciled to God through his dear Son. But none of the princes of this world know Him, neither will they hearken to Him; and so He is even rejected, disallowed of men, but chosen of God, and to us precious, yea, even the chief cornerstone.

Dear Sister, since our last writing to thee, Ambrose,* and I have been for the most part asunder; we have passed through part of this county, as we were moved. At Hampton there are a captain and two lieutenants—they received the Truth gladly, and several others; and at Portsmouth there were several that owned us.—

There is a pretty people hereabouts, and there is great need of labourers; pray, therefore, that the Lord of the harvest would send forth labourers; for many are coming in, and the Truth is of good report in several places; and the Lord will gather in a people, that was not a people. Ambrose has been serviceable, he was at some steeples houses; and I believe we shall meet together ere it be long, and go towards G. F.

So in that which never changeth, do I remain thy brother in the unity of the Spirit,

THOMAS ROBERTSON.

[From the original apparently.]

THOMAS SALTHOUSE TO MARGARET FELL.

Plymouth, 30th of 11th mo, 1656, [1st mo. 1657.]

M. F.—Unto thee is my heart united and joined in the everlasting covenant of light and life: receive my salutations as one of the fold and family. Let me be had in remembrance, when thy soul is poured forth [unto] thy Father; that, over all deceit and dissembling of unrighteousness, I may be kept, in this hour of temptation and day of trial; now when the voice is heard, saying, "Yet once more will I

shake, not the earth only, but the heavens also."—No formed weapon can prosper against the Captain of our salvation and Prince of our peace; none can pluck us out of the Father's hand, who delivers his out of six troubles, and out of seven.—Our bread is sure, and our waters never fail; glory to the Lord for ever!

I am at Plymouth at present, and the next week it is like I shall go into the country; John Braythwate [?] and Alexander* are gone eastward, and George Bewley, I hear, is in Cornwall. These parts lie much on me at present. This business about J. N. [James Nayler] hath made a great tumult in the minds of many weak Friends; my work is to strengthen the weak, and press home to the foundation of God, and not to admire the person of men.—

I am your brother and companion in tribulations, and in the kingdom and patience of Jesus our Head, a servant in the church.

T. S.

[From the original.]

GEORGE WHITEHEAD TO GEORGE FOX.

Chester town, near Cambridge, 11th of 5th mo.
[7th mo.] 1659.

Dear G. F.—Dear brother, my dear and tender love in the Lord, doth flow forth unto thee, as unto a dear and tender father in the effectual Truth; who art honourable, and had in esteem by them that fear the Lord and keep his covenant; wherein thy integrity and diligence for the Lord and his seed, I am truly sensible of.

It was upon me to acquaint thee with some proceedings relating to Truth, chiefly about Cambridge, since I parted from thee; where I had two meetings these two last First days, besides other two we had the last week. [?] The first meeting I had there was very serviceable on the former First day; where there were pretty many sober people, and several were reached. But towards the latter end of the first meeting, there came in many rude scholars—however, they had not power to hurt any as I know; yet after we went out of the room they would scarce go out, but had a desire to make disorder. Whereupon presently the mayor of the town came into our meeting room, like a lion among the wolfish scholars, whom they expected had come to have broken up our meeting. But on the contrary, he chased out the scholars, and threatened them with imprisonment for their rudeness; and then the mayor went into the college, which is right over against our meeting place, and he complained of the scholars to the master or proctors of the college; and told the master if they would not take a course with them, to keep them in better order, (he told me this of himself, and others, for I was with him and John Crook,) he must, or send them to prison. So he stood over them, and said that he must protect our meetings and their meetings. Whereupon the scholars and the masters are much troubled, that the mayor should offer to

protect our meetings; and many of them have a great spite against him.

Yesterday, being the last First day, we had, I think, a more serviceable meeting in Cambridge, than any we have had there yet; though towards the latter end, some of the scholars were rude, and made noises, and would have pulled me down: one tore at me to have done it; but there was a secret power over them, which they knew not. And many sober people were snitten to see their filthiness, that they make ministers of. Here is much to thunder down in this Cambridge; but there is much patience and wisdom to be exercised towards them.—I intend to be there the next First day;—if the knave be not followed now, they will get advantage; for the Truth hath already gotten a name in the town. The power of the Lord is working over them, though they know it not; and it is the power only, that must overcome them.

Since I came from thence, I have had a precious service in the edge of Essex and Hertfordshire. I suppose thou mayest now have heard of my service with the priest at Rickland, at the steeple-house, on the First day next after I parted from thee; many of his hearers were much reached and overcome with the Truth that day. In the time that the priest was preaching, I took down some of his doctrine; after he had done his preaching, I laid open some of it before his hearers, who were most of them quiet and willing to hear, except two or three professors, and the priest's wife. There was John Crook in Cambridge the last week, whose being there was of service: the scholars and priests are exceedingly tormented and quashed, when any such Friends come to minister against their deceits, as they look upon to be learned. G. Fox* was here the last week, and had one meeting in Cambridge and went towards Essex. William Allen was with me in Cambridge yesterday; he had only leave of the gaoler at Colchester, to come a little time into Cambridgeshire and thereabout. There is great stirrings after the Truth in many places thereabouts and other places; truly the harvest is great and the labourers are but few.—These things I was free to make thee acquainted with, in sincere love.

Thy dear brother in the work of the Lord,

GEO: WHITEHEAD.

My dear love is to E. B. and Gerrard Roberts, and the rest of the brethren there, [London.] I think this day to pass into Huntingdonshire, but I [propose] to be at Cambridge the next First day, if the Lord will. [From the original, addressed to G. F. in London.]

AMBROSE RIGGE TO MARGARET FELL.

Binscombe in Surrey, 9th mo. [11th mo.] 1659.

—Dear sister, often art thou in my remembrance, in my labour and travail in the vineyard of the Lord; which is grown sweet and pleasant to walk in, to the praise of God. I received thy lines in Hampshire, when I was in much weakness of body, by which I was much strengthened and refreshed; and truly, dear sister, I hope in the Lord, through his

* Ambrose Rigge, who in the account of his life states, that "a fellow traveller was prepared for me, which was Thomas Robertson of Westmoreland; who was made willing to leave his dear wife and tender babes, to go with me into the Lord's harvest."

* Alexander Parker; from whom a letter is preserved, addressed to Margaret Fell, dated from Plymouth, the 22d of 5th mo. of this year, also one from Austle, the 13th of 7th mo.

strength, we shall be clear of all: but our trials are many, especially among false brethren, which as for the particulars at present, I shall not commit to paper. Oh! dear sister, if it were not the living power of God, it could never abide all the blows that come against it: but in all this we faint not; but can truly say, our strength is renewed every morning—glory to God on high!

Here is but one faithful brother with me, in all the south coasts on this side London; nevertheless the Lord makes us able to water many tender plants. The Truth doth much prosper, and an addition daily here is, to the praise of God. We shall give up to spend and be spent for the precious Truth, which is more to me than all the world's glory. I have been [very] weak in body of late, but the Lord hath raised me up again to labour in his harvest.

My love is dear to thee, beyond what can be committed to paper, for the Truth's sake, and thy care over the flock of God; for which God will thee reward. So with my dear love to all thy dear children and servants in the Truth, I remain

Thy dear brother in the labour of the gospel,
AMEROSE RIGGE.

[From the original.]

FRANCIS HOWGILL TO MARGARET FELL.

Grayrigg, 29th of 7th mo. [9th mo.] 1661.

Dear Margaret—In Him, who is become a place of broad rivers and streams unto us, and the portion of our cup, and the lot of our inheritance—do I most dearly salute thee.—The former days are not forgotten by me, nor the years past, when we were all made to drink of one cup, and were baptised into the death and suffering of Christ; and were made to drink it willingly, knowing it was our portion allotted unto us of the Lord, which we could not pass, but must drink thereof. And though it was irksome and grievous unto us, when our strength was but small; yet God, out of his infinite love and mercy, strengthened us to bear, and to suffer, and to deny that which hid immortality and life from us. And [He] bore us up in his arms, and made us to endure with patience the sufferings and the death; that so we might obtain the resurrection of the dead: which indeed was a blessed time—though for a moment it seemed grievous. But now, having obtained the resurrection of the dead, being baptised into the resurrection and into the life, more blessedness is known, even spiritual blessings, which God hath given us to enjoy in heavenly places in Christ Jesus: that like as we suffered one for another and one with another, so we might be made to rejoice one with another and for another, and in Him alone; in whom all our fresh springs are, and from whom our joy and gladness and consolation springs. He hath opened the springs of the great deep, and hath made life spring up, whereby his little ones are refreshed, and the young men strengthened, and the ancient and honourable confirmed and established. Holy and reverend be His name for evermore, who is exalting his glorious mountain above the top of all the earth; and making Jerusalem the praise and glory and admiration of the whole earth. And let me tell thee, I am no more

weary than the first day the sickle was put into the harvest; when we went out sowing the seed weeping and in tears; but seeing sheaves brought home, and full loads into the barn, and full draughts caught in the net, it hath made me look beyond fainting—blessed be the Lord!—

I am glad thou stays so long in that city, [London,] in which we have had many a burden and weary day; but that fruit is brought forth unto God, plentifully contriveth all, and makes me forget travail.—I have been northward in Northumberland, Bishoprick, and upon the east sea, and back to York: truly the garden for the most part is very pleasant, and gives a goodly smell, now when the south wind blows upon it.

Dearlly farewell in the holy covenant of life.—

FRANCIS HOWGILL.

[From the original.]

For "The Friend."

OUR PLACES.

"Are all our meetings for worship duly attended?"

In several of the recent monthly meetings preparatory to the quarter, to which replies to this important query are sent up, as well as at the quarter itself, a concern has been expressed that so many of our members should be found absenting themselves from their respective religious meetings at this season of the year. While it is admitted that those of sedentary habits, as teachers, may, very properly, during vacation, seek renovated strength in the country, and the oppressed lungs of the invalid that have long imbibed contaminated air, may rejoice in the vivifying breath of animated nature; yet, it is believed, that a care should rest upon the minds of concerned Friends, not needlessly to neglect their *own* religious meetings. In an especial manner that those in public stations in Society, the ministers, the elders, the overseers, should carefully look to the pointings of Truth in this respect. One thing is clear; it is *our duty*, when in health, habitually to attend all our religious gatherings; if a superior call should intervene, the inferior is abrogated. Thus the individual who feels a *concern* to attend another meeting, occurring at the same time with his own, would be culpable to forego the superior requisition—and we should therefore be careful not to judge the movements of those, who are steadily eying their Guide, and humbly endeavouring to obey his pointings.

It seems to be peculiarly incumbent upon those, who, if rightly in their respective stations, we must believe "the Holy Ghost to have made overseers," not lightly to forsake the flocks, lest they become stumbling-blocks to others. Should a newly awakened child in the truth, or a proselyte of the gate, behold any in conspicuous stations in Society, week after week, and month after month neglecting their charge, while "few come to the solemn feasts" at the time for "assembling together"—may not such be led to query, "if this liberty is allowable to the officers of the meeting, why may not I seek recreation at the springs, at the bathing shores, at the thousand places of public resort, where those much older and more expe-

rienced may be found? I will seek the country; 'tis true, I do not feel such settlement of mind when I go uncalled out of the city to spend a First day, or to beguile a week, as I do at my own meeting; but if it is profitable to others, it will surely be harmless to me." Thus, it is to be feared, has the tempter reasoned with many a one to their hurt; and oh, how important it is for some to beware, lest the language be applicable, "the rulers of this people have caused them to err."

While it is very important Friends should not *needlessly* run from home; yet it is as important they should go went sent; and visits of love from experienced Friends are often encouraging to the faithful in neighbouring meetings, even when they have no counsel given them to impart; for "as iron sharpeneth iron, so doth the countenance of a man his friend."

In a little volume called "Extracts from Barnaby Nixon's Papers," published by direction of the Virginia Yearly Meeting several years since, the following interesting passage occurs:—"It has often been my lot to visit the meetings and families of Friends in the lower parts of our quarter: and after the death of Lemuel Jones, I would feel the loss of his spirit, in going down with me in the baptising feelings of the state of things among Friends. Oh, great is the want of such elders in these days; getting down in their minds, under a proper feeling sense of their burdens—bearing up the life, and advancing the testimony of truth against all wrong spirits which rise in opposition to the precious influence of divine love. Oh, how elders ought to keep under a feeling sense of that love which gives power over the world, and be willing to travail into deep judgments with the people, as into the very bottom of Jordan, that they may bring up stones of memorial out of the deep; whereby they may be enabled to teach their children of the Lord's wonderful works, when they sit in their houses, when they lie down, when they rise up, and when they walk by the way."

When we reflect, how, within a few years past, Society in this city has been stript of elders, in some measure such as Lemuel Jones is described to have been, who endeavoured to "feed the flock of God"—"taking the oversight thereof, not by constraint, but willingly"—"neither as being lords over God's heritage, but being ensamples to the flock"—how should the petition arise, when a right qualification is experienced, that the dispensation of anointed elders may be renewed to us!

John Churchman was appointed an elder in the twenty-sixth year of his age: on this occasion he remarked—"Friends of our particular meeting proposed me to the monthly meeting for that service, which brought a close exercise upon me, considering myself a youth, and the weight of the service; but upon a solid consideration, I found most peace in submitting to the meeting, with fervent inward desires, that the Lord would be pleased to be with me therein, to preserve me from acting, or judging in my own will and spirit; knowing that the service could not be performed but by wisdom, understanding and ability from Him. When I attended those large and weighty meetings of ministers and elders, the care and fear that was

upon me, is not easily expressed; and may I never forget the gracious condescension of kind Providence, who was pleased to own me by the shedding abroad of his love in my heart, that I verily thought they resembled the school of the prophets, the High Priest, Great Prophet, and Bishop of Souls, our Lord Jesus Christ, being president among them."

If the time should come, and I have faith to believe it will, when the members of this religious Society shall be more concerned to know their respective callings, and abide therein—when those that prophesy shall prophesy according to the proportion of faith; those that minister shall wait on their ministering; those that teach on teaching; those that exhort on exhortation; when those that give shall do it with simplicity; those that rule shall rule with diligence, and those that show mercy shall show it with cheerfulness—then love shall be without dissimulation. And having "come up out of Egypt from a people of strange language"—"we shall speak the same language and mind the same thing." Then this Society shall "shake herself from the dust and put on her beautiful garments." Amen—so be it.

J.

SWEDEN.

From the British Anti-Slavery Reporter of the mo. 16th.

G. W. Alexander has obligingly furnished us with the following extract of a letter, containing intelligence of the progress of the anti-slavery cause in Sweden.

"Subsequently to your leaving Stockholm last year, the friends who agreed to form an anti-slavery committee had several meetings, in conjunction with others considered favourable to the cause, and rules for the Swedish anti-slavery society were framed, after the model of those of your own society. Several persons, principally members of the diet, became members; but the only step which, under present circumstances, could be taken, was the moving at the diet an address to his majesty on the subject. This was done in the clerical house by Professor Geyer, the distinguished Swedish historian, and in the burghers' house by his brother. These motions were referred to the proper committee, and returned to all the four houses with a favourable report; and, ere my departure from Stockholm in the beginning of this month, that report had been considered in two of the houses, viz: in the clerical and peasants', or boors', the decision of each being in unison with the original motions. The concurrence of one of the remaining two houses is yet necessary, but may, I think, be confidently expected; and the result will be, an address from the Swedish representation, requesting his majesty to obtain information regarding the actual number and condition of the slaves in St. Bartholomew's, and what can be done to put a perpetual end to slavery there.

"Your address to the people of Sweden, somewhat widely circulated in its separate form, was placed in the hands of every member of the diet, simultaneously with the report of the committee; and though we can scarcely expect any immediate measure, yet there is

reason to hope that the next meeting of the diet will be prepared to take some decisive steps, particularly as the present decision of the diet brings the matter publicly forward, and encourages the efforts of those who are desirous of spreading information on this important question.

"It is, I believe, correctly ascertained, that the number of slaves in the Swedish island of St. Bartholomew is 600, and the holders of these slaves are hoping to receive compensation, according to the English precedent."

ABOLITION OF SLAVERY IN TUNIS.

From the same.

We mentioned in our last the very interesting fact, that the Bey of Tunis had set a noble example in the liberation of his slaves. The Malta Times of May 15th furnishes the following particulars of this occurrence, highly honourable, we rejoice to say, to Sir Thomas Reade and his country.

"Her British Majesty's Consul General, Sir Thomas Reade, who is always ready to promote the cause of humanity, has for some time past watched the moment when he might be enabled to do something for the poor slave race in this regency; and it gives me now great pleasure to state to the friends of humanity, that this most happy moment has arrived. The being who, hitherto most cruelly, has been a degraded slave, is now, by the local authority, set at his liberty, and the abominable traffic in human beings is altogether abolished. The details of this most humane action are as follows:—

"A few days ago a poor slave came to Sir Thomas Reade, begging to be protected from the cruelties of his master; this Sir Thomas most promptly afforded, and at the same time thought this to be the very moment when something might be done for the negro race. Accordingly, the following morning he went to Bardo, the Bey's residence, where a long parley took place between him and his highness the Bey, in which Sir Thomas Reade so successfully advocated the abolition of slavery, that the Bey at once consented to give liberty to all his own slaves, to put a stop to the importation and exportation of them, and to get all his subjects in his regency to follow his example. This, may it be remarked, is no trifle; as the property possessed in slaves is great, and consequently the abolition of slavery will be felt severely by many. Let Christians read this, be astonished, and wonder at the noble actions of a Moslem prince!"

Dr. George H. Taylor, a meritorious young physician of Norfolk, recently undertook to afford relief to a patient, whose situation was truly appalling, and such as offered but little hope of success. He was a black man about twenty-one years of age, who was left exposed when two weeks old in a damp place, and since then has been a helpless cripple, incapable of standing, walking, or even extending his limbs. Dr. Taylor found him afflicted with club feet, the upper part completely turned down; the left knee so contracted that the calf of the leg touched the thigh; his right knee and

left arm also much contracted; and there was likewise a spasmodic affection of the muscles which threw him into spasms when he attempted to speak. In addition to this, the crouching posture in which he had passed his life caused a considerable curvature of the spine.

Unsupplied by such a complication of difficulties, the doctor immediately resorted to the most approved methods recently introduced of dividing the muscles, some of which were so tense that on the touch of the instrument they snapped with considerable noise. The club feet were soon brought to their proper position, the legs and arms straitened, and in two months the patient was so far recovered as to be able to stand, and speak with comparative ease, and no doubt is entertained of the ultimate recovery of the use of his limbs.

An Appalling Scene on board a Slave.

The British brig of war Fawn, recently arrived at Berberce, having in charge a Portuguese built brig, which had been captured as a slaver, after a chase of eight hours. The log-book of the Fawn furnishes the following details:—

On the 19th of February, 1841, lat. 22 30, long. 40 west, Cacupos, on the Coast of Brazil, about eighteen miles, observed a large brig standing in for the land, altered our course so as to cut her off if possible. On approaching, she appeared not to have the least idea of our being a man-of-war—allowed her to close within range of our 32 pounder—fired a gun over her, and another as quick as possible ahead—she then up with her helm, attempted to run, but appeared in great confusion.

We continued to throw the shot over, ahead, and astern of her, without intention of striking, as we were positive of slaves being on board; after a short time she was increasing her distance; Lieutenant Foote then determined to put a shot into her hull, but with great regret, on account of the unfortunate beings on board. Shots were then thrown close under her stern truss—a third was about to be fired, when we observed her round to. In about twenty minutes we came up and boarded her. The slaves were all below with the hatches on; on turning them up, a scene presented itself, enough to sicken the heart even of a Portuguese.

The living, the dying, and the dead, huddled together in one mass. Some unfortunates in the most disgusting state of small-pox, in the confluent state, covered from head to foot, distressingly ill with ophthalmia, a few perfectly blind; others, living skeletons, with difficulty crawled from below, unable to bear the weight of their miserable bodies. Mothers with young infants hanging at their breasts, unable to give them a drop of nourishment. How they had brought them thus far appeared astonishing. All were perfectly naked. Their limbs were excoriated from lying on the hard plank for so long a period. On going below, the stench was insupportable. How beings could breathe such an atmosphere and live, appeared incredible. Several were under the plank, which was called the deck, dying—one dead.

We proceeded to Rio Janeiro with the prize. On the passage we lost 13, in the harbour, 12, from small-pox and debility—a number also died on board the recovery ship “Crescent.” After clearing the hold, and fumigating the brig, it was determined by the British minister to send the brig, with a part of her cargo, for adjudication, to the nearest colony, under the command of G. Johnstone, mate of the Fawn. We sailed on the 16th of March, with 180, well provided with medicines, and directions in what manner to use them. Tapioca and lime juice were also provided. Notwithstanding all the care that a small crew could bestow on them, we unfortunately lost 20, chiefly from scurvy and general debility. This unfortunate brig left Bahia fort, on the coast of Benguela, with 510 negroes! and 13 days after, on her capture, she had but 375!

THE EVENING CLOUD.

BY PROFESSOR WILSON.

A cloud lay cradled near the setting sun;
A gleam of crimson tinged its braided sun.
Long had I watched the glory moving on
O'er the soft radiance of the lake below.
Tranquil its spirit seemed, and floated slow;
E'en in its very motion there was rest!
While every breath of eve that chanced to blow,
Waited the traveller to the beautiful west.
Emblem, methought, of the departed soul,
To whose white robe the gleam of light is given;
And, by the breath of mercy, made to roll
Right onward to the golden gates of heaven,
Where to the eye of faith its peaceful lies,
And tells to man his glorious destinies.

Small Birds Great Blessings.—We wish our intelligent farmers could be awakened to the importance of preserving robins and other small birds, as a means of aiding in their work. The inhumanity which suffers every lazy lubber of a boy, who can rest an old king's arm over a stone wall, to kill or frighten every poor linnet that sings in the fields, and every robin red-breast that dares eat an unripe cherry, and save a child from the dysentery, is a short-sighted piece of selfishness. These harmless birds live upon grubs and other worms and insects, and the slight inroads they make upon the farmer's crops, are repaid a hundred fold by the protection they afford against a thousand destroyers. These birds, if not frightened, will become so tame as to perch on the hand, or light on the plough as it turns over the furrow. No good farmer should fail to teach his boys to spare and cherish these harmless, and often useful visitors to his fields and orchards. The crows, too, nature's living mouse-traps, instead of being a tame, almost domestic bird, as in some other countries, where farmers have been taught their value by long experience, have been frightened into mean pilferers of unweeded corn-hills! A good crow is worth a bushel of wheat or other grain to the acre, and sometimes ten! A knowledge of ornithology, and not penal laws, is what our farmers and their sons need to induce them to regard their true interests in this matter.

Insects in Chalk.—Professor Ehrenberg, has made some remarkable discoveries in the course of his various experiments on chalk.

He found that a cubic inch possessed upwards of a million of microscopic animalculæ; consequently a pound weight of chalk contains above ten millions of these animalculæ! From his researches it appears probable that all the strata of chalk in Europe are the product of microscopical animalculæ, most of them invisible to the naked eye.

THE FRIEND.

EIGHTH MONTH, 7, 1841.

A New Orleans paper under date of 7 mo. 17th, gives the particulars of the case of a negro sentenced to death for assaulting a white man, which appears to have produced much angry and ferocious excitement. The paper remarks:

“When the negro so far forgets his position in Southern society as to raise his murderous arm against a white man, let stern justice take its course, and let the culprit pay for his temerity by the forfeit of his life. The sanctity of Southern institutions must and shall be maintained. And we need no safer guarantee for their maintenance than in the generous bosoms of Southerners born and Southerners bred.”

The same paper contains the following:

“The police of this Municipality are busily engaged in arresting all negroes who cannot give a good account of themselves, and in enforcing the ordinance prohibiting their renting premises for themselves, without the express permission of their owners. Our active and vigilant police cannot possibly be engaged in better business. This is the most fit season of the year for rooting out from among us those highly suspicious individuals, the free people of colour, who have come hither from the Northern States. These are the persons from whom the most danger is to be apprehended.—Abolitionists by birth, feeling and education, they invariably poison the mind of the slave with whom they associate, and contaminate, by degrees, our whole black population. *Assemblages of the blacks, whether bond or free, at whatever hour and for whatever purpose, should be most assiduously watched. In suspicion and distrust lies our safety.*”

The New Orleans papers of the twenty-third contain an account of the discovery of an intended revolt of the slaves in Louisiana and Mississippi, which has produced a great sensation. There was a systematized plan, it is stated, in which the negroes from Bayou Sara to Natchez were combined, to rise and murder the whites. This plot, it is said, was accidentally discovered by an overseer, who, in the night, overheard the negroes discussing the subject. This led to their examination next morning, when they confessed the fact, and gave information that led to the arrest of several others. The alarm was immediately spread abroad, arrests were made in various plantations, and it was found by the confessions that they all agreed in the main facts, that there was to be a general rise, and that the first of August was the day agreed upon.

What a fearful day of society do these things imply! Oh slavery what bitter fruits are thine!

AGENCY.

Asa B. Smith, Farmington, New York, and John Negus, Damascus, Columbiana county, Ohio, released at their own request. Subscribers in Columbiana and Stark counties will please pay their subscriptions to Zadok Street, agent at Salem.

WANTED, in a Commission Store, a lad, 14 to 16 years old, as an apprentice, it is desired that he be a member of our Society. Application to be made at the office of “The Friend.”

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaiah Hacker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—Jere-miah Willis, No. 193 north Fifth street; Thomas Evans, No. 129 south Third street; John Farnum, No. 116 Arch street.

Superintendents.—John C. and Letitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street. John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 256 Filbert street.

Also for the same concern—employment would be given to a middle aged female, capable of attending to the literary instruction of eight or ten boys, and take part in the domestic management and care of their clothes, &c. Apply as above.

7 mo. 20th, 1841.

A teacher is wanted for the Boy's Select School in this city, to give instruction in the Latin and Greek languages, and probably some other branches of literature. Application to be made to Thomas Kite, No. 32 north Fifth street; Thomas Kimber, No. 50 north Fourth street, or William Evans, No. 134 south Front street.

Philadelphia, 7 mo. 20, 1841.

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PHILADELPHIA.

GREAT EARTHQUAKE OF 1793.

From an article in a late No. of the New York Review, the subject of which is Colletta's History of Naples, we take the following:—

We shall conclude with some extracts from a striking description of the great earthquake of 1793—omitting the physical phenomena of the catastrophe as much as possible, and selecting the accounts of its moral and social effects.

"Here," says Colletta, having described the thunders and the storms, the rising of the sea from its bed, and other convulsions of nature which took place, "I enter on a sadder recital of the misery of the people. At the first shock, on the 5th of February, all the inhabitants of the place who were in their houses, were killed, except such, as by some casual shelter of a beam, or massive substance arching them over, were preserved—fortunately, if they were soon disinterred, but very unfortunately, if they consumed away their lives by starvation. Those who were by chance out of doors, were saved, yet not all, for some were swallowed in abysses which opened at their feet, and some were carried off by the retreating waters of the sea, and others were struck by heavy bodies, borne along by the tornado. Unhappiest were the survivors, for they looked on the ruins of their houses, under which lay their wives, their parents, and their children.

"At the first shock, no sign in heaven or earth had given notice of the danger; but at the movement, and at the sight of the falling ruins, all minds were paralyzed, so that in the bewilderment of reason, the very instinct of self-preservation was lost, and men stood astonished and immovable. When reason returned, the first feeling of those who had escaped, was a certain joy at their good fortune, but a transient joy, oppressed immediately by the thought of their families lost, of their houses destroyed; and among so many present shapes of death, and the fear of their last day near at hand, they were yet even more tormented with the idea that their friends might yet be alive under the ruins, and seeing the impossibility of aiding them, they were fain to hope, a wretched and fearful consolation, that they had perished. Many fathers and hus-

bands were seen wandering about the ruins which they supposed covered the persons who were dear to them; they could not move the masses that lay over them; they would beg in vain for aid from the passers by, and at last lie down and groan night and day, upon the fragments.

"But the saddest fate, beyond any description or any comprehension, was of those who, buried under the ruins, waited with anxious and doubtful hope for aid, and accused the slowness, the avarice, and the ingratitude of their friends, and those who, in life, had been most dear to them; and when exhausted with grief and fasting, and sense and memory giving way to stupor, they perished, the last sentiments that failed, were their indignation against their relations, and hatred to the human race. Many were disinterred by the zeal of friends, and some by the earthquake itself, which disturbed the first ruins it had made, and restored them to the light. When all the bodies were dug out, it was perceived that a quarter of the whole might have been saved, if assistance had been timely, and that the men had died in the act of labouring to clear away the ruins, but the women with their hands covering their faces, or desperately twisted in their hair; and mothers were found who, careless of themselves, had sheltered their children by arching their own bodies over them, or holding out their arms toward those objects of their love, where, hindered by the ruins, they could not come to them. Many new instances were collected of masculine courage and feminine affection. There was a child not yet weaned, taken out nearly dead, on the third day, which yet survived. A pregnant woman remained thirty hours under the stones, and was released by the affectionate care of her husband; she bore a child a few days after, with which they lived many years in health. When she was asked what she thought about, while buried up, she said, 'I waited.' A girl of eleven was taken out the sixth day, and lived; another of sixteen, Eloisa Basili, remained eleven days, holding in her arms a little boy, who died on the fourth day, so that when taken out, his body was corrupted; yet she could not release herself from it, being so closely bound in by the fragments around her. She counted the days by a little light which penetrated down through a chink.

"Some instances of animal tenacity of life were more remarkable. Two mules lived under a mass of ruins, one twenty-two days, the other twenty-three; a fowl lived twenty-two days, and two asses that were buried lived thirty-two days. And these brutes, as well as the men, when restored to the light, exhibited a sort of stupid weakness, no desire of food, and an almost inextinguishable thirst—ordinary effects of long fasting. Some of the men were

restored to health and cheerfulness, others remained sad and sickly; and this difference was made by being succoured before they had lost all hope, or after it was gone. The young Eloisa Basili, though beautiful, and living at ease in her master's house, and much sought for and admired for her adventure, never smiled during the remainder of her life. Those who were disinterred, when they were asked about their thoughts while under ground, would state the things I have related, and then every one would add, 'So much I remember, and then I fell asleep.' They did not live long: the sad Eloisa Basili died young, before she was twenty-five; she would not marry, nor take the veil as a nun; she loved to be alone, and to sit under a tree, out of sight of cities or houses; and if she saw a little boy, she would turn her eyes another way.

"The aid to those who were buried was slow, but not by fault of their friends or of the people; for even in the time of a Calabrian earthquake, men are, as always, rather good than bad, yet with some examples of profound wickedness, and some of heroic virtue. A rich man excavated the ruins of his house till he found his money, which he took, and then desisted, though he left beneath the ground, perhaps still living, his uncle, his brother, and his wife. Two brothers had disputed a rich succession, and, as it happens in family quarrels, were much exasperated against each other. Andrew was buried in his house; Vincenzo inherited the patrimony in question, but anxious and restless, he thought only of releasing his brother, and succeeded in getting him out alive. The magistrates were hardly re-established in their offices, when the ungrateful Andrew, refusing all propositions of compromise, renewed the law-suit, which he lost."

Colletta's want of practical skill as an author is visible enough in certain parts of this extract. He wants the tact of distribution and art of continuity in his incident, and misses therefore much effect, which a coquetish writer for a magazine would not have failed to have brought out.

ON QUACK DOCTORS.

From Old Humphrey's Address.

If you do not know what a quack doctor is, it does not signify, nor would it, indeed, be of any evil consequence if you never should know all the days of your life; but as there is some danger that, at one time or other, you may fall into the hands of quack doctors, if you remain in ignorance of them, so I will, as well as I can, explain what a quack doctor is, that you may be aware of your danger, and guard against him.

A quack doctor, then, is one who undertakes to cure diseases in a way that no other person

can, by some particular medicine known only to himself. He prints handbills, and puts puffing accounts in the newspapers, about the many and wonderful cures he has performed, and thus deceives people, easy of belief, by his vain boasting, persuading them that he is astonishingly learned and clever, while, at the same time, he is often miserably ignorant and unskilful.

If there be one mark plainer than another, by which you may discover a quack doctor from a talented physician or skilful surgeon it is this, that he often undertakes to cure diseases, totally different from each other, by the same means. Now, this is so barefaced an imposture, that one would wonder where people could be found so simple as not to see through the cheat; yet so it is, such silly people are to be found, and that in great abundance. As it is my wish that you may not act so unwise a part as these people do, I will endeavour to make it quite plain to you, how very weak and wicked it is to undertake to cure opposite complaints with the same remedy.

Suppose three boys wanted to do three things. One to warm his hands, another to fly his kite, and a third to quench his thirst, and I advised them by all means to get a good fire as soon as they could, that they might all do what they wanted to do. Now, you may see, with half an eye, that though the good fire might do capital to warm the hands of the one, it would not enable the other to fly his kite, nor the third to quench his thirst. Or, suppose that, instead of a good fire, I recommended them all to use a ball of packstring; why they would be no better off than before: for though one might certainly fly his kite with the packstring, the others could neither warm their hands with it, nor quench their thirst. Should I not, then, think you, deserve to be censured for folly, instead of being praised for wisdom? And so ought every quack doctor in the land to be censured, when he undertakes to cure, except in particular cases, opposite diseases with the same remedy.

Let us suppose again, that three persons are unwell; one is faint with want and weariness; a second has the rheumatism; a third is afflicted with inward inflammation, and now imagine that I am foolish enough to attempt to cure them all by giving them two or three glasses of wine. Now, the wine, in the first case, might cheer up the fainting spirits of the sinking person, but it would not be at all likely to relieve the rheumatism in the second; while in the third, it might occasion death. Would you, in such a case, honour me for my knowledge and kindness, or despise me for my ignorance and cruelty? But I need not ask: you would set me down as a man that ought to be avoided. Mind, then, that you avoid a quack doctor.

The impudence of quack doctors is unbearable. One professes to cure almost all the diseases to which the body is liable, by a few bottles of a medicine, that, in many cases, will do neither good nor harm; while another boasting undertakes to do the same thing with a box of pills, which may be altogether injurious to take. This impudence and folly might be laughed at, if it did not do so much mischief as it does; but when a quack doctor persuades a poor afflicted being to depend on his useless,

if not injurious stuff, instead of applying to a skilful professor of medicine or surgery, he is trifling with the life, and sacrificing the happiness, of a fellow-creature. And here I would just notice that almost all the tinctures, elixirs, balms, and other wonderful quack medicines you read about, contain a large quantity of spirits, or alcohol.

If ever you should be afflicted with disease at any period of your life, never go to a quack doctor: avoid him as you would plague, pestilence, and famine. Go to one whose days have been devoted to the acquirement of knowledge and skill as a doctor; let him have your money, and, with God's blessing on his assistance, you may hope for a cure. Nay, if you have no money to give, do not be down-hearted on that account, for though quack doctors are not fond of giving their advice for nothing, many wise and kind-hearted surgeons and physicians do so continually.

I hate quack doctors, or rather I hate their guilty practices; for I hold it a fearful thing to tamper with the afflicted bodies of human beings. We are fearfully and wonderfully made, and he who pretends to understand, and to relieve diseases, when he knows that he is ignorant of them; yea, when he knows that he is living on the very life-blood of his fellow-creatures, has a dreadful account to give of his sinful career.

But though it be, as I said before, a fearful thing to tamper and trifle with men's bodies, it is a still more fearful thing to tamper and trifle with their souls! And there are thousands who set up as spiritual quack doctors in the world, ever ready to persuade people to take their advice instead of that of the faithful ministers of Christ, who plainly point out the diseases of our souls, and the proper remedies for our sins.

Every one who lives in the world is liable to some particular bodily disease, more than to another, and it is the very same with the soul; we each of us have a besetting sin. These spiritual quacks often try to make people believe that the disease of sin is not so general, or not so dangerous, as it really is. Some of these quacks are very ignorant, and others, very designing; be then upon your guard, "for they lie in wait to deceive," Eph. iv. 14. Sooner or later they will be found out in their evil practices.

It is enough to sink us to the dust, to know that we are all affected with the leprosy of sin; but it is enough to raise us up with joy, to be assured that there is a great Physician, who cures all who apply to him. He has a fountain open for all uncleanness; he heals every disease, and bids the bones that are broken to rejoice. These things he does without fee or reward, without money, and without price.

This great Physician is the Redeemer of the world, even our Lord and Saviour Jesus Christ. He "died for our sins, and rose again for our justification," and now sits on the right hand of God, "able to save them to the uttermost that come unto God by him." Heb. vii. 25. I cannot tell you half the wondrous cures he performs by his Almighty power: not only "the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear," but the "very dead are raised." Matt. xi. 5; and

those who once looked forward to eternal death, he makes partakers of everlasting life. Have nothing to do with the quack doctors of the soul, any more than with those of the body. The soul is of too great a value to be trusted in their hands. Go to the great Physician, as you have need of his assistance, for "all have sinned and come short of the glory of God," Rom. iii. 23. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 8, 9.

ANTIQUITIES OF BRITANNY.

A British Review of recent date has an article on Brittany, a part of the kingdom of France, the following abstract from which is both curious and interesting:—

There is within a few hours' sail of the southwestern coast of England a part of the kingdom of France, the history of which is most closely interwoven with much that is deeply interesting in our own. It abounds with scenery of the most beautiful, as well as of the grandest kind. Its southern division contains a people primitive, and therefore most curious in their customs: who do not speak the language of France in general, but one of the most ancient in Europe. Its antiquities, Celtic and Druidical, both in extent and number, are such as no other country can boast. Its churches contain specimens of architecture, equal in beauty to those of its sister province, Normandy. The remains of its feudal fastnesses are of such grandeur and magnificence as to astonish all who behold them.

But of all parts of Brittany, of France, and we might say of all parts of the world, there is no place so full of objects interesting to the student of Celtic antiquities as the department of Morbihan. Cromlechs, Kistvaens, Menhirs, meet our view at almost every step. And in that department so rich in these remains, the richest spot is in the neighbourhood of Lochmariaek, within a short distance of which village there are at least thirty objects well deserving the closest examination.

But far superior to every thing else, both there and elsewhere, standing without the slightest approach to rivalry, and compared with which all other monuments, not even excepting the pride of our own country, Stonehenge, sink into comparative insignificance, are the Stones of Carnac, as they are called. What shall we say of a remain which can be distinctly traced in its windings for upwards of *seven miles*, and which almost beyond a doubt extended yet further, which is composed of eleven parallel rows of stones, varying in height from five to seventeen feet; the number of which, at no extravagant computation, must have consisted of at least ten thousand, and the whole width of the avenues varies from two hundred to three hundred and fifty feet. In connection with it, we find two perfect tumuli, one near Cruchenho, the other near Kerdeseant, with the ruin of a third not far from Kerzerho, besides the very large one near Carnac, on which a chapel is built dedicated to St. Michael; one curvilinear area, near Le Maenec, with traces of a second; two kistvaens, the table stone of

one of which is thirteen feet long, and eight feet wide; of the other, fifteen feet long, ten wide, and four feet thick; besides natural mounds, on all of which one or more cromlechs are placed. Taking all these things into consideration, we may well join with Godfrey Higgins in saying that this monument "certainly sets all history, and almost (?) all theory at defiance."

From this account of it we can excuse our readers even if they indulge a little incredulity. We ourselves plead guilty to the charge; for when Monsierr Loroy was describing it with all the enthusiasm of a Frenchman, we could not help thinking that the obliging and gentlemanly prefect was at least painting it somewhat poetically. But on visiting the monument, all doubt and misgiving was swallowed up in surprise and astonishment. Those of our readers who may wish for a very detailed account of the whole of this monument, may consult volume XXV of the *Archæologia*, where a beautiful plan is given by J. B. Deane, from a survey made under his own inspection. From this paper we shall make two extracts, one describing the view from a mound about three quarters of a mile from Kerzebo, the other, the description of a stone, the fourteenth of the monument situated on the road from Erdeven to Carnac. Speaking of the former, he says,—

"I cannot imagine a scene more interesting. A heathen temple surviving the storms of at least two thousand years, retaining for the space of eleven furlongs almost its original unity, and the whole spread out like a picture at the spectator's feet, while each extremity points to a distant Christian church (those of Erdeven and Carnac) built perhaps out of the ruins of some portion of this once magnificent temple: a lake below, the sea beyond, barren plains and rocky hills, form a combination of art, nature, and religion, which cannot be regarded by a contemplative mind without feelings of peculiar pleasure."—*Archæologia*, vol. xxv. p. 217.

Upon the sloping surface of the stone, to which we have alluded—

"There is an artificial cavity, having every appearance of being designed to receive the body of a human victim preparatory to sacrifice. There is, however, another stone exactly similar, and more distinctly marked, and perfect, upon a rock altar, on the east side of the lake of La Trinité, at a short distance from the path leading from the ferry to Lochmariaker. Lying down upon the stone, I found that the shoulders were received by a cavity just sufficient to contain them; while the neck reclining in a narrow trench, was bent over a small ridge, and the head descended into a deep, circular groove beyond it. From the narrow trench which received the neck, was chiselled a small channel down the inclined plane of the stone. This being on the left side of the recumbent victim, was well adapted to carry off the blood which flowed from the jugular vein. A person lying in these cavities is quite helpless, and in such a position a child may sacrifice the strongest man. Cæsar and Strabo both speak of the homicidal sacrifices of the Celtic nations."

Extraordinary and immense as the monument at Carnac is, no record whatever exists

to show its object and design. The Breton peasants preserve a tradition, taught perhaps by the first preachers of Christianity among them, that these stones represent a heathen army which pursued St. Cornelius, because he had renounced paganism, and that being hemmed in and unable to escape, he had recourse to prayer, upon which they all were turned into stones. Others have ascribed it to the work of supernatural dwarfs, who, to show their own strength, compared with the feebleness of ordinary men, brought the stones from the neighbouring quarries, and fixed them where they are. With others Cæsar was the architect. Some who view all ancient monuments, the object of which is buried in oblivion, as connected with astronomy, believe that the parallel lines represent the eleven signs of the primitive zodiac. J. B. Deane, in an extremely interesting book on the Divine Worship of the Serpent, is of opinion that it was a Dracontium, or Temple dedicated to the serpent; and supposes its windings to represent the sinuities of the reptile's path.

He remarks in the paper in the *Archæologia* already quoted,

"The sinuities are evidently designed, and not accidental. In many places the ground is so level that it might easily have been carried on in a straight line, had straight lines only been required. But even in the levels, the deviations are frequent; and in other places hills are ascended which might not only have been avoided, but which are actually out of course."

Whatever may have been its object, there it now stands, the wonder of the world. We think that even in this brief notice we have said enough to satisfy our readers that Brittany is well worthy of the full investigation of the Celtic antiquary. And we wish that some zealous, well informed, but not visionary traveller, would devote the same attention to the other parts of Morbihan, which J. B. Deane has given to Carnac, and to the neighbourhood of Lochmariaker. A little inconvenience he must make up his mind to bear, from a want of some of those things which he has been accustomed perhaps to consider as necessary to his comfort; but he will find a people, kind, simple-hearted, reserved indeed, but perfectly willing to render him any service in their power; while from the authorities he will meet with the greatest attention, and the promptest readiness to assist him in his researches. Time is of course gradually working his slow progress of decay with these monuments, but the wanton hand of man is far more destructive. As the only records of the earliest traces of civilisation in Europe, and of the earliest worship of our common ancestors, it would be matter of great regret not to possess the most accurate accounts, the most minute details of them, and glad should we be if any remarks of ours should lead to so desirable and to so good a result.

Waste Lands in Ireland.—In the report on Ireland, made in 1819, and reprinted in 1829, it is stated that 5,710,000 acres still remained in a state of primitive unproductiveness—3,830,000 of bog land, 1,500,000 of uncultivated mountain, and the rest of general qualities.

TRAVELLING STATISTICS.

An intelligent gentleman, (a foreigner,) who spent the greater part of the last year in travelling through the several states of the Union, and by every mode of conveyance, has favoured us with the following interesting article, exhibiting some curious and novel comparisons and results.—*Western paper.*

Since my arrival in New York in December, 1838, I kept a journal of all my travels in the United States; in which I noted, 1st. The date and hour of departure from, and arrival in every place; 2d. The time spent on the journey, and the duration of all the stoppages, which gave the actual motion; 3d. The distance travelled over; 4th. The manner of travelling, or mode of conveyance; finally, 5th. The speed, exclusive of stoppages; and 6. The rates of charges.

On the 14th of January, 1840, I finished a journey through nearly all the states of the Union; having left New York on the 24th of December, 1838, the whole time spent on the journey was one year and twenty days, during which I travelled

	Miles.
Upon railroads with locomotives	3,329
do. do. horse power	215
In steamboats upon rivers	2,220
do. do. lakes and sea	813
In stage coaches	2,614
do sleighs	335
In canal boats	375
In a sailing vessel	136
In private conveyances	293
On foot and horseback	100

Total distance, 10,430 equal to 150 degrees of the meridian.

These 10,430 miles were travelled in 175 separate journeys, being at an average distance of sixty miles. The number of railroads over which I passed was sixty-four, and I took passage in twenty-four different steamboats. I have not met with a single accident of the smallest kind during the whole time.

To Farmers and Hunters.—The proprietors of ninety-two farms, in Abington and Moreland townships, Montgomery county, announce their determination to prosecute every person who shall presume to hunt upon their premises without permission. By this they intend to preserve "the small tribes of the feathered race, destined for the benefit of man, in destroying thousands and myriads of insects of various kinds that prey upon our fruit and trees, grain, and grass fields."

Tincture of Roses.—Take the leaves of the common rose (*Centifolia*) place them, without pressing them, in a bottle, pour good spirits of wine upon them, close the bottle, and let it stand until it is required for use. The tincture will keep for years, and yield a perfume little inferior to otto of roses; a few drops of it will suffice to impregnate the atmosphere of a room with a delicious odour. Common vinegar is greatly improved by a very small quantity being added to it.

For "The Friend."

APPRENTICES' LIBRARY.

The Apprentices' Library having been removed to the southwest corner of Fifth and Arch street, the company have the satisfaction to announce, that it was opened there on the 7th ultimo.

A lease on the second story of the building having been very generously granted them by the proprietors thereof, the company have been enabled by the contribution of the friends of the institution to alter the entrance, and fit up the room so as to adapt it to the purposes of the library, and to render it more commodious than any other situation it has heretofore occupied.

The usefulness of such an institution to the youth of our city is so obvious, as not at this time to need illustration; and in a recent appeal for aid, it has been gratifying to find so liberal a disposition on the part of our citizens to sustain it; and also, that those who have used the library, so highly estimate its advantages.

All classes of boys are admitted to its benefits, and about 15,000 have used the library since it was established; and its present location is eminently favourable for more extensive usefulness.

The library is at present opened four evenings in the week, and those feeling interested in the institution, are respectfully invited to visit the room whenever it may suit their convenience.

Such of our citizens as may not have been called upon, and are disposed to contribute either in money or suitable books, or to become annual subscribers or members, by the yearly payment of two dollars, will please address the board of managers, or either of the subjoined committee.

The subscription of twenty-five dollars constitutes a life-membership.

By direction and on behalf of the board of managers.

TOWNSEND SHARPLESS, }
F. FRALEY, } Committee.
PAUL W. NEWHALL. }

Massillon's Opinion of Theatres.

"You continually ask, if theatres and other public places of amusement be innocent recreations for Christians? In return I have only one question to ask you, are they the works of Satan or Jesus Christ? for there can be no medium in religion. Every thing we do, every thing we think of, every thing we rejoice or weep at, ought to be of such a nature as to have a connection with Jesus Christ, and to be done for his glory. Now, upon this principle, the most incontestible and most universally allowed in Christian morality, you have only to decide, whether you can connect the glory of Jesus Christ with the pleasure of the theatre. Can our Saviour have a part in such a species of recreation, and before you enter there, can you with confidence declare to him, that in so doing you only propose to yourselves his glory, and to enjoy the satisfaction of pleasing Him?—What! the theatres, such as they are at present, still more criminal by the public licentiousness of those unfortunate creatures who attend them, than by the impure and passionate scenes they represent—the theatres the

work of Jesus Christ! Jesus Christ, would he animate a mouth from whence are to proceed lasciviousness and profane sounds, intended to corrupt the heart? These blasphemies strike me with horror. Jesus Christ, would he preside in assemblies of sin, where every thing we hear weakens his doctrines? Where the poison enters into the soul by all the senses? Where every act is employed to inspire, awaken and justify the passions he condemns! Now, says 'Irtullion, if they are not the works of Jesus Christ, they must be the works of Satan. Every Christian, therefore, ought to abstain from them. However innocent he may flatter himself to be in bringing from these places an untainted heart, it is sullied by being there, since, by his presence alone, he has participated in the works of Satan, and violated the most sacred promises he had made to Jesus Christ and to his Church.'

The following touching lines having lately come under my observation, I have translated them for "The Friend," believing they emanated from a deep sense of the author's opinion, respecting the excellency of silent worship.

Medford, N. J., 8th mo. 10, 1841.

THOUGHTS IN A PLACE OF WORSHIP.

"And here we come and sit, time after time,
And call it social worship; is it thus?
Oh Thou! whose searching all pervading eye
Seans every secret movement of the heart,
And sees us as we are, why mourns my soul
On these occasions? Why so dead and cold
My best affections? I have found Thee oft
In my more secret seasons, in the field,
And in my chamber; even in the air
Of outward occupations has my mind
Been drawn to Thee, and found thy presence life:
But here I seek in vain, and rarely find,
Thy ancient promise to the few that wait
In singleness upon Thee, reach to us.
Most sweet it is to feel the unity
Of soul-cementing love gathering in one,
Flowing from heart to heart, and like a cloud
Of mingled incense rising to the throne
Of love itself! Then much of heaven is felt
By minds drawn thitherward, and closely linked
In the celestial union; 'tis in this
Sweet element alone, that we can live
To any purpose, or expect our minds
Clothed with that covering, which alone prepares
For social worship. Therefore mourns my soul
In secret, and like one amidst the vast
And widely peopled earth, would seek to hide
Myself and sorrows, from the motley crowd
Of human observation. But, O Thou!
Whose bowels of compassion never fail
Towards the creature fashioned by thy hand,
Reanimate the dead, and give to those
Who never felt thy presence in their souls,
Nor saw thy beauty, both to see and feel
That thou art lovely, and thy presence life;
Restore the wanderer, and support the weak,
With thy sustaining arm, for strength is thine.

"And oh! preserve this tempest beaten bark,
From sinking in the wave, whose swelling surge
Threatens to overwhelm. Forsake him not,
But be his pilot, though no sun nor star
Appear amid the gloom; for if a ray
From thy all-cheering presence, light his course,
He rides the storm secure, and in due time
Will reach his destined port, and be at peace."

He who teaches religion without exemplifying it, loses the advantage of its best arguments.
Gilpin.

New Species of Cotton.—The south western papers state that a new article of culture has recently been introduced into the United States, called the Chinese Silk Cotton. "For fineness and beauty of texture, and length of staple," says the Memphis Enquirer, "it is without exception the most superior article we have ever seen. The little Rock Times states that "it requires but three months for it to come to maturity."

The recent impulse given to the cause of temperance by the movement among the drunkards, promises results almost as important and astonishing as those which have transpired in Ireland. At Pittsburgh, we are informed, since the arrival of the delegates of the Baltimore Washington Temperance Society, twelve hundred citizens of that place have joined the ranks of total abstinence.

How does the moth of the silk worm get out of the cocoon?—Naturalists now tell us, that immediately at the mouth of the insect, there is a small sack into which it secretes one drop of very sharp and corrosive acid. At the time for the escape of the little animal, this sack bursts and the acid destroys the fibres of all the silk which it touches, and thus makes a hole through which the moth creeps into the open air. Is this arrangement the effect of mere chance?

Help me, thou Friend of sinners, to be nothing, to say nothing, that thou mayest say and do every thing, and be my all in all.

Whitefield.

We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a pentecostal effusion of the Spirit upon our ministrations.—*Bridges.*

Hooker used to say, that "the life of a pious clergyman was visible rhetoric," and Herbert, that "the virtuous life of a clergyman is most powerful eloquence."—*Lives.*

WANTED!—An active, intelligent lad, to learn the Retail Drug Business. One having some knowledge of Latin and inclined to the study of chemistry would be preferred. It is also desired that his parents or guardian reside in this city. Apply to H. W. Worthington, N. W. corner Calowhill and 5th streets.
8 mo. 10, 1841.

HADDONFIELD BOARDING SCHOOL
FOR GIRLS,

Under the care of Amy Eastlack, will be reopened and ready for the reception of pupils on 2d day the 30th of this month, and those who wish to place their children in this institution during the fall or winter, will please forward the names as early as practicable either to
THOMAS KITE, No. 32 North 5th street,
WILLIAM EVANS, No. 134 S. Front street,
HENRY WARRINGTON, Westfield, N. J.
JOSEPH B. COOPER, Newtown, N. J.
Or AMY EASTLACK, at the School.
TERMS, are 25 dollars per quarter, payable in advance.

For "The Friend."

WILLIAM PENN IN IRELAND.

No. 8, vol. 5, of that highly valuable publication "The Friends' Library," which has just appeared, is occupied with a continuation of the interesting life of William Penn, prepared by Enoch Lewis. I am induced to think the following extract from it will be acceptable to many readers of "The Friend," who may not have ready access to the work itself. That part of it especially, headed Gospel Truths, contains a clear, sound, unvarnished exposition, in a truly catholic spirit, of doctrines held by the Society of Friends, and is well deserving of revival in the present day.

S. R.

In the early part of 1698, he left home to pay a religious visit to Ireland, having John Everot and Thomas Story as companions. They reached Dublin on the 6th of Third month, and on the 8th attended the half year's meeting at that place, where, as Thomas Story informs us, they were greatly comforted, not only in the enjoyment of the blessed presence of the Lord, but also in observing the unity, mildness, and order which appeared among Friends in the management of the affairs of the church.

The presence of William Penn drew great numbers of people of all ranks and professions, to the meetings at Dublin, and he was so furnished with wisdom and utterance as fully to answer their expectations. Many of the clergy attended, and the people generally expressed their approbation of the doctrine which they heard. Of the clergy, the dean of Derry was one; who was several times at the meetings there; and being afterwards asked by his bishop, whether he heard any thing in those meetings but blasphemy and nonsense; and whether he took off his hat in time of prayer; he answered, that he heard neither blasphemy nor nonsense, but the everlasting truth; and that he not only took off his hat at prayer; but his heart said amen to what he heard. This ecclesiastic appeared convinced that the principles professed by Friends were sound and true; yet he was not willing to lose his living and character on account of the peculiarities which they held. Thus proving unfaithful in the day of small things, he advanced no further.

In the intervals of meetings, William Penn visited the lords justices of Ireland and the principal officers of the government, to interest them, as far as he was able, in the principles and members of the Society.

But he was not permitted to proceed without opposition in the work wherein he was then engaged. For John Plympton, whom he had silenced at Melksham, between two and three years before, published, soon after his arrival, a paper containing some invidious reflections on Friends in general, and upon William Penn in particular; treating him with epithets inconsistent with common civility. In consequence of this, several Friends, of whom Thomas Story was one, went to the elders of the Society to which Plympton belonged, and afterwards to their meeting, and inquired whether this publication was made with their consent.

They modestly answered that it was altogether his own work, with which they disavowed any connection. Friends therefore concluded to take no further notice of the man; but they published soon afterwards a single sheet, under the title of "Gospel Truths," consisting of eleven propositions, in which the principal points of doctrine as held by the Society of Friends, are concisely stated; being couched in scriptural language, or confirmed by appropriate quotations chiefly from the New Testament. This paper was mostly drawn up by William Penn, and signed by him and three other Friends; it is as follows:

"Gospel Truths."

"Sober reader, if thou hadst rather we should be in the right than in the wrong; and if thou thinkest it but a reasonable thing that we should be heard before we are condemned, and that our belief ought to be taken from our own mouths, and not at theirs who have prejudged our cause; then we entreat thee, to read and weigh the following brief account of those things that are chiefly received and professed among us, the people called Quakers, according to the testimony of the Scriptures of truth, and the illumination of the Holy Ghost, which are the double and agreeing record of true religion. Published to inform the moderate inquirer, and reclaim the prejudiced to a better temper; which God grant, to his glory and their peace.

1. "It is our belief that God is, and that he is a rewarder of all them that fear him, with eternal rewards of happiness; and that those that fear him not, shall be turned into hell. Heb. xii. 16. Rev. xxii. 12. Rom. ii. 5, 6, 7. 8. Psalm ix. 17.

2. "That there are three that bear record in heaven; the Father, the Word, and the Spirit; and these three are really one. 1 John v. 7.

3. "That the Word was made flesh, and dwelt among men, and was, and is, the only begotten of the Father, full of grace and truth; his beloved Son, in whom he is well pleased, and whom we are to hear in all things; who tasted death for every man, and died for sin, that we might die to sin, and by his power and Spirit be raised up to newness of life here, and to glory hereafter. John i. 14. Mat. iii. 17. Heb. ii. 9.

4. "That we are only justified from the guilt of sin, by Christ the propitiation, and not by works of righteousness that we have done; so that there is an absolute necessity that we receive and obey, to unfeigned repentance and amendment of life, the holy light and Spirit of Jesus Christ, in order to obtain that remission and justification from sin: since no man can be justified by Christ, who walks not after the Spirit, but after the flesh; for whom he sanctifies, then he also justifies. And if we walk in the light, as he is in the light, his precious blood cleanseth us from all sin; as well from the pollution as from the guilt of sin. Rom. iii. 22 to 26; chap. viii. 1, 2, 3, 4. 1 John v. 7.

5. "That Christ is the great light of the world, who lighteth every man that cometh into the world, and is full of grace and truth, and giveth to all, light for light, and grace for

grace; and by his light and grace he inwardly appears to man, and teaches such as will be taught by him, 'That denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world.'

6. "That this light and grace, which is God's gift, through Christ to man, is that which shows us our sins, reproves us for them, and would lead all out of them that obey it, to serve God in fear and love all their days. And they that turn not at the reproofs thereof, and will not repent and live, and walk according to it, shall die in their sins; and where Christ is gone, they shall never come, who are undefiled, and separated from sinners. Eph. v. 13. John xvi. 7. Prov. i. 20 to 24. John viii. 24.

7. "This is that Spirit by which God prepares the heart to worship him aright; and all the duties of religion, as praying, praising, and preaching, ought to be performed through the sanctifying power and assistance of it; other worship being but formal and will-worship, with which we cannot in conscience join, nor can we maintain or uphold it. Rom. viii. 26. 1 Pet. iv. 10, 11.

8. "Worship in this gospel-day is inward and spiritual: for God is a spirit, as Christ teacheth, and he will now be worshipped in spirit and in truth, being most suitable to his Divine nature. Wherefore we wait in our assemblies to feel God's Spirit to open and move upon our hearts, before we dare offer sacrifice to the Lord, or preach to others the way of his kingdom; that we may preach in power as well as words; and as God promised and Christ ordained, without money, and without price. John iv. 23, 24. 1 Thes. i. 5. Isaiah lxxv. 1. Rev. xxi. 17. Mat. x. 8.

9. "This also leads us to deny all the vain customs and fashions of the world, and to avoid excess in all things, that our moderation may be seen of all men, because the Lord is at hand to see and judge us, according to our deeds. Tit. ii. 12. Rom. xii. 2. Phil. iv. 5. Eccl. xii. 14. Matt. xvi. 27. Rom. ii. 6. Rev. xxi. 12.

10. "We believe in the necessity of the one baptism of Christ, as well as of his one supper, which he promisth to eat with those that open the door of their hearts to him, being the baptism and supper signified by the outward signs; which, though we disuse, we judge not those that conscientiously practise them. Mat. iii. 11. Eph. iv. 1. 1 Pet. iii. 21, 22. John vi. Rev. iii. 20.

11. "We honour government; for we believe it is an ordinance of God; and that we ought in all things to submit, by doing or suffering; but esteem it a great blessing, where the administration is a terror to evil doers, and a praise to them that do well. Rom. xiii. 1, 2, 3, 4, 5.

"This hath all along been the general stream and tendency both of our ministry and writings, as our books will make appear, notwithstanding what ill-minded and prejudiced persons may have strained to misrepresent us and our Christian profession.

"WILLIAM PENN, THOMAS STORY,

"ANTHONY SHARP, GEORGE ROOK.

"Dublin, the 4th* of the third month, 1698."

* This date is erroneous, as it is the day on which

John Plympton also published a paper which he called, "A Quaker no Christian;" which William Penn answered by another entitled, "The Quaker a Christian." He also reprinted the eighth and ninth chapters of his Primitive Christianity Revived; which satisfied the people generally that Plympton's charges were groundless.

From Dublin William Penn proceeded to ward the county of Wexford, and on the 29th had a large and favoured meeting at Lambstown. Here he received a visit from Colonel Butler, an Irishman of the Roman Catholic persuasion, who had been kind to the English in general, and to Friends in particular, during the late wars in that country.

On the 1st of Fourth month, he and his companions had a large and satisfactory meeting at Wexford. Soon after this they addressed the following epistle to the Yearly Meeting of London.

"An Epistle to the Yearly Meeting at London.

"Lamb's-town, in Ireland, the 2d of the fourth month, 1668.

"Dear friends and brethren—It is not the least of our exercises that we are thus far outwardly separated from you at this time of your holy and blessed solemnity; but because we have great reason to believe it is in the will of God, we humbly submit to his ordering hand, and with open arms of deep and tender love, embrace you, our living, and our loving brethren, who are given up to serve the Lord in your generation, and have long preferred Jerusalem, and the peace and prosperity of her borders, above your chiefest joy. The salvation of our endeared brotherly love in Christ Jesus, is unto you, desiring that he may richly appear among you in power, wisdom and love, to guide your judgments and influence your spirits, in this weighty anniversary assembly, that so nothing may appear, or have place among you, but what singly seeks the honour of the Lord, the exaltation of his truth, and the peace and establishment of his heritage. For this, brethren, you and we know, has been the aim, end and practice of those whom the Lord hath made willing to forsake and give up all for his name's sake; and through various exercises and tribulations, yea, in the way of the daily cross, and through the fight and baptism of manifold afflictions, to have their conversation and sojourning here below upon the earth, in fear and love; looking for their reward in the heavens, that shall never pass away, who have not been lifted up by good report, nor cast down by evil report, from their love to the Lord and his precious truth; but hold on their way, and whose hands being clean of evil things towards all men, have waxed stronger and stronger in the Lord. Wherefore, dear brethren, let us all be found in the same steps, and walking the same way, not being high-minded, but fearing to the end, that we may serve our generation in diligence and faithfulness, and so enter into the rest that God has reserved for his true travellers and labourers in his vineyard.

"And now, dear brethren, know that the

they embarked at Holyhead. It probably ought to be the 24th, as they left Cork on the 27th.

Lord hath brought us well into this kingdom of Ireland, and given us many large and blessed opportunities in several parts, meetings being crowded by people of all ranks and persuasions, especially at Dublin, who, for aught we have heard, have given the truth a good report; and indeed the Lord has mightily appeared for his own name, and owned us with more than an ordinary presence, suitable to the occasions, and made very heavy and hard things easy to us, because of the glory of his power, with which he assisted us in our needful times; for which our souls bow before him, and bless, reverence and praise his holy and worthy name. So that, dear brethren, we have good tidings to give you of truth's prosperity at large, and more especially in the churches, having had the comfort of the general meeting of this nation, consisting of many weighty brethren and sisters, from all parts thereof, which was held in the city of Dublin in much love, peace and unity for several days; wherein we had occasion to observe their commendable care, for the prosperity of the blessed truth, in all the branches of its holy testimony, both in the general, and in the particular, improving the good order practised among the churches of Christ in our nation.

"Indeed their simplicity, gravity and coolness, in managing their church affairs; their diligence in meetings, both for worship and business; their despatch in ending differences, and expedients to prevent them, but especially their zeal against covetousness, and indifference in truth's service, and exemplary care to discourage immoderate concern in pursuit of the things of this life, and to excite Friends to do good with what they have, very greatly comforted us. And in the sweet and blessed power of Christ Jesus, the meeting ended, and Friends departed. The Lord grant that you may also see of the travail of your souls and end of your labour and service of love, who seek not your own things, but the things of Jesus Christ, in this your solemn general meeting.

"And, dear brethren, we must tell you, here is room enough for true labourers in God's vineyard, and cannot well forbear to recommend the service of truth in this nation, to your serious consideration, if haply the Lord may put it into the hearts of any faithful and weighty brethren, to visit it in the word of eternal life; for we cannot but say, the harvest appears to us to be great, and the labourers in comparison but few: so in that love which many waters cannot quench, nor distance wear out of our remembrances, and in which we desire to be remembered of you to the Lord of our household, we dearly and tenderly salute and embrace you, and remain

"Your loving and faithful brethren,

"WILLIAM PENN.

"JOHN EVERET,

"THOMAS STORY.

"Postscript.

"Friends here have been zealous and liberal in printing and re-printing, and freely distributing great quantities, and to very good purpose, of several books and papers written in defence of truth, and for information of the simple and misinformed, which we hope will also fall under your consideration."

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 355.)

MARGARET FELL TO HER SON-IN-LAW JOHN ROUSE AND WIFE.

LANCASTER CASTLE, 1st of 8th mo. [10th mo.] 1664.

—As I have said often to thee, give up to be crossed; *that* is the way to please the Lord, and to follow him in his own will and way, whose way is the best. Let nothing enter thy mind concerning any thing [about me,] for I am very well contented in the work of the Lord. I know your care and tenderness was not wanting to Friends; and so be all satisfied in the will of the Lord God. I hope in the Lord that you are all together, ere this come to you. Be all satisfied and content with the will of the Lord; and let neither murmuring nor repining enter any of your minds; and let not sorrow fill your hearts, for we have all cause to rejoice in the Lord evermore, and I most of all.*

Colonel Kirby causes our bonds to be renewed, and straitened more and more; and they lock up G. F. under pretence of an order that should come from London. Get this enclosed letter of G. F.'s sent to Gilbert Latey, that G. Whitehead and they may draw out what they see convenient.

MARGT. FELL.

JOSIAH COALE TO GEORGE FOX.

The Darkhouse in Lanston, [Launceston]
12th of 11th month, 1664, [1st mo. 1665.]

Dear George — I hereby give thee to understand that I am every way well, in the work and service of the Lord; which doth prosper, and the Truth doth gain ground daily, and flourish in these parts; many have desires after it, and adhere to it. In this county of Cornwall, I have had fine service for the Lord; as also all the way down from London, by way of Portsmouth, Southampton, and Weymouth, and so down by the south sea. I know not that I left one meeting unvisited, between London and the Lands-end, but had every day a meeting or two for several weeks together, to the refreshing of Friends; and great comfort and satisfaction I have had in my journey hitherto. I was upon leaving this county, being returned as far as Lanston, where I had a small company together on the Second day last; at which time the Mayor of the town, with his officers and others, came in and took us prisoners; and that night committed us to the town prison, called "the Darkhouse." On the morrow, [they] called me alone to the Town-hall, before the Mayor and the rest of the magistrates; and examined me of my place of abode, and of my business here: to which I gave them answer accordingly; and told them my

* These are the sentiments of the mother of a large family, separated from her home by imprisonment, for her religious testimonies: she was indicted for refusing to take the oath of allegiance, and was told if she would not keep a meeting at her house, she should be set at liberty. But she answered the judge, "I rather choose a prison for obeying God, than my liberty for obeying men contrary to my conscience." She continued a prisoner four years.—From M. Fell's Works.

business here was to visit my friends, &c. They told me I was a very dangerous person, and suspicious; and caused my pockets to be searched in the open court, and found in it a paper that was written by thee, "To the Ministers and Prophets," &c. about which they made a great stir, asking me if I knew thee, &c. After about an hour's discourse they set me by, and called Benj. Lawrence, who travels with me for company, and examined him in like manner; and then called the rest of Friends, and committed them for refusing to pay 40s. a-piece fine, till they shall be delivered by due course of law. They told Benjamin and me, that they proceeded against us by the law made against Quakers; and fined us £5 a-piece for being at meeting. They intended to have taken away our horses for the fine, and to send us away with a pass; and when Friends understood, they conveyed our horses out of the town, while I was before the magistrates. When they saw our horses were gone, their rage was so kindled against us, viz: Benjamin and me, that they sent us away alone to the Darkhouse without any mittimus; and gave strict charge that none must come at us, but only to bring in our victuals; and the keeper must hear what we say, and see that we do not write, (though way is made for this, contrary to their knowledge.) The prison we are consigned to doth not afford us the benefit of a chimney, nor [other necessary convenience.] But the power of the Lord God Almighty is above it all and over all; in which we are well content, and are at peace and rest: and this prison is to me as a palace of pleasure, for though we are as "having nothing, yet possessing all things" through Him that hath loved us, and gave Himself for us; by whose blood we are ransomed, to serve the Lord in the new covenant of life—glory be unto the Lord God Almighty for ever!

And now, dear George, what they may be permitted to do further with us, I do not yet know; though this I know, the rage of some is very great, and [they] are bent to do wickedly. They talk to us of the oath: but if they can find our horses, I suppose they will take them, and send us out of the town; but if not, I cannot tell (nor do I believe they are yet resolved) what they will do with us. But, however, much is stirring in the minds of most people, against their cruel and inhuman dealing with us, to put us so close, in such a cold smoky place, at such a season of the year; [First month by *our reckoning*] for they will not allow us to be in a room where a chimney is, though it be not otherwise made use of, and lies void over our heads. I heard that one of the magistrates of the town did proffer the Mayor to be bound body for body for us, that we might be at some chamber in the town fit for men, but it would not be adopted: but we are content, and well over it.

—I desire thee to salute me kindly in the Lord to M. F. and the rest of thy fellow-prisoners; and in the love and peace of God, I remain thine to serve thee,

JOSHUA COALE.

[From the original, addressed to Lancaster.]

[The Friend by whom this letter was written, is stated to have been a justice of the peace.

In a letter from Alexander Parker, dated from Reading, 6th of 5th mo., 1655, he speaks of Captain Curtis, of that place, and says, "he and his wife are very dear and precious: they have formerly lived very high, and very rich in apparel, but are stripped of all: he hath ripped off all his gold buttons, and his wife hath stripped off all her jewels and rich attire. She was very dear to us, and oftentimes said, all they had was ours. 'Thus is the Lord our God exalting himself, and bringing down the loftiness of men, and laying his honour in the dust.'"]

THOMAS CURTIS TO GEORGE FOX.

Reading, 15th of 11th mo., 1664, [1st mo. 1665.]

Dear George—With true and unfeigned love do I heartily salute thee;—dear and precious is the remembrance of thee even to us all; and in our sufferings, a few lines from thee hath made our hearts right glad. Truly the rage of the wicked is not little in this place; yet hath the Lord so led us by his arm, that over it all we tremble; and truth is over the heads of this ungodly generation.

We were in prison about fifty odd prisoners, and now [are] brought this sessions to our trial; about fifty upon the oath of allegiance; and yet the jury cleared us. But they had about fourteen of us again, and tendered the oath anew to us, and sent us to prison: we had four more, that (as they said) were in upon their third offence, and *they* were likewise cleared: so that though the justices (so called) were (some of them) wicked, yet the country set them [Friends] free; and those bad men have sent them to prison [again.] We are twenty-five in all yet left. This day our meeting was quiet, contrary to all our expectations. *Our little children kept the meetings up, when we were all in prison*, notwithstanding that wicked justice [Armorer,] when he came and found them there, with a staff that he had with a spear in it, would pull them out of the meeting, and punch them in the back, till some of them have been black in the face: his fellow, I believe, is not to be found in England [as] a justice of the peace. And now we are so close kept, that no man must speak with me, but in the hearing of the gaoler:—yet the Lord supports us, and we are over all in true peace and unity. The bearer, my man, can give thee a large account of things.* George Lamboll and his wife, and my Ann, [his wife,] and Joseph and Benjamin, are all prisoners with me;—their dear love is to thee, in the fellowship that is everlasting, and to Margaret Fell, and the rest of the prisoners;† and so is mine, who am, &c.

THOMAS CURTIS.

[From the original.]

GEORGE FOX TO THOMAS CURTIS AND FRIENDS IN READING GAOL.‡

To all the prisoners of the Lord, for the Truth and Christ's sake.

Oh! be valiant for the truth upon the earth, that you may triumph in glory over the spirits

* See *Bease's Sufferings*, vol. i. p. 19—24, for an account of the sufferings and persecutions of Friends at Reading.

† In Lancaster Castle.

‡ The above letter bears no date, but its must

of the world in the everlasting seed, that reigns and will reign, when that which makes to suffer is gone, before which it was. Therefore trust in the name of the Lord, which hath held and kept up your heads over all the storms and proud waves and floods, and who hath been your rock of life. Therefore sit under the shadow of the Almighty, that doth shade you from all heats and storms; rejoicing in all your sufferings, that you may come forth as gold seven times in the fire; and do not look at time, nor think your sufferings long; but look at Him that hath all time in his hand. All to be Heirs of Him, and possess Him; and then have life eternal, and so to be God's lot. He to possess you and you Him, who is from everlasting to everlasting, blessed for ever! His presence be with you all. Amen.

So no more, but my love to you all in the life that changeth not.

Remember my love to all as though I named them.

G. F.

Read this among the prisoners.

[Addressed to Brother Thomas Curtis, prisoner in Reading.]

FRANCIS HOWCILL TO MARGARET FELL.

Apulby [Appleby] 5th day of this week, 1666.

M. F.—Dear and well-beloved, whom I love in the truth, and have ever so done since I knew it; being very glad to hear of thee, and from thee, and of thy well-being.

I received thy last, since the Assizes at Lancaster, which was acceptable unto me;—not forgetting the days of old, when we were comforted, refreshed and rejoiced together in the Lord, when we were present personally together; and being now absent outwardly, we know wherein our union with God stands, and with all the saints in light. I do indeed often rejoice in my heart, that God hath prolonged my days so long, to see so much of God's power and glory brought forth in our age. I am freely given up; and I bless the Lord I am very well content, I am in perfect joy and peace: I bless the Lord, who hath been our refuge and preservation unto now.

Dear heart, I thought to have written unto thee when the Assize was done here; but so many Friends were here, and I was, as it were, encumbered with multitudes of people, and little room; and then, that news of the desolation of London coming in the neck of it, hindered me: and indeed people have been and are so mad and rude hereabouts, I can hardly either receive a letter or write one. I have so bad a jailer, who is very often the cause of detaining any stranger, and getting them into bonds for his gain, inasmuch that I am sometimes more troubled for them than for myself. Of late he will let none speak with me, though [they come] but out of Cumberland; but I must bear all this, and much more, till God order it otherwise.

I am hearty glad of G. F.'s liberty, though

probably written about this period of the very severe suffering of Friends at Reading. The whole letter (which is in the possession of the editor,) is written throughout in G. F.'s handwriting: two other original letters of G. F. to the said Friends during their imprisonment, have also been seen by the editor.

these two years I have not written a line to him, for fear of troubling him in his strait bonds.

I am satisfied of the righteous judgment of the Lord upon that great rebellious city; and indeed I looked for great judgment to come some years since, and one we came, that great pestilence; but I feared they had forgotten it, as though it had not been; hardness of heart and wickedness abounded, and behold, God had determined utter desolation. Oh! that all who yet remain, might go and inquire the cause, and consider and repent; and cease striving against the Lord, lest his hand be more and more stretched forth in judgment! Yet I cannot but rejoice, that many people were not destroyed in so sad a calamity. As for poor Friends, they have suffered many great evils and trials in it, and were imprisoned and shamefully ill-treated by most, and by them in power; and, therefore, after many warnings, signs, and prophecies, God avenged himself of it; that all flesh might bow before Him, and dread his powerful name. And God that hath preserved the lives of them that believe, will, I believe, sustain them, and preserve them to his glory!

I am no more weary of bonds than the first day I came in; yet if it be the will of God I desire liberty, that I might behold the faces of dear Friends again, and be comforted in them, that we might rejoice together in the Lord. I had but one companion, and he hath laid down the body this last week—a good man; he hath suffered much, he was in for tithes, and made a sweet end. My wife and children are well I hear, blessed be God.

Remember me dearly to all thy children and fellow-prisoners and friends thereabouts; and signify if thou know where G. F. is now. Not more, but that I am thy truly loving friend and brother, in the fellowship of the Gospel of Christ.

FRANCIS HOWGILL.

[From the original.]

[Francis Howgill died about two years after the date of this letter in Appleby jail, after near five years imprisonment; he is recorded in the Westmorland Register of Friends, as of Todthorne (Grayrigg meeting); and that he was buried the 20th of 11th mo., 1668.]

THE FRIEND.

EIGHTH MONTH, 14, 1841.

While for sinister ends attempts continue to be made unfavourably to impress the public in respect to the state of things in Jamaica, the subjoined, from the N. Y. Commercial Advertiser, implies a very different result:

From Jamaica.—We have the Kingston Journal of July 5th, 6th and 8th—four days later than our previous advices.

The paper of the 6th gives a very favourable account of the island in its social condition; it says that the excitement consequent on the abolition of slavery has totally ceased—that the labourers are settling down in a state of harmony with their employers, and that all the

good results anticipated from the change are completely realised.

The immigrants recently brought from Africa, have found employment and good wages, and give great satisfaction to those who have engaged them. Those who came to examine the state of things and the prospect for African immigrants, were about going back, prepared to report most favourably.

By an arrival at Kingston, advices from Belize to the 8th June had been received. Arrangements for the culture of silk were in progress at the settlement, with good prospects of success. The mahogany cutters were having a favourable season.

KINGSTON, July 6.—The Brig Commissioner, Barclay, proceeds to-morrow to Sierra Leone. All the African immigrants have found ready employment, and at good wages—1s. 6d. a day, with a fine house and garden, and medical attendance, feeding themselves; or 1s. with provisions, at their own option. The little boys are eagerly engaged as domestics at 2s. a week, food, clothing and every necessary provided for them. The Kroomen are all employed on the wharf in this city at 2s. a day with constant employment. We are gratified further to learn, that those settled in the country are giving every satisfaction, and that the best feeling exists between them and our native labourers.

WHITELAND BOARDING SCHOOL

FOR GIRLS,

Under the care of Yardley Warner, will be opened on the first of Eleventh mo. next.

The object in undertaking this school, is to connect instruction in school learning with the cultivation of the moral and social feelings; making these latter subservient to the advancement of the former: at the same time, keeping in view the superior importance of being early in life interested and grounded in the principles of the Christian religion.

The number of scholars will be limited to twelve boarders, and four day-scholars.

The price of board and tuition seven dollars per term, payable quarterly in advance. The winter term commencing on the first Second day of the eleventh month. The summer term on the first Second day of the fifth month—vacations intervening of three weeks each.

As there will be regular courses of instruction in the several branches, it is desirable that all the scholars should be in the school at the commencement of each term. They will be expected to conform to the testimonies of the Society of Friends, in plainness of dress, address, and deportment.

The studies will be such as are usual in female boarding schools.

There will be private lectures on natural philosophy and physiology weekly during the winter term; and on astronomy and chemistry in the summer term, if the advancement of the scholars will warrant the consumption of time necessary for them.

For further particulars, reference may be made to the proprietor either personally or by letter, directed to Warren Tavern Post office, Chester county, Pennsylvania.

8 mo. 14, 1841.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute; a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street. John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street.

Also for the same concern—employment would be given to a middle aged female, capable of attending to the literary instruction of eight or ten boys, and take part in the domestic management and care of their clothes, &c. Apply as above.

7 mo. 20th, 1841.

A teacher is wanted for the Boy's Select School in this city, to give instruction in the Latin and Greek languages, and probably some other branches of literature. Application to be made to Thomas Kite, No. 32 north Fifth street; Thomas Kimber, No. 50 north Fifth street, or William Evans, No. 134 south Front street.

Philadelphia, 7 mo. 20, 1841.

DIED, in this city, on the 5th instant, in the 51st year of his age, BARTHOLOMEW WISTAR, a member of the Monthly Meeting of Friends of Philadelphia.

—, in this city, on the 16th ultimo, ELIZABETH JONES, in the 83d year of her age.

—, on the 30th ultimo, at his residence in Darby township, DAVID RICHARDS, a minister, and member of the Darby Monthly Meeting, in the 74th year of his age. He was confined by illness, and mostly to his bed, for nearly three years; his sufferings at times being severe. Notwithstanding his life had been marked by an innocent and upright deportment, and a steady devotion to the cause of truth, he was permitted, during his sickness, to pass through much mental conflict at times; even, till within a few days of his departure; and though from the extraordinary character of his disease, his friends frequently expected his end was near, he did not appear to think so, till within a few weeks before his death, when he informed the family that he should not be with them much longer. The day previous to his close, he said, he thought he should not live through another day, that he now felt prepared to go, and had no desire to stay another day. Near the commencement of his illness, after a time of severe suffering, he revived, and desired his children and grand-children to be assembled at his bed side; and was then favoured to impart, with impressive energy, much serious warning and affectionate counsel. During the latter part of his time, he seemed much engaged in devotional exercises, and expressed on several occasions his peace of mind, and confidence that a place was prepared for him in the mansions of rest. His sorrowing relatives are consoled with the belief that his confidence was well grounded, and that having been enabled to finish his day's work in the day time, he has met with the happy reception promised to all such. It is one of the triumphant joys of our Christian life, to be able to point to the grave of a departed brother, and say,

"Mark the perfect man, and behold the upright, for the end of that man is peace."

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THE FRIEND.

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Subscription and Payments received by

GEORGE W. TAYLOR.

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

NO QUACKERY.

Old Humphrey reasons well and pleasantly in the following chapter, on the sanative properties of fresh air, and others besides his poor neighbours may derive benefit from its perusal.

Come, listen to me, my poor neighbours, for I am neither going to rail against you for any thing wrong that you have done, nor to wheedle and cajole you for my own advantage. The end I have in view is your good, and in bringing it about, I am neither seeking to get another pig in my sty, nor another sovereign in my pocket. Come, neighbours, listen to reason: when a quack doctor sells his prescription, however much he may puff it, and praise it, he may think more of getting your money, than of doing you good; but how a doctor can get any thing, who makes no charge for his advice, and prescribes physic that may be bad for nothing, it will be no easy thing to make out.

It may be that you have good health, and have no need, according to your own opinion, of my advice, but good health is worth keeping, and the medicine I recommend, is as useful in preserving as in restoring health. Try a dose or two, and if you do not find yourself the better for it, tell me that I am an ignorant impostor.

Perhaps you may ask me what cures my medicine has wrought, and if you do, I have an answer ready. It has given to thousands, whose bodies were weakly, and whose faces were almost as pale as a white-washed wall—it has given them, I say, strength, a firm step, and a ruddy cheek: if this does not satisfy you, I know not what will.

If you like either to remain as you are, or unnecessarily to spend your money in being made better, the fault will be your own; you may be made better if you are ill, and kept in health if well, without the expense of a single farthing.

I am not speaking to those who have broken limbs, fever, and other heavy afflictions, but to such as are capable of moving from one place to another, and to them I say, *take fresh air*.

You may smile, if you will, at my pre-

scription, but fresh air is one of the most precious gifts of the Almighty, the merciful Giver of unnumbered blessings; it costs nothing, and it is by far the best medicine in the world.

Listen to me, neighbours, and I will tell you what will do you no harm to hear. In a little garret, in a small house, in a narrow street, worked a tailor. His shop-board and his bed almost filled the room, and yet there were four or five flower-pots close to the window, a canary in a cage hanging from the ceiling, and a rabbit in a pen against the wall.

The tailor rose early, and took late rest, eating the bread of carefulness, but could hardly make both ends meet, for he was sickly, and weakly, and qualmy, as well he might be, and could not get on at his work; he seemed to have no spirit. When I called upon him, I did not wonder at his being sickly, and weakly, and qualmy: I should have wondered very much had it been otherwise, for what with the room being so small, and what with the bed, the shop-board, the flower-pots, the bird-cage, the rabbit-pen, and the clothes and remnants, and shreds and patches, it seemed wonderful to me how he was able to work at all, for he seldom left his garret, rarely opened his window, and breathed the same tainted air day and night.

To make short of a long story, I undertook to cure him, or, rather, I undertook to give him advice, for none but the Creator and Preserver of men can establish our health, or add to the number of our days.

Sickly and pale, and panting for breath, as the tailor was, I made him change his lodging to an airy situation. No flower-pot, bird-cage, or rabbit-pen, did I allow in his chamber; his window was almost always kept open, and an hour every day he breathed the fresh air of heaven in walking abroad. He is now as hearty a man as ever used a needle; enjoys more health, works fewer hours, and gets more money, than ever he did before in his life; and what is better than all, finds time to read his Bible, thanking God heartily for his manifold mercies, and among them for the benefit and blessing of fresh air.

Neighbours, be advised; open your doors and your windows, get out of your houses, walk about, and take fresh air.

A hard-working cobbler, who was heard thumping away at his lapstone before his neighbours were up in the morning, and seen stitching away with his awl and wax-ends after they were gone to bed at night, found himself just in the same plight as the poor tailor, low and languishing, just dragging along, as though he had no heart and soul in him. His room was small enough of all conscience, if he had had it all to himself; but this was not the case: for, besides the space taken up by his working

bench and bed, he had with him a wife and four children, a black terrier, and a jackdaw in a wicker cage.

Neighbours, I cannot tell you one half of the wretchedness of that wretched room, when I stepped into it: scraps of leather, old rags, bones and filth, were seen in all directions; the dog barked, the jackdaw chattered, the children cried, the wife scolded, and the poor, patient, half-worn-out cobbler could hardly pull his wax-end through the holes his awl had made. To finish the picture, a gin-bottle stood in the corner, a dozen pawn tickets were wrapped up in a piece of dirty flannel, in the little cupboard, the window was close shut, and the stench of the room was intolerable. Neighbours, you may think this was a hopeless case, but I thought otherwise, and went to work at once.

No peace did I let the old cobbler have till I had fairly ransacked and routed every thing out of his miserable dwelling, where for many a weary day and night he had gasped for breath, parbiced and smoke-dried by turns, till his flesh looked just the colour of dirty dough. I took him to the tailor, who told him a story that made him lift up his eyes with surprise. The cobbler's bed was removed into an airy garret, his working-room thoroughly swept and whitewashed, the window set open, the black terrier and the jackdaw sent away, the children put to a day-school, the wife employed upstairs, the gin-bottle used to contain vinegar, and the pawn tickets exchanged for the articles written upon them.

Nor was this all; for the cobbler was not allowed to sit down to his bench for a single moment till he had walked to the finger-post on the common, a distance of a mile and a half across the fields.

Neighbours, the cobbler is another man: he drinks no gin, he pawns no clothes, he keeps no terrier dog nor jackdaw, but breathes freely, works blithely, while he sings a hymn or a psalm, pays his rent like a man, reads his Bible every day of his life, and looks as fresh as a daisy.

Now, what has done all this for him? nothing in the world but fresh air. This, with God's blessing, has been the making of him, and why should it not be the making of you? Rout out your cupboards and closets, sweep out your floors, whitewash your walls, and open your windows; but, above all, get into the fields, and breathe the fresh air.

Are you so fond of weakly frames and pale faces? Do you like to see pill-boxes and phials and gally-pots? Is it pleasant to swallow salts, and rhubarb, and ipecacuanha, and to pay doctors' bills? If it is, heed not what I say; but if it is not, take my advice; take my prescription—*take fresh air*.

Neighbours, I am no quack, but a plain

dealing man, gratefully enjoying the blessing of health, and anxious that all of you may enjoy it too. Fresh air will not only improve the health, but the temper also, so that a man will laugh at the little troubles that before made him fume and fret like a madman. The good that is done, and the evil that is prevented by fresh air, are beyond calculation.

Doctors usually recommend fresh air, even when all their skill and all their medicines have failed, and this is a proof how highly they think of it.

Let this open your eyes, neighbours; doctors know what they are about, and you ought to know what you are about too. If you prefer to call in a doctor, and to pay him for advising you to take fresh air, I can have no possible objection, neither will the doctor blame you for this course; but whether it will be wise in you to buy that which I give you for nothing, is a point worth a moment's consideration.

Take my word for it, or rather do not take my word for it, but prove it, fresh air is the best medicine in the world. If I were called upon to write a prescription to cure three-fourths of this world's ills, it should be this—*Plain food, temperance, exercise, fresh air, a clean skin, a contented mind, and a clear conscience.*

There, neighbours! there is advice without quackery; take it, make the best of it, and may the blessing of good health be enjoyed by you all, and the Great Author of your mercies be ever loved, and ever praised!

From the Farmers' Cabinet.

ORNAMENTAL PLANTING.

The efforts of agriculturists in America have been hitherto almost entirely utilitarian. Their principal aim has been to secure good crops, and to keep their lands in the best possible condition, while too little attention has been paid to ornament and taste, in the arrangement of their grounds and buildings. In many parts of the country the traveller may pass through large and fertile tracts, and his eye will meet buildings of every class, from the cottage of the daily labourer to the house of the independent farmer, or the spacious mansion of the wealthy, yet find no relief from the glare of a summer's sun. Often, not a tree or a shrub can be seen in their vicinity, or, if there should be any, they are scattered with so little care or taste, that they would at once stamp the owner as devoid of all perception of the beautiful. The very forest trees—whose noble size would more than grace the park of an English nobleman—are mercilessly cut down, and many a pleasant residence stripped of its finest ornaments; and this, too, in a country where nature has scattered with a lavish hand all that is beautiful in vegetation. No where in Europe or the tropics, can be found our noble forests with their fresh greenness of spring and gorgeous hues of autumn, or our rolling prairies, where the most beautiful flowers flourish in the wildest luxuriance. Yet with all this around us, we remain insensible to its beauty, and casting from us all those pleasures that address themselves to the eye or the mind, spend our days in obtaining that wherewith to eat, drink,

and be clothed. I would not say that this is universally the case, for there are instances to the contrary, and the environs of our principal cities can boast of many a beautiful country-seat with its well-planted lawn and ornamental shrubbery, yet it is with the practical farmer that this taste should increasingly prevail. At a very trifling expense, and by the employment of his leisure hours, he could surround his house with forest trees and shrubbery; and—with the exercise of that *ingenuity* which is said to be *native* with every American—in part to the whole place an air of rural beauty.

Nor would the cultivation of such a taste render his other employments more irksome, his home less pleasant, or his domestic circle less cheerful: on the contrary, it would lend a double charm to all, and enhance tenfold his enjoyment of things around him.

It would increase his love of nature; and, giving him a deep appreciation of her charms, would insensibly refine his feelings and make him a happier man. We should then see none of that want of taste which strikes the traveller so unpleasantly at every step, and which is almost a characteristic of us money-getting Americans; and our country—than which none can be found possessing superior natural advantages—would appear as one garden, replete with every thing for the enjoyment as well as support of life. May we not, then, venture to hope that our agricultural papers will devote more attention to this branch of their subject; that they will obtain and circulate information respecting it, and encourage the practical farmer not only to attend to the means of sustenance, but to cultivate a taste for those beautiful things which have been so bountifully showered upon us. P.

From the same.

FRUIT TREES.

As the season for planting is fast approaching, and believing that many of my brother farmers are awake to the delicious comforts of a well-regulated home; satisfied also that the most costly arrangements are absolutely bald and barren without the accompaniments of shade and shelter, I would recommend every one who has a few yards of land only, to *plant a tree*. I am aware that the idea of planting a tree must be strange to him who has, during the most of his life, been labouring to cut them down; yet the time is coming when that reckless feeling will have passed away, and then, no one will be content to sit abroad unless it be under his own vine and under his own fig-tree. During a pretty long life, I have been much engaged in this delightful employment, but have, for the last years, felt a preference for the cultivation of fruit trees over those of the forest, and have sometimes been surprised that this preference is not more general; for where will you find more pleasant shade, more beautiful foliage, sweeter bloom or more lovely growth, than in the trees of the orchard or the fruit-garden? At no time are they less beautiful, either in the spring, summer or winter, while in the autumn the difference in their favour is palpable to all our senses.

The almost endless catalogue of fruits offered to our notice will surely entice us to do some-

thing the coming season in the way of a more general system of planting, and there is one variety which is deserving greater regard than is generally bestowed upon it—I mean the pear. I know it has been urged that this fruit is of less value than many others, as the time of its use is but short when compared with the apple, according to the observation, "The pear is in season only one day in the year, namely, on the day when it is plucked," but this is by no means the fact, for there are some of the varieties which keep well, and I have lately become acquainted with one that improves by being kept until Christmas or even later; it is known by the name *Columbian Virgalicu*, and is, I find, largely cultivated in the extensive nurseries of Parsons & Co., Flushing, near New York, who have furnished the following account of a pear which is likely to become, through their instrumentality, extensively known and widely cultivated; in answer to inquiries from a person in an adjoining state, they write as follows:—

"We have recently been introducing into our nursery a new variety of pear, decidedly superior to any hitherto cultivated. It is called the *Columbian Virgalicu*, and was originated by a farmer of Westchester county, in this state. Some time since, having occasion to visit the orchard of this farmer, so glowing a description was given us of the remarkable qualities of this variety, that we requested him to send us a basket of the fruit, when they arrived at maturity. About the latter part of the tenth month they came to hand, and, though mellow, were green and perfectly insipid. Much disappointed, we threw them aside, and thought no more of them until about Christmas, when we accidentally met with them, and were surprised to find they had assumed a bright gold tinge, with a spicy and most delicious flavour, exceedingly juicy and luscious—in no way inferior to the glowing account given of them. When of full size, they will often weigh a pound or more, and are a very valuable winter table-pear. The tree is a good bearer and thrifty in its growth. We cultivated them last season extensively, and think them well worthy of being introduced into the garden of every farmer and lover of good fruit.

JOHN DALE.

Flushing, 7th mo. 20, 1841."

From the same.

THE TARE CULTURE.

At a late meeting of the Philadelphia Agricultural Society, a member inquired if any one present could speak experimentally on the culture and value of the tare or vetch, which is in such very general use in England, where the summer soiling system is adopted; remarking, that from all accounts the plant must be astonishingly productive as well as nutritious. Having myself employed it for that purpose very largely, and for many years, I would say, its productiveness has never yet been overestimated, or its value overrated, as food for all kinds of cattle. Horses, milk cows, fattening beasts, sheep and hogs, will grow fat while feeding on it, and the older it grows the more valuable it becomes, as the seed when formed in the pod, is far superior to oats or any other

grain for the purpose of cattle feed; the seeds are black, and the size of very small peas. The crop is used for soiling, by cutting while green, and taking it to the stables; it is sometimes fed off by sheep, confining them on it by means of temporary fencing or hurdles; cattle are not liable to become hoven while feeding it in any stage of its growth; on good land it has been known to reach the height of three feet, and even more, producing as much as twelve tons of green food per acre, which, when well dried, will yield three tons of the most valuable hay on the farm. The first sowing takes place as soon after harvest as possible in England, upon land designed for the wheat crop the next autumn, with the *winter* variety of seed, which can easily be distinguished from the *summer* tare, as it is smaller, rounder, and blacker; these will bear the severity of the winter; rye is often mixed, to enable the crop to stand up, when it attains a considerable height, but a sprinkling of wheat has been found best for this purpose, as it remains longer succulent in the summer. The crop from this sowing will be fit for cutting for soiling in May, and the stalks, if left in the ground, will afford a second growth for sheep-feed; but as the tare is a fallow crop, it is the best management to cut off and plough the land deep as soon as the crop is removed, well working and cleaning it during the summer, preparatory to wheat sowing, early in the autumn, after a dressing of well-prepared compost, if this has not been given to the tares—a far better arrangement for both crops. The next sowing is with the *summer* variety of the tare, as early in March as the season will admit, on land that has been ploughed preparatory in the autumn or winter; again in April another crop is sown, and, if necessary, two other sowings might take place, the last so late as the end of June, that so a succession of this most valuable crop might be secured for the whole of the summer, and until the end of September. Such crops produce immense quantities of manure, which is carried from the sheds and composted for dressing others; turnips, for instance, which may be sown on the land from which the first crop of tares has been carried, and fed off in time for wheat-sowing in the autumn. It must not be forgotten, that the richer the land, the greater will be the crop of tares, and none will pay so amply for manure; but when the crop is very heavy, there is less chance of obtaining good seed, and if that be the object, it is recommended to mow the first crop early for soiling, and permit the second growth to stand for seed, which is sometimes a precarious business, nothing being more uncertain; I have purchased seed at a guinea and a half a bushel, and sold the next year's produce obtained from it at six shillings a bushel! When the price of seed is moderate, the quantity sown is two bushels or two and a half per acre, but whatever the price may be, it will be repaid in the crop, if the land be in good heart. As much as thirty bushels of seed per acre has been obtained, but fifteen bushels, and often half that, is more common. Under a heavy crop of tares, the land will be found perfectly clean and mellow, and will turn up like an ash-heap; and there is no question with me, that the crop may be raised with success in this

country, if well cultivated on good land, rather stiff in its nature, and lying cool.

With regard to the value of the tare for soiling, it has been calculated that ten times the stock might be kept on them than on any other commonly cultivated crop; horses require no corn or any other food, and cows give more butter while feeding on them than on any other food whatever. Is it not strange, that no regular experiment on an extensive scale has yet been made on such an invaluable crop in this country? D.

MENDI.

The following statement relative to the native country of the liberated captives of the Amistad, is from the pen of S. M. Booth, their faithful and devoted teacher at Farmington, in the state of New York, where they are at present, and have been for some time placed. The account is chiefly prepared from materials derived from the liberated Mendians themselves, partly in their own words, and is for that reason the more interesting.

Our knowledge of Mendi, derived as it is, solely from the descriptions of the Mendians themselves, must necessarily be very imperfect, nor can a rational curiosity be gratified, till an *actual survey* has been made, by persons competent to make the requisite observations. Still *some things can be known*—and enough we think to justify the assertion, that the people of Mendi, in civilization and moral elevation of character, are far superior to the tribes on the coast.

Mendi, according to the best information we can obtain, lies back of Sierra Leone, from 150 to 200 miles in the interior, and between six and twelve degrees N. lat. Most of the Mendians, in their own country, had heard of Sierra Leone, and one or two had seen persons from that colony. Four of the Amistad Freemen are from the Bullom country—a name signifying, like the Netherlands, a low country, and lying north of Sierra Leone—four are from the Dem-ne, or Timma—four from Kau-na, and one from the Gora.

The surface of Mendi, in some parts, is very much broken by high hills, and even by lofty mountains. Kali thus describes a very high range, called Manba, visible from his native city, Gua-gu-ma. It is so high that the people can't see the top—old people, that lived before, say that God break down the top—it was so high that it could not stand. Sometimes it burn—nobody set fire to it—it set fire to itself. People get up in the night to see it burn—we don't know what make it burn. Sometimes in old time when it first begin to burn, people were afraid, but people are not afraid now. People say there is a lake on the top with fish in." The fire evidently came from a volcano. Cingui also describes a mountain called Tong-gbu-lu, (at the foot of which his town Ma-ni is situated) so high that it can be seen "ten days' walk" from the base, composed of a *single rock*, (or, in his language, "one stone.") and accessible only on one side, on the top of which is a lake well stored with fish. They all unite in representing the mountains in Mendi as *very high*, and this is proved by the frequent occurrence

of hail storms, which never happen in tropical climates, except in the region of high mountains. Walter P. Jayne, connected with the Methodist mission at Monrovia, and who has just returned from Liberia, to-day informed me, that last year a hail storm occurred for the *first time* on the coast, and that the natives ascribed it to the magical influence of the whites. "These mountains must have a tendency to moderate the heat of summer, and accordingly they say, that it has been warmer here, this summer, on some days, than in Mendi, but that *there* the warm weather last longer. They have no snow, but great rains in winter.

They have most of the productions of tropical countries in great abundance, oranges, lemons, figs, bananas, pine apples, &c., and a great many kinds of fruit they say they have never seen in this country. "Cotton make the hills *white*, and rice and corn too, *very, very plenty*." The trees in their vast forests grow to an enormous size, many of them being thirty feet in circumference. I mentioned to W. P. Jayne the account of the Mendians, that *six men* could not reach around many of their trees, and that it took the same number of weeks to cut one of them down. He said that he had seen native canoes at (or near) Sierra Leone, made of single trees that must have been, at the ground, ten or twelve feet in diameter, and that would carry twenty tons burthen. They have cattle, sheep, and swine, in great abundance, but *no* horses, and all their agriculture is performed by manual labour. Wild animals, such as lions, tigers, and elephants, abound; and the latter are hunted for food.

The people live in cities and villages, and not scattered along the highways, as in this country, and it is in travelling from the towns to the villages, or to their farms, that they are taken and hurried away into bondage. Nearly all the Mendians here, lived in separate cities, in Mendi, which they describe to be as large as, or larger than Hartford and New Haven. Ka-tu-bu is the king of Mendi, which they represent to be a *very great, great country*. Their houses are small, easily constructed, and generally covered with thatched roofs.

They traffic principally in rice, clothes, and cattle, and these are the *only currency* of the country. Cloths they manufacture from the cotton they grow themselves, beautiful specimens of which, and of their implements of hunting and war, they pointed out to me, in the African collection of the Philadelphia Museum. They also manufacture iron from the ores, and also import it from the *east*, which they say is better for the making edge tools, than that which comes from the *west*, or Sierra Leone. They have traders, and some of those whom I teach, are blacksmiths, house carpenters, &c.

Their soil is very productive, and they are obliged to labour but a small part of the time to procure the comforts of life. Fathers do not labour, after their children are old enough to work, nor the elder brothers, after the younger become large enough to take their places. Instead of performing manual labour, they attend to the exchanges of produce—the selling of rice, &c., and the purchasing of clothes and other necessities.

They are very hospitable, and in their journeys, whether for business or pleasure, never

pay for food or lodgings. Every body is anxious to entertain "the strangers," and as soon as it is known that they have stopped at any house they receive more invitations from the neighbours to come and eat, than they can accept. So strict is their regard for the laws of hospitality, that if a stranger is refused food at one village, and goes on to another, and makes known the fact, they all repair at once to the first village, seek out the man that has violated the rules of hospitality, and then "he pay plenty," (that is, they fine him heavily.) "because he be very wicked, and God will punish nary if they do so." Polygamy is common among the wealthier classes, but if a man ill-treats and deserts his wife, he cannot marry again.

The inferior governors are elected by the people, but the office of king is hereditary. Their account of the appointment of under governors is this—when he be very little boy, he tell truth—he grow bigger, he always tell truth—he become man—if he have plenty to give to poor man and friends, all people come together, and say, this man, *good man*, he become our governor. We never make bad man governor, because, if his son break law, he no believe, he will not punish; but good man make his son keep law." So also if a man is addicted to lying, he is not allowed to testify in court, (for they have a system of jurisprudence also) but "the judge says, go away liar-man, you cannot come here."

The Spaniards and Portuguese (known to them by the name of *Portugee*) come into the Vai country, and send the Vai men into Mendi to steal men, women and children. The Mendians shoot these men-stealers whenever they see them, just as they would lions and tigers. They never go to war unless they are first attacked. They remember but one war, and that was a war to repel invaders, in which they were successful.

—Wilson, missionary at Cape Palmas, thinks they would not be likely to find their friends, even if they should succeed in finding their homes, as their tribe has probably ere this been supplanted by a different and hostile tribe. The answer to that, is, these Mendians, some of them for fifty years, and their ancestors, for at least three generations, have lived in the same towns.

They all believe in *one God*, who made all things, but know nothing of the resurrection, or of future rewards and punishments. Every seventh day is a holiday, on which all abstain from work, put on their best dress, and devote the day to feasting, visiting, and amusements, but must not go out of their own town. This day they call *Ta-ne*. They have no public religious worship, and never pray except in extreme cases, as when one is at the point of death, and then then they do not know that God will hear them. Their ceremony, at the burial of one of their number in New Haven, was not a Mendian burial rite, as was published at the time in the papers, but an imitation of American customs. There is *no system of religion in Mendi*, if the uniform testimony of its inhabitants, from more than twenty different cities—some of the witnesses being fifty years old—can be relied on, in a case in which there is no motive for withholding the truth.

But I have already made this communication *too long*; and have not given a title of the facts in my possession in relation to Mendi.

AWFUL CALAMITY ON LAKE ERIE.

The steamer Erie, Captain Titus, left Buffalo on the afternoon of the 9th inst., for Chicago, with a large freight, and it is estimated about *two hundred and five passengers*. Another boat left two hours afterwards and the Dewitt Clinton three hours previous. It blew very fresh in the afternoon, and Capt. Titus hesitated about putting off, but the example of the Dewitt Clinton induced him to start. When near Silver Creek, which is not more than twenty miles off, a fire was discovered, originating as we are informed, from a barrel of turpentine, and of the *two hundred and five passengers, but twenty-seven remain*. The Dewitt Clinton, which had put into Dunkirk for a harbour, perceiving the light, immediately put back, and rescued from the water the few that were saved. Of the names or condition of the passengers we have no account, except, that a large party of Swiss emigrants were on board.

One female, and Captain Titus, who was brought to Buffalo completely exhausted, are the only persons whom we know to have been saved.

The above is part of the first account of particulars.

From the National Gazette of the 14th we take the following:

Further Particulars of the Burning of the Steamer Erie.

The following account of the dreadful accident on Lake Erie, by which nearly two hundred persons lost their lives, is compiled from the statements which have appeared in the Buffalo and Albany papers.

First Outbreak of the Fire.—The boat had been thoroughly overhauled, and although the wind was blowing fresh, everything promised a pleasant and prosperous voyage. Nothing occurred to mar the prospect till about 8 o'clock, when the boat was off Silver Creek, about 8 miles from shore, and 33 miles from this city, when a slight explosion was heard, and immediately, instantaneously almost, the whole vessel was enveloped in flames.—Capt. Titus, who was on the upper deck at the time, rushed to the ladies' cabin to obtain the life preservers, of which there were from 90 to 100 on board, but so rapid had been the progress of the flames, he found it impossible to enter the cabin.

The captain then returned to the upper deck, giving, as he hurried on, his orders to the engineer to stop. The engineer replied that in consequence of the flames he could not reach the engine. The steersman was immediately directed to put the helm hard a starboard. The vessel swung slowly round, heading to the shore, and the boats—there were three on board—were then ordered to be lowered. Two of the boats were lowered, but in consequence of the heavy sea on, and the head-way of the vessel, they both swamped as they touched the water.

Miraculous Escape of a Lady.—At this period the spectacle was appalling in the extreme, and no language can describe the frantic horror of the doomed passengers. The small boat was lowered—four persons in it—the captain jumped in—and the boat filled with water and dropped astern. A lady floated by at this moment with a life preserver on—she shrieked for help—the captain threw her the only oar in the boat—she caught it and was saved—this lady was — Lynde, of Milwaukee, and she was the only female who was saved from that fated vessel.

Discovery of the Wreck.—In this condition, the boat a mass of fierce fire, and the passengers and crew endeavouring to save themselves by swimming or supporting themselves by whatever they could reach—they were found by the Clinton at about 10 P. M. The Clinton left here in the morning, but in consequence of the wind had put into Dunkirk. She laid there till nearly sunset, at which time she ran out and had proceeded as far as Barcelona, when just at twilight, the fire of the Erie was discovered some 20 miles astern. The Clinton immediately put about and reached the burning wreck about 10.

It was a fearful sight. All the upper works of the Erie had been burned away. The engine was standing, but the hull was a mass of dull, red flame. The passengers and crew were floating around, screaming in their agony and shrieking for help. The boats of the Clinton were instantly lowered and manned, and every person that could be seen or heard was picked up, and every possible relief afforded. The Lady, a little steamboat lying at Dunkirk, went out of that harbour as soon as possible, after the discovery of the fire, and arrived soon after the Clinton. It was not thought by the survivors that she saved any.

The Wreck.—At one o'clock, A. M., all was over. Nothing was heard but the low, dead cracking of the expiring fire. Not a solitary struggle for life could be seen on the wide waste of waters. No trace was left on the glassy surface of the deep of all that had perished in that hour of agony, except a portion of the hapless hull of the ill fated Erie.—An effort was made to tow the hull ashore, but it sunk in eleven fathoms water, about four miles from the banks of the lake. It was now day-light, and the Clinton headed for the shore.

Origin of the Fire.—Among the passengers on board were six painters, of Buffalo, who were going to Erie to paint the steamboat Madison. They had with them demijohns filled with spirits of turpentine and varnish, which, unknown to Capt. Titus, were placed on the boiler deck directly over the boilers. One of the firemen, who was saved, says he had occasion to go on the deck, and seeing the demijohns, removed them. They were replaced, by whom is not known. Immediately previous to the bursting forth of the flames, as several on board have assured us, a slight explosion was heard. The demijohns had probably burst with the heat, and their inflammable contents, taking fire instantly, communicated to every part of the boat, which, having been freshly varnished, caught as if it had been gunpowder.

The Epistle from the Yearly Meeting held in London by adjournments, from the 19th of the 5th month, to the 28th of the same inclusive, 1841.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends—Through the grace of our Lord Jesus Christ, the early believers were all baptized by one Spirit into one body, and all made to drink into one Spirit: this blessed fellowship has from age to age been the experience of his faithful followers: and we believe that, through the same grace, we have, in the midst of abounding infirmities, been brought into some enjoyment of it, and comforted together in Him. We therefore feel engaged again to offer you the salutation of our love; and it is our prayer unto the Father of mercies, that we may all be builded together in Christ “for an habitation through the Spirit.” In this renewed sense of our Saviour’s love towards us as a church, we bid you to be of a hopeful and confiding mind; not to give way to depression or dismay; but, whilst sensible of great unworthiness, to look upwards unto God, and to press towards the mark for the prize, under the consoling persuasion that He is ready to be gracious unto us.

There are those among you, beloved Friends, whose tribulations and conflicts are, we believe, many: who are often discouraged in having but few associated with them in maintaining their Christian profession, and in fulfilling those duties in the church which they see they ought to perform, and which in their love to Christ they would be glad to discharge. We would invite such to yield in patience to the exercise of mind into which they may thus be introduced, under the thankful persuasion that it is from the Lord; we would encourage you to faithfulness and diligence, and to believe that as the eye is single, He, your Almighty Helper, will give you strength for the service, and permit you to feel that your labours and sufferings are not in vain in Him. May you then be steadfast, unmovable, always abounding in the work of the Lord.

Dear Friends, we earnestly entreat you all to seek continually to abide in Christ. In some sense of the great love wherewith He hath loved us, and given Himself for us, ask in faith and in sincerity for the help of his Spirit; that you may love Him and keep his words: his gracious promise then will be fulfilled: “My Father will love him, and we will come unto him, and make our abode with him; and then will the Comforter, which is the Holy Ghost, teach these, the believing children of their Lord, all things necessary for their salvation. Marvellous is this condescension! May we never write or speak of these things but with reverence and thankfulness of soul, and under a feeling of their sacred import. Blessed and happy are all those who, being reconciled unto God by the death of his Son, and delivered from the dominion of sin and Satan, are thus brought to that spiritual-mindedness which is life and peace. Such is the high privilege offered to the true disciple of Christ, in the covenant which God hath made, and which shall never be broken. In this covenant all the living members of the true church are bound

one to another in the unity of the Spirit, and are supplied with zeal and strength, and courage to do the will of our Heavenly Father.

We therefore desire that all our dear Friends, individually, may participate in the true fellowship with the Father, and with his Son Jesus Christ. May you not rest satisfied without knowing for yourselves that you are no longer conformed to this world, but transformed by the renewing of your mind, and turned from darkness to light. Wait for and mind the shining of this light, then will you be enabled to see and to walk in the path of duty. In love to your Lord and Redeemer, and in gratitude for what He has done and suffered for you, be concerned to keep all the commandments of your Lord, and to follow Him who was “meek and lowly in heart.” In the exercise of a tender and enlightened conscience, maintain an upright testimony to the purity and spirituality of his religion, though it may be through sufferings; and be careful, that neither for the sake of worldly reputation, from a love of ease, nor from an unwillingness to part with any of your possessions, you incur the condemnation conveyed in his words, “He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me: and he that taketh not his cross, and followeth after me, is not worthy of me.” Subject yourselves frequently to an honest self-examination in the light of the Lord, this will greatly help your growth in grace; if you are hereby made sensible of manifold transgressions, and of cause for deep humiliation, you will feel the safety and the privilege of abiding in Christ; and in your value for this spiritual experience, you will fear to lose any sense of his government as the Shepherd and Bishop of your souls, and you will rejoice in knowing Him to be your Intercessor and your High Priest.

In the present mixed state of society, it is especially incumbent upon all, carefully to watch their varied engagements in life. In conducting your outward affairs, whether in agriculture, or trade, or as professional men, and even in the investment of your property, scrupulously avoid doing any thing that may compromise our Christian testimonies, or lessen their excellence in the sight of others. Maintain strict integrity and plain dealing, marked by Christian courtesy and respect to all, at the same time showing by your conduct that your first concern is to lay up treasure in heaven. Whilst a cheerful and kind, yet guarded intercourse is kept up with others, take care that your words be such as to minister grace to the hearers, to the use of edifying. In transacting his business, and in providing things honest in the sight of men, the true Christian may, in his daily walk, exalt his profession and commend his principles to others. May those who are intrusted with a considerable portion of this world’s goods be faithful stewards of the same in their life time. We shall have to give an account hereafter both of the manner of acquiring our property, and of its appropriation. Happy will it be for us, in the great day of account, we are found, in regard to these things, to have been seeking to do all to the glory of God.

In fulfilling the duties of life, when occasions

occur in which you may consistently serve the community in a civil capacity, be concerned to know whether it is right for you to be thus engaged; and be watchful that such undertakings do not mar the work of the Lord in your hearts, or interfere with your line of service in his church. The like watchfulness should be maintained, when taking a public part with others, in associations for the purpose of lessening the mass of vice and misery which may prevail around you, or in works of more extended philanthropy. When we consider the seductive influence of popularity, and the self-satisfaction consequent upon the successful efforts of the intellectual powers, even in a good cause, we feel bound, with affectionate earnestness, to caution our friends against being led to take an undue part in the many exciting objects of the present day. As those who may be in the meridian of life, or its more advanced periods are watchful in regard to their own conduct in these things, they will be qualified to exercise a fatherly care over our dear younger friends, who may be more especially exposed to similar temptations; and in that care to extend counsel, caution and warning.

Thus endeavouring to have the whole life regulated by the fear of God under the guidance of his holy Spirit, you will become preachers of righteousness to those around you. And in deep humility of soul and retiredness of character, you will evince your concern to comply with the injunction of the apostle, “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

Our hearts have been touched on hearing memorials of some of our departed Friends whom we have loved and honoured as faithful servants of their Lord. Many of these were called of Him in their early days, and as they yielded to the convincing and converting power of his Spirit, they became qualified for usefulness in his church; and having fulfilled the service assigned them, they have died in the faith and hope of the gospel. Their course has presented a satisfactory evidence that our Christian principles lead in the way of holiness: fervent are our aspirations at the throne of grace that our dear young friends may be strengthened to pursue an undeviating course in this path; it is a narrow way, but it leads to everlasting life; they that walk therein must, however, know the flesh to be crucified with the affections and lusts thereof. They will then feel that “the friendship of the world is enmity with God.” The conditions of discipleship set forth by our Lord are concise, but they are full: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” We believe that it was in the acceptance of this doctrine of the gospel in its comprehensive and searching import, that our early Friends were led by the Spirit to that detachment from the world, and that Christian simplicity and self-denial on which are founded our testimony to plainness of language and attire. We do not esteem these as little things, because we believe that the true followers of our Lord will consider nothing little which He requires them to perform. May you, dear young Friends, in the faithful discharge of these and of all your other

duties, seek with singleness of heart to know and to do the will of God.

We have received an Epistle from our dear Friends in Ireland, and one from each of the several Yearly Meetings on the American continent. These proofs of the love of our distant brethren have afresh ministered to our comfort, and have been felt to strengthen that union which, as brethren of the same faith, it is to be earnestly desired should at all times be maintained between us.

The amount of the sufferings of our members, as reported to us at this time, including the costs and charges of d restraint, is upwards of nine thousand six hundred pounds. With the exception of a very few demands of a military nature, these sufferings are all consequent on the non-payment of tithes, tithe-rent-charge, the expenses of commutation and apportionment, those called church-rates, and other ecclesiastical imposts. We believe that the refusal of all demands of this nature was laid upon our forefathers as a testimony against the corruptions of the church, and to the spiritual reign and government of Christ; and that, in the patient endurance of persecution, in consequence of this part of their Christian profession, they were evidently owned of their Lord. We are comforted at this time in the persuasion, that the support of this our ancient Christian testimony continues to be felt as a religious duty by our members, and that not a few of our younger Friends are brought to an increased sense of its importance, and of the duty of faithfully maintaining it. This testimony, so far as tithes are concerned, is grounded both on their origin and their application, and seeing that the rent-charge into which the legislature has commuted them is payable to the same persons, and applicable to the same purposes, we feel bound to press upon all our Friends, the plain and obvious duty of supporting the testimony in reference to the substituted charge with the like faithfulness and consistency, and with the like straightforwardness as have marked the maintenance of it in reference to the impost in its original shape. The present state of things in this country calls for especial vigilance, that we continue firmly, yet meekly, to bear an open testimony against those ecclesiastical encroachments, and that interference with the rights of conscience, which still prevail. It is at the same time our desire, in relation to this duty, that all our conduct may prove that it results from the exercise of a tender conscience, and may continue to be, as we believe, it has ever been, on the part of our Society, free from political considerations.

This Meeting has believed it to be a duty to issue a Christian testimony against all wars and fightings. We feel that it is a serious thing thus to set forth the unlawfulness of these practices, and, whilst holding up to our members and to the public the Scriptural grounds of our profession in this respect, we are earnestly solicitous that we may each live in the spirit of love, forgiveness, and peace, and in true Christian charity towards all men. The maintenance of these virtues is much endangered by yielding to political excitement: this is a snare in various ways at the present day: existing circumstances present a loud and special call to

our members to be on their guard, that they neither impair their peace of mind and retard their spiritual progress, nor bring any reproach on the cause of Christianity by involving themselves in party spirit, and that they in no way countenance or encourage those scenes of vice and drunkenness which have almost uniformly prevailed in public political contests.

Patience, faith, and quietness of mind, with true dedication of heart—all exercised in the fear of God, with prayer and supplication unto Him through the mediation of our Lord—these, beloved Friends, are with us the watchwords of the day. Keep to them, and our Heavenly Father will grant you preservation and strength, and bring you to a holy settlement in Christ.

We separate in brotherly love, and with a renewed trust in the Lord our God, unto whom we would reverently ascribe thanksgiving and praise for all his mercies.

Signed in and on behalf of the meeting, by

GEORGE STACEY,
Clerk to the meeting this year.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 364.)

THOMAS SALTHOUSE TO MARGARET FELL.

Somersetshire, 21st of 1st mo. [3d mo.] 1668.

—The proclamation was read Seventh day at the High Cross, against Papists and Nonconformists; and we are preparing our minds for prisons in these parts: for the justices are in consultation about it; and though the Papists are named, yet we are like to bear the greatest part of the suffering, if it do any execution. We are resolved to meet, preach and pray, in public and private, in city, town, or country, as if it had never been; well knowing that the same power by which we have been preserved and delivered out of the den, is with us, and will be with us to the end, if we abide faithful.

T. S.

GEORGE FOX TO FRIENDS.

Swarthmore, 2d of 5th month, [10th mo.] 1676.

Dear Friends, to whom is my love, and to all the faithful who inquire after me. The Lord God Almighty give you, in his power, dominion; that in it you may all strive to be of one mind, heart and soul; keeping the unity in the one Spirit, which is the bond of peace; and drinking all into the one Spirit, by which you are circumcised and baptised into one body, to one heavenly and spiritual Head.

And now Friends, several ships are going out to Jamaica and New York; it would be well to send, or to see that books be sent there, or epistles. And it would [be] well, if some Friends did offer up themselves to the bishops and priests or magistrates, for their brethren that be in prison, to lie in prison a quarter of a year, or a month, or more or less, that they might that time have their liberty; so that our brethren may not perish in prison, and so that the blood of the innocent may not come upon

them, and their souls cry for vengeance against them, and so bring destruction upon them and others. So I shall leave it to the Spirit of God in all Friends in every country; and you may, as you pass up and down, inform Friends.

It would be well to prepare something of the sufferings of Friends, against the sitting of the next Parliament, and concerning oaths, and of Friends' yea and may be taken; but to gather a fuller account than they had the last Parliament, for it was very short. And so dear William, [*perhaps Penn.*] thou may read this in the Second day's morning meeting; and with my love to all Friends that inquire after me.

Keep your habitations in the seed of life and salvation; that will outlast all that is out of it.

So with love,
[From the original.]

G. F.

ALEXANDER PARKER TO GEORGE FOX.

London, 27th of 9th mo. [11th mo.] 1676.

Dear G. F.—My dear and tender love is to thee, even that love which the God of my life shed abroad in my heart in the dawning of the gospel day, which is living and fresh in me at this time; in which I very dearly salute thee, with dear M. F. and her daughters and all the rest of thy family who love and live in the Truth. My love in Christ reaches to every particular [individual] and to all the Friends of Truth there and therewith.

Dear George, having been long out of this city, it is in my heart to give thee a particular account of our labours and travels, from our going out to our return to this city. The 30th day of the 6th month, 1676, I, with my companion, G. W. [George Whitehead, *doubtless*,] left this city and came to Hammersmith, where we had a very precious meeting: several Friends from London did accompany us thither. After the meeting we passed to Kingston, calling at Robert Dring's by the way, who took our visit very kindly. I inquired for Friends' letters and papers, which were written in the beginning of the spreading of Truth, but could find none; they being burnt in the firing of London, as Dorothy did say. They inquired of thee in much love. On the 31st we had a large and open meeting at Kingston; and God's presence did appear with us. On the 1st day of the 7th month, being the sixth day of the week, accompanied by Gerard Roberts we rode to Guildford, where was a monthly meeting for men and women; and having notice of our coming, it was the more large; and we had a good opportunity and service for God amongst them. After the meeting we came to Steph. Smyth's, and stayed there on Seventh day, and visited some Friends. On First day, we rode about ten miles, and came to a Monthly Meeting at Froile in Hampshire, which was large; the meeting room would not contain the people, so we met in an orchard: and God's holy and blessed presence did accompany us. On Second day, we had a good meeting in Friends' new meeting-house at Alton. On Third day, we rode about fifteen miles, and came to Swanmore, where was a quarterly meeting: Friends were in good order, and carried on their business in love and unity: we had a good opportunity amongst them to our satisfaction, Friends being there from most meetings in the country;

and from them we had opportunity to send to Ringwood and Poole. That night we lodged at George Embrick's in Southton [Southampton;] and on Fourth day, we had a solid weighty meeting: Ambrose Rigge was with us there. On Fifth day morning early, we left Southton, and travelled sixteen miles, and came to Ringwood, where we had a good meeting: several baptists and others came in, and truth did reach them: we had a meeting in the evening also.

On the Sixth day we came to Poole, and had a very open, fresh meeting. On Seventh day, we travelled about twenty-two miles, and came to Weymouth, where on the first day we had a large meeting: Friends having notice came from several parts, and God's power and presence was with us. On Second day also, we had a meeting there. On Third day, we rode about fourteen miles, and came to Bridport, where we had a meeting in Friends' hired place, where never any meeting had been; and many people came, both professors and profane, and filled the room. And after one of us began to declare, they were all very still, and gave attention; and God's power bound and chained down the loose wild spirits, and we parted in peace: we heard since that many did give a very good report of the meeting: Friends were glad of the opportunity. After the meeting we rode sixteen miles; we were two hours within night, and came to Membury [Membury;] where we found old Jean Pollexfen, who had lain there ten weeks by a fall from her horse:—poor woman, she was in some distress of mind, being a prisoner, and not knowing how to get to Exeter; but since, she is gotten to her prison chamber, which is great satisfaction to her mind, though she continues lame.

On the Fourth day, we had a good meeting at Friends' meeting-house near Membury. On the Fifth day we came to Topham, about twenty-two miles, and were at Friends' weekly meeting there, and had a fresh, awakening time; but the meeting being small, we appointed another meeting there on the Sixth day, where were Friends from Exeter and out of the country; and the Lord's presence was with us.

On the Seventh day we rode through Totness and came to Kingsbridge, and lodged at honest William Kingston's. On First day, we had a good meeting at their meeting-house near Kingsbridge; several strangers were there, and we had a blessed meeting. On Third day we came to Plymouth, and on the Fourth day we had a large and blessed meeting in the Friends new meeting-place, which is large and very convenient; and the people of that town have an ear open to truth: we stayed on Fifth day, and on Sixth day we had another heavenly and blessed meeting. And seeing such an openness, Friends were very urgent for a First day meeting; so G. W. finding a freedom from the Lord, stayed on First day, and we had a very large and precious meeting, and in the evening also a meeting of some Friends.

I passed over into Cornwall, and had a very full meeting at Thos. Deebble's house; and the Lord did open my heart in much love and tenderness amongst them. On the Second day I visited some Friends in Liscard, and so came

to Thos. Mounce's; where, on the Third day, we had a very great meeting, and God's blessed power was with us: old Thomas is very hearty, and was glad of our visit. On the Fourth day we came through Bodenharn [Bodmin (?)] and visited the prisoners there, being five on truth's account, most for non-payment of tithes. Afterwards we came to Austle, where we were kindly entertained at Thos. Salthouse's. On Fifth day, we came to Loveday Hambley's, where we had a good meeting. We rested on Sixth day and on Seventh day, G. W. and Thos. Salthouse rode to Truro, and had a very good and serviceable meeting in their new meeting-house, and parted in peace. I stayed at L. II.'s, and had a large meeting; many strangers came in and were tender, and God's heavenly presence did accompany us. Poor old Loveday was even overcome, and gladdened in her heart to see her house (which she had lately enlarged, so filled; she hath a zeal for God, and loves the prosperity of truth.

On Second day early, I called on G. W. at Truro, and that evening we came to Market Jew, [Marazion;] where on the Third day we had a very sweet and heavenly meeting, though not very large: after the meeting we rode to Jo. Ellis's house, where on the Fourth day we had a powerful meeting—many of the eminent [or different] professors were there, and confessed to truth; and Friends were refreshed and comforted in our visit. After the meeting we came to Captain Whiddon's, near Penzance, who very lovingly received us. On the Fifth day we travelled to Falmouth, where that evening we had a meeting at Jo. Scantlebury's house. On Sixth day, we had a meeting at the meeting-house in the country near Perin; and the Lord's presence did crown our assembly. After the meeting we came to Truro, and lodged at Edward Hinks's [?] an old disciple and faithful servant of God. On Seventh day we called at Pennance, Thomas Lower's house; his servants have looked long for him there: afterwards we came to Loveday Hambley's, where on the First day we had a very large, blessed, and heavenly meeting; the house would not contain the people, but several were without: and the Lord's power was manifest, and virtue went out; in due time we hope the effect will show itself: the priests' congregations were thin, and some said if we stayed awhile, they thought we should have most of the people of two parishes. We rested on the Second day, G. W. having sprained his foot; and on the Third day we crossed the country to the north sea to Penvos, a farm belonging to Laurence Growdon, where we lodged, L. G. being with us. On the Fourth day we passed through Padstow, and crossed the river, and came to a meeting at Minver, where we had good service for the Lord. After the meeting I came to Humphrey Lower's, where I was very kindly and lovingly entertained; but none of the family came to the meeting but poor honest Jo. Bray. On Fifth day morning I called at Jo. Billings' and spoke to him and his wife, who both confessed to truth, but the way is too strait for them to walk in. I met G. W. at Camelford, who came from Abram Rowe's, and so we came to Lanconest [Launceston]; we had a very wet day, and got some cold. Arthur

evening we had a fresh but little meeting at Jo. Kerton's [?] house: there are a few in that town that hold the testimony of truth.

On the Sixth day early, we left Lanconest, and came to Ockington [Oakhampton;] and so to North Tawton, where we had a very fresh and open meeting; many of the townspeople came in, and were very tender, and confessed to the truth. On the Sixth day we came to Exeter, and visited Joan Poulton, and the rest of the prisoners; and after [wards] we came to Cullhampton [Collumpton;] where on the First day we had a large and precious meeting. On the Second day we came to —ton,† and on the Third day, we had a large meeting at Jo. Alloway's. On the fourth day we crossed the country, and came to Chard, where we had some service in the evening. On Fifth day we had a meeting at Ilminster; and on Sixth day at Crookhorn, [Crewkerne;] and God's blessed power and presence was with us. After the meeting we came to Ilchester; and on Seventh day we had good opportunities with the prisoners in the forenoon in the ward, where four or five are upon execution; and in the afternoon in the Friars [?] where John Andertout is prisoner, with divers other honest Friends. That evening we came to Puddimore, where on the First day we had a large, blessed, and heavenly meeting; there were Friends from above twenty meetings, as some did reckon. On the Second day we came to Shapton Mallett; and on Third day we had a fresh and good meeting at Abram Clothier's. On Fourth day we came to Hollowtown, and had a meeting at their meeting-place: we lodged at Jo. Dando's. On Fifth day we came to Cainsham, and had a heavenly meeting there, where we met several Bristol Friends: that evening we came to Bristol, and lodged at Thomas Jordan's, who lives in old Den's house.

On Sixth day, we had a meeting at the Fryars, and the Lord was with us: also on the First day in the morning at Temple street, and in the afternoon in the new meeting in the Fryars. There is a great body of the people in that city, and it is great pity that any hurt should come upon them. We laboured in all faithfulness amongst them, and the Lord was with us; and where we met with any opposition, we repelled it in the name of the Lord: we had a good meeting in the evening at our lodging. On the Second day we visited several Friends, and in the afternoon we were at the women's meeting, which was somewhat larger than usual, because of our being there. On Third day we had a good meeting amongst

* Perhaps Taunton. John Alloway was of Wivelcomb.—Whiting's Memoirs.

† John Anderson, (as J. Whiting writes) "continued a prisoner till death. He was a man of repute; a good scholar and scribe, instructed into the kingdom, bringing forth of the treasury things new and old. He was well skilled in the languages, especially Greek and Latin; and understood the law, so that many came for advice, but freely.—He had good service for the Lord in meetings, not only in prison, but other places abroad. He resided at the Friary, where many Friends were, instructed into the course of the 20th of 1st mo, 1685, finishing his course on the 60th year of his age, lying down his head in peace, a little before the troubles broke out in the West.—Whiting's Memoirs, p. 278.

Friends in the great meeting-house; on Fourth day at Frenchay; and on Fifth day at Ouston, [Olveston] to the great refreshment and satisfaction of Friends and others. We lodged at Wm. Rogers,* though in much straitness, but in truth the dominion we stood. Jo. Story came out of Wiltshire, and G. W. had much discourse with him and Wm. Rogers, about many things too tedious to mention in this short relation: in the evening W. Rogers was moderate, and J. S. high and rough; but in the morning J. S. was very calm, and W. R. in a storm, not to me, but to G. W.: we cleared our consciences to both of them, and left them. That day being Sixth day, we came again to Bristol, and had a good meeting in the Friars. On Seventh day we visited several, who have let in a sour leaven to their hurt; we cleared our consciences and left them. On First day, we were at both meetings; and God's blessed power and heavenly dominion was with us: [part torn off].—We came to Alesbury, but finding few Friends in the town, we came on to Isaac Pennington's,——at a meeting at Thomas Law's, where was a marriage,——the meeting was [the Lord's presence (?)] in the midst of us: I may truly say, I have seldom been at such a marriage, and more of God's presence to my remembrance: to God alone be glory, &c. [parts lost].

On the Sixth day, being the 14th of the 9th mo. we came to London, where we found our wives and families well; for which our souls do magnify and bless the name of God.

Thus, dear George, I have given thee a brief account of our travels in this our journey.

In this city things are well, and our meetings full and quiet. Glad would many be to hear of thy motion this way, which would dash and give the lie to many bad spirits, who have prophesied of thy downfall; and be a great comfort to the upright in heart. G. W. with several of the brethren dearly and tenderly salute thee: so with my, and my wife's dear love to thee, and to all in thy family, I rest thine in the unchangeable love of Truth,

ALEXANDER PARKER.

P. S. I desire thee to mention my dear love to Thomas Lower, &c.

Addressed to Sarah Fell, at Swarthmore, this with care deliver for G. F., &c.
[From the original.]

* The opponent and separatist, who wrote against Barclay's Anarchy, &c. John Story was another separatist:—See *Scull's History*, under 1653.

For "The Friend."

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:—But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.—John 4, 13, 14.

We drink from a fountain of pleasure,

Whose source is on earth, and we dream

We have found in its waters a treasure,

So pure and unmix'd do they seem;

As they sparkle in brilliance so dazzlingly bright,

We ask not from whence that bewitching light.

But there cometh an hour of waking,

When, faint and exhausted, we know

That poisonous draughts we've been taking,—

Polluted the source whence they flow;

When the spirit feels thirst that this world cannot cure,

That can only be quenched at a fountain more pure.

We are called to partake of the water
Of life, springing up as of yore,
When 'twas told to Samaria's daughter,
"He who drinks shall be thirsty no more."
Oh! humbly and gratefully may we receive
What our Saviour, in mercy, thus offers to give.
1841. SUSAN WILSON.

THE FRIEND.

EIGHTH MONTH, 21, 1841.

An obliging friend has enabled us to place before our readers to-day the general printed epistle issued by the late Yearly Meeting of Friends in London.

The Farmer's Cabinet of the present month is freighted with the usual variety of articles, original and selected, interesting to persons engaged in the peaceful and honourable occupation of rural life. We have selected several for our own use.

From the many statements which have been published relative to the late awful catastrophe on Lake Erie, we have on another page endeavoured to give the substance. The Buffalo Daily Advertiser of the 11th says:

"We hoped that we should learn something to-day to relieve the details published yesterday, but every thing we hear serves to deepen the horror. All that the imagination can conceive of the terrible and heart rending was realised in the awful destruction. Scores sank despairingly beneath the wild waters, but there is reason to fear that many, very many, strong men, helpless women and tender children, perished in the flames."

FRIENDS' INFANT SCHOOL.

This institution, under the care of the "School Association of Women Friends," will re-open at the usual place, James' street, near Sixth, on Second day, the 30th instant.

Philadelphia, 8th mo. 17th, 1841.

A Situation Wanted, for a lad about sixteen years of age, with a Friend in some mechanical business. Apply at this office.

A teacher is wanted for the Boy's Select School in this city, to give instruction in the Latin and Greek languages, and probably some other branches of literature. Application to be made to Thomas Kite, No. 32 north Fifth street; Thomas Kimber, No. 50 north Fourth street; or William Evans, No. 134 south Front street.

Philadelphia, 7 mo. 20, 1841.

MARRIED, on Fifth day, the 12th instant, at Friends' meeting-house, on Mulberry street, Philadelphia, RICHARD RICHARDSON, of New Castle county, Delaware, to HANNAH, daughter of Josiah White, of this city.

DIED, on the 5th of Eighth mo., 1840, of pulmonary disease, at her residence near Mount Pleasant, Ohio, RACHEL, wife of Elisha Kirk, in the 38th year of her age. It may truly be said of this dear Friend, that

from childhood she was dutiful and affectionate to her parents, maintaining always a strict adherence to speaking the truth, not departing from it even in jest, nor suffering her playmates or companions to depart from it without rebuke. Her close attachment to the principles and testimonies of the Society of Friends was manifested in early youth, and her time and talents were much devoted to its service during her life. Diligent in the attendance of religious meetings, in the daily reading of the Holy Scriptures—plain and simple in manners, dress and furniture, she served as an example worthy of imitation. Her concern for the welfare of Society seemed to increase towards the latter part of her time, often expressing a fear that many converts were in great danger of being drawn away from the Spirit of Christ by the spirit of the world—"that if the Society should prosper, there must be a deeper dwelling under that power that would humble our spirits, for the Lord would have a people serving Him in sincerity of heart." That "the blessed truth did not warrant that mixture with the world which is gaining ground even among conspicuous members, that great loss has already been suffered thereby." Her close, as her life, was serene and composed, and we doubt not but she has gained an inheritance among the blessed.

—, on the 30th ult., CATHERINE, youngest daughter of Joseph and Elizabeth Tripp, (formerly of Mass.) in the nineteenth year of her age, and a member of Hector Monthly Meeting, N. Y. She suffered many months from a lingering illness of hectic character, during which she was an example of Christian patience and circumspection. Although her disposition was naturally cheerful, she was circumspect in her behavior, evincing much firmness of mind, and it is evident that during these afflictions she was favoured to come into solemn covenant with her Lord and Master; and when she perceived the time of her departure drew near, with much fervency of spirit she exhorted each one of the family present, bidding them an affectionate and final farewell, and expressing her love for all her absent friends. She desired she might have an easy passage, saying, she felt peace, then wished for stillness. Her request was in a short time granted her.

—, on the 1st instant, aged 23 years, MARY SCULL, daughter of Paul Scull, of Salem county, New Jersey. She had been on a visit at Cape Island, where her health, which for some years had been rather delicate, appeared to be improved by bathing and sea air. But the day on which she left the island, being cold and windy, she took a severe cold, which resulted in inflammatory bilious fever, and in a few days terminated her existence. She died at the house of an intimate friend, where she had been obliged to stop, being unable, though very anxious, to reach home; which she was destined never again to enter until the spirit which was ever wont to cheer and enliven it had fled forever. Her disease so rapid in its course, and attended with delirium much of the time, and seemed to baffle the power of medicine. She was favoured, however, with intervals of reason, and seemed aware of the danger of her situation, and though her sufferings were at times great, she quietly departed at the last, having taken an affectionate leave of the members of her family who were present. Her corpse was removed to her father's house, from whence her funeral took place about one week from the time she left the capes. Thus in the midst of life we are in death; and though much might in truth be said to interest the feelings in the character of one so justly beloved and lamented by all who knew her, whose sweetness and dignity of manner, joined to a firmness of character, and of principle, were remarkable in one of her years; yet it is not our purpose to eulogise the dead—but to remark that the living might profitably lay it to heart, and the large circle of her young friends to whom she had endeared herself, might read in this sudden and sad bereavement, an impressive lesson of the shortness and uncertainty of life; and that the injunction of our Holy Redeemer may fasten itself on each of our hearts—"Be ye also ready, for in such an hour as ye think not the son of man cometh."

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THE FRIEND.

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MANCHESTER.

Those who passed through Manchester on the coach in old times, retained in their memory a confused picture of enormous chimneys smoking like volcanoes, steam-engines and spinning-jennies clattering in factories that looked like prisons, suggesting to an excited imagination ideas of nameless torture incessantly operating within their walls; streets of warehouses, secured by shutters and bolts, as if an enemy was expected; and crowds hurrying along, as if the storm had commenced, and their foes were in hard pursuit. To these were usually added a murky atmosphere, a neglected pavement, and shops that seemed to present "a beggarly account of empty boxes." Though the town has of late been considerably improved, both in the streets and shops, its external aspect is still far from favourable; it is ever enveloped in clouds of smoke, the din of engines is incessant, and people hurry through the streets as if their neighbours had the plague, and the delay of exchanging salutations would expose them to infection. There are no sounds of mirth around; the joyous laugh of childhood is unheard; and the very few urchins to be seen about, have a look of care and anxiety quite inconsistent with their early age. Unnerving as the externals are, there is no place so deeply interesting when its interior life is examined. It exhibits a system of social life constructed on a wholly new principle—a principle as yet vague and indefinite, but developing itself by its own spontaneous force, and daily producing results which no human foresight had anticipated.

The factory system, aggregating its thousands and tens of thousands in one narrow district, creating immense towns where some years ago there was not even a hamlet, disorganising all the relations between the lords and the occupants of the soil, combining rapidity of movement with permanency of influence, is a new element of society, which cannot establish itself without greatly deranging old institutions, customs, and opinions. It is itself an innovation, and a wondrously great one; it seems like a giant who sprang fully-formed from the earth into the midst of a crowd, and of course discommoded the whole assembly, while elbowing his way to the place he had resolved to

occupy. This jostling of the giant is not very pleasant to feel, but it is not unamusing to witness; and therefore our readers will please to accompany us while we take a glance at his struggle in Manchester.

The first thing that strikes a stranger in Manchester is, that every person he meets is in a hurry; the next is, that he does not see one vacant face in the passing crowd. On the contrary, every countenance displays a more than ordinary share of intelligence; a decidedly stupid physiognomy could not be found in the town. Again, the range of intelligence seems to be fixed with pretty definite limits; there is no decided superiority, and there is no marked inferiority; a great genius appears to be as rare as a great fool. As the faces pass, rapidly as the shadowy forms of Banquo's glass, the impression of their intellectual sameness assumes the form of conviction, but at the same time seems to defy analysis. There remains, however, a picture in the mind of firmness and steadiness, without a single dash of enthusiasm—a spirit of determination and perseverance, unattended by excitement—and a power of ingenuity and contrivance, sharpened by being constantly exercised within narrow limits, but, for that reason, rendered incapable of any great effort in a new direction. Many volumes have been written to explain the difference between inventive talent and creative genius; they would all be rendered unnecessary, if we could paint the face of a mechanic of Manchester.

There appears, then, to result from the factory system, judging merely from physiognomy, an intellectual principle at once elevating and leveling; and this produces sentiments of equality and independence, which render themselves very obvious in the manner and bearing both of the manufacturers and the operatives at Manchester. In no other place is there less of the air of patronage on one side, or presumption on the other: insolence is quite as scarce as servility. But though, from the mere appearance of the streets, one would be led to imagine that the factory system had fixed the masters and the men in their respective places, yet when an inquirer enters into conversation with them, he finds both an indefinite feeling that their relations are in some way or other still unsettled, and that some unknown change must occur before all are in their proper places. Chartism appears to be the natural result of this feeling. If a chartist is asked, "What good the charter will effect?" his invariable answer is, that it will *lessen the change*; but of the precise nature of the change, he has never attempted to form a conception.

Strolling along the streets of Manchester, the stranger may soon discover that, though its growth is modern, its origin is very ancient; and his curiosity will probably be excited to

visit some of its antiquated institutions, for the purpose of seeing how they have accommodated themselves to a condition of society utterly unknown at the time of their foundation. Chetham College is one of the first objects to which his attention is directed; and no place is better calculated to show him the folly and mischief of applying to one state of society the regulations that were framed for another, and a very different condition of affairs.

The visitor enters an open gateway into an unpaved desolate-looking yard, in which he sees some score of melancholy urchins, exhibiting the vacant listlessness which characterises those who cannot find employment either for mind or body. The contrast to the faces witnessed in the street is absolutely startling. An ingenious German, who had a theory for every thing, suggested as a plausible explanation of the difference, that the people of Manchester, from their intercourse with the East, had adopted the Mahomedan notion of the sanctity of idleness, and had founded this institution to prevent the race of moping idiots from becoming extinct. The conjecture has this much to be said in its favour, that the institution is very likely to answer such a purpose.

Advancing through the court-yard to the building, a range of filthy cellars meet the view, in one of which still more filthy children may be sometimes seen kneading dough. Chetham College is celebrated for its *broken bread*; it is not determined what proportion of the colouring matter depends on the mud and gravel. To the extreme right is a kind of cellar, badly lighted, and worse ventilated, which serves as one of the school-rooms. Some modern botanists have proposed to raise plants without air or light; the invention is not new—they were anticipated by ancient schoolmasters. It does not appear that the plan, however ingenious, is very successful. Visitors may with some little trouble catch a few of the specimens, and examine the results of their training; and if they can in Europe find greater specimens of *crass ignorance*, (to use Lord Brougham's phrase,) they may forthwith offer their services to the British Museum, as the most ingenious discoverers of curiosities that ever existed.

To the left of the building is a passage leading to the library and museum, and to some handsome suites of apartments belonging to the officers of the college. The museum is usually exhibited by one of the boys, who chants the catalogue like a litany, and is himself the greatest curiosity in the collection.

Now, can any reasonable man believe that such an institution as this, richly endowed for doing good, and perversely applied to effecting mischief, can be maintained among such an intelligent body as the artisans of Manchester, without creating a contempt and dislike for

ancient institutions? It would be strange indeed if people revered antiquity, when the only ancient thing before their eyes was a nuisance.

There is also a very rich grammar-school, admirably conducted as such, but remarkable for teaching every thing that is useless, and scarcely any thing that is useful, in Manchester. It is richly endowed; portions of its accumulated wealth have been applied to founding exhibitions at the universities, and purchasing presentations of livings. It sends forth pupils initiated in the mysteries of Greek prosody, and able to correct Lord Brougham's translation of Demosthenes; many of them can tell the genealogies of the heathen deities as correctly as Hesiod, and recount their metamorphoses as fluently as Ovid. But in Manchester, the construction of Greek verse is not so important as the price of twist. It is doubtful if Virgil himself would be endured, had he not the good fortune to have been translated by Cotton.

The ancient institutions of Manchester are, in the present state of society, useless, or worse than useless; they have ceased to belong to the town, and seem to be preserved as specimens of the system of civilisation which has fallen into oblivion.

Quitting ancient for modern Manchester, the visitor's first great object is to get admittance into a mill. The owners are anxious to show every attention to visitors; and a very casual inspection will show that there is nothing which they should desire to conceal. When first a visitor enters, and sees the immense mass of machinery in motion, he naturally shudders with the apprehension of danger, and feels disposed to believe that the number of accidents must be perfectly frightful. It is not until his eye has caught the uniformity and regularity of all the movements, that he discovers his apprehensions to be groundless. The most dangerous parts of the machinery are protected by boxes; and the operatives must exhibit dullness equal to that of the Chesham students, or still greater stupidity, if such be possible, to incur any real danger. There is also a constant care and supervision, which the owners must exercise for their own sake. Though manufacturers may not be philanthropists, they are not downright idiots; if they will not protect the lives of their workmen, they will at least look after their own machinery. Accidents are very expensive; and though humanity may be disregarded when it involves outlay, we rarely see it neglected when it produces a saving.

A visitor is generally surprised to find that the inmates of a factory look both healthy and cheerful. Inquiries further confirm the impression that their labour is not unwholesome. Tested by the standards of size, weight and strength, the factory children are rather above the average of children in agricultural districts; and the tables of mortality give an average duration of life in the manufacturing towns which does not differ materially from the rest of the country.

There are but two processes in the cotton manufacture which we should regard as unwholesome, *batting* and *gassing*. The former, cleaning the cotton by beating it with canes, is

now rarely used. The latter, passing the thread through a gas flame to take off the rough fibres, is not disliked by the operatives themselves; and those who were interrogated on the subject, declared that it produced no inconvenience.

A more difficult subject of inquiry is the state of morals produced by the factory system; for it is abundantly evident that a system so peculiar in its forms, creating such fixed habits of life, and interfering so much with all the domestic relations, must produce a very peculiar effect on public and private morals. It will not be necessary at present to enter into minute details on the subject; we shall only note some of the most prominent circumstances. No where is the operation of physical and material causes on the moral condition so apparent as in a factory. The arrangement of the rooms, the position of the staircases, and the minor details for insuring cleanliness, &c., are each and all influential in the highest degree on the conduct of the operatives. "A badly constructed mill must be a badly conducted mill," is an aphorism ripe in Manchester. It requires very little labour to obtain evidence of its truth. The separation of the sexes during the hours of work is not desirable; on the contrary, it has been found to have a very pernicious tendency. The presence of men acts as a restraint on women; the presence of women acts as a restraint upon men. Employers are deeply interested in protecting morality. Vice, of whatever kind or degree, produces injurious derangements throughout the factory, which lead to great waste and loss of capital. Finally, the operatives themselves, in their several relations of husbands, fathers, and brothers, have established a far more rigid etiquette in social intercourse, especially between young persons of both sexes, than is usual among a rural population.

NAPLES—POMPEII—BALE.

From Patchwork, a recent publication by Basil Hall.

It was quite dark on the 23d of September, when we entered Naples, but the noise and bustle in the streets was so great that we thought there must be some popular tumult; and so, in fact, there was, but it was the tumult of every evening. On each side of the well-lighted street were ranged stalls, fruit, and iced water-stands, coffee-houses innumerable, and an endless variety of little shops, most of them ornamented with festoons of flowers and leaves, or with showy draperies, and all illuminated. The whole population appeared to be in the streets, and as every mortal seemed to be engaged in some business or pleasure, and was talking at the full stretch of his or her voice, the noise as we advanced slowly through the crowd—for there were no foot-pavements—became quite stunning. Nothing, indeed, which we had seen since leaving England had given us the smallest preparation for Naples. The noisiest and gayest region of Paris, the Palais Royal, is a model of tranquility and decorum compared to Naples—while Rome, at the correspondent hour, is as still as the grave. At Venice there is certainly a merry sight in the evening round the Place of St.

Mark, but nothing at all like the uproarious merriment of Naples.

During the afternoon we had caught a sight of Vesuvius, ejecting puffs of smoke at intervals; but as soon as it became dark, we discovered that along with the smoke a burst of flame, or rather of heat, for I believe there is no flame—and a magnificent jet of red-hot stones, rose to a vast height above the cone, once in every five minutes.

The first visit to Pompeii must form an era in every one's life, be his experience great or small, be he a classical scholar or an ignorant sea-captain, be he possessed of imagination or have a fancy as flat as a pancake. The guide carried me first to a great amphitheatre, and then to some temples and forums. All these produced but a feeble impression, for I had seen such, and finer, before. But I never shall forget the sensation I experienced on entering the streets of the desolate city.

In other places you are obliged to search for objects of interest, and to hunt among familiar scenes for curious exceptions. At Pompeii every thing is curious, and even those things which are similar to objects with which we are acquainted elsewhere, possess an interest on that very account. Generally speaking, the effect of time is to wear out the impression of any given epoch, and it requires laborious research to determine what did and what did not exist at the period in question; but here the impress of time has been stereotyped, and we have, not one or two things, but every thing exactly as it was stamped upwards of seventeen centuries ago. Sir William Gell very wittily and neatly calls Pompeii a "potted town"; a description, by-the-by, which would apply rather more correctly to Herculaneum than to Pompeii, inasmuch as Herculaneum was covered up, and, as it were, absorbed in a fluid mass of trachyte and tufa, which, on cooling down, became hard; whereas Pompeii was merely enveloped in a cloak, and in some places a very thin cloak, of ashes.

The roofs of the houses are gone, and so are the people: but as every thing else remains, or almost every thing else, just as it existed at the moment of the whole being hermetically sealed by the volcano, there is an air of authenticity about the whole scene which contra-distinguishes Pompeii from every other place in the world. It is a singular pleasure to most people to light upon spots totally dissimilar to what they have seen before. I remember feeling this very strongly the first time I landed on a tropical island, the first time I attended the court of a native prince in India, the first time I saw a Chinese junk, and so on; but on no occasion have I felt more completely carried away from the ordinary world in which we live, than at Pompeii, and though I have beheld far more varied, brilliant, and, upon the whole, more pleasing and wonderful scenes, I can safely say that none nearly so curious has ever met my observation. Pompeii, however, is about as difficult to describe as a piece of music; the one must be heard, the other be seen, to be either understood or enjoyed; all that any description, therefore, can hope to accomplish is to tempt others to go thither.

Probably the most ordinary things are the

most interesting. The little rooms which we see were actually inhabited, just as they now remain, by the Romans of the first century of our era; the pictures on the walls are the identical pictures they looked upon; the tables of marble are those at which they sat, on the very marble sofas we now see. Over the doors we see the real names of the owners who lived in the houses, and who moved about on the same pavements which we now tread, and may have slipped their feet into the same wheel-tracks into which our feet are apt to slip while we are gazing about us. The freshness of every thing, the total absence of all modern admixture, and of all appearance of modern improvements, make us almost think the town is still possessed and inhabited by its ancient tenants; so that on turning the corners of the streets, or groping among the passages of a house, we halt expect to meet the proprietor.

I have alluded to the wheel tracks which are deeply cut in the stone pavement; but these are not the only marks of actual use which strike the eye every where. The stepping-stones at the doors, for example, are mostly worn down by the feet, and the sides of the wells are deeply cut with the bucket-ropes. It is very remarkable that even the narrowest streets of Pompeii are furnished with commodious raised pavements for the foot-passenger—troitours, as they are called in French. And this reminds me of an odd jumble of circumstances. The French have the word for the thing, but not the thing itself, while we in England have the thing but not the word, which obliges us to use the compound expression foot-pavement. What is perhaps still more curious, the Italians, in process of time, instead of improving, have gone backwards, in this matter; for Pompeii, which must be upwards of two thousand years old, is far better off for troitours than any modern town in Italy! It may be mentioned, also, that at the crossings in the streets of Pompeii, a line of stepping-stones, six or eight inches high, is always placed, a contrivance for the accommodation of foot-passengers which I never saw in any other part of the world.

In a baker's shop we found three-corn mills, each formed of a solid cone of lava, with its apex upwards, surmounted by another stone, the under part of which was hollowed out so as to fit the first mentioned cone, and the upper part into a hollow cone, or hopper, for the grain. The internal form of the upper stone was exactly that of an hour-glass. The oven resembled so exactly those of the present day, that I thought at first it must be a modern work. The chimney rose over the front; and I mention this because it was the only chimney we saw in the place. In another house, we saw a pile of mortar evidently prepared by the ancient Roman masons for some work in the neighbourhood. In most of the houses in one of the streets there stood great jars, probably for holding wine. On these the maker's name was stamped in letters as good as those of any modern printing; which renders it quite wonderful how that art should not have divulged itself till more than a thousand years afterwards. Under one of the names was stamped the word "Liberalis." In a pretty little shop stood a small, elegant jar, which, from the sculptured sign of a she-goat over the door, we

inferred must have been a milkman's. The paintings on the walls need not be described, as they are now well known to the public, through the medium of the late Sir William Gell's faithful representations, which were all made on the spot with the camera lucida, as Sir William himself told me. The floors of most of the rooms consist of a rude kind of mosaic-work, the dimensions of each apartment being about fourteen feet square. In the larger houses, the rooms are built round a square court, or *patio*, as it is called in Spain, from whence alone their light appears to have been derived by the doorway—thus we are left to conjecture that the inhabitants must merely have slept in these apartments, and used the covered courts for dining and sitting in.

The dead silence which reigns in Pompeii in the midst of so much that is generally connected with bustle and noise, and the total absence of a single inhabitant where every thing appears adapted to life, are wonderfully impressive, and cause a feeling of melancholy curiosity, which is not soon shaken off. As we stray through the ancient city, we involuntarily ask the questions, Where are all the people who seem to have been here even now? Where are the carts and carriages which have driven so recently over these streets? why is every thing so still? Reason and history give an answer; but the imagination, unsatisfied, perpetually recurs to the same questions, as new proofs of what seems recent occupation strike the senses. We know that the inhabitants were all suddenly buried alive more than 1700 years ago, and that the town has not been inhabited since. But when we wander either among the streets or examine the houses within, and discover at every turn so many traces of man's handiwork, apparently of only a few days', or, it may be, a few hours' date, the will is puzzled, and the senses confused, while the imagination, inflamed by such a crowd of exciting associations, scarcely knows how to adjust itself, or how to enjoy, with any moderation, a feast differing entirely from every thing which is to be seen in any other part of the world.

On the day following that on which we visited Pompeii, we made an excursion to Baïæ, a scene of a different order, but not less interesting in its way, though to enjoy it fully a much more extensive acquaintance with the classics is requisite than I, alas! possessed. But even a person not well versed in those matters may catch, as he goes along, a certain portion of the enthusiasm which by right belongs only to the initiated, and a thousand school-boy recollections, long dormant, are suddenly awakened by the mere mention of such names as crowd one's path in visiting the environs of Naples. Who, for example, could remain unmoved while the Lake Avernus, the Tartarus of Virgil, was pointed out to him, or the Lucrine Lake, or Acheron, or Coeetus, or Styx? Who could wander without a strange sensation of delight amongst the Elysian Fields, or enter the grotto of the Cumean Sibyl without some of his classical tastes being revived?

It signifies nothing to say that these localities are mere unsubstantial imaginations of the poets; for they have to the full as decided an

existence in our fancy's memory, so to speak, as any true places we have either seen or heard of. Besides which there is every reason to suppose that these are the identical spots which the poets had in their eye when they wrote. It is clear from other circumstances that Virgil, for instance, knew the ground about Baïæ intimately; and as he found it thickly set with legendary fables and local superstitions, he boldly appropriated such of these as suited his purpose, married them to immortal verse in his *Æneid*, and by adhering to the truth of nature in his descriptions of the scenery, gave not only consistency and harmony to the whole picture, but that appearance of probability to the wildest fictions which it is the peculiar province of high genius to impart to whatever it chooses to create. He did more: he gave permanent interest and universal extension to scenes and circumstances heretofore confined to one spot, and known only to one set of people, but which have now become the enduring property of mankind at large. Their charm is more fully shared, no doubt, by the learned, but much of it is also spread among the unlearned; and thus, from its simplicity and truth to nature, it is appreciated by many to whom circumstances have denied the higher enjoyment of tasting the original inspiration at its fountain-head.

TO FARMERS AND GUNNERS.

It was with feelings of real satisfaction that I observed in a weekly paper, that ninety-five farmers in Byberry and Moreland townships, Montgomery county, had resolved to protect their farms from the inroads of gunners, and to prosecute to the utmost extent of the law such as were found trespassing with gun and dog.

This is the first combined movement I have heard of, destined to check or put a stop to an evil of so growing and injurious a tendency. For years have I heard it asserted by aged farmers, that the cause of the yearly increase of the grub worm, the caterpillar, and almost every kind of tree insect, and the consequent destruction of fruit trees, was owing to the extermination of the birds; and it is fresh in the memory of us all, the apprehensions entertained in this immediate neighbourhood for the corn crops within a few months; whole fields of sprouting corn having been clipped as with a knife by the grub. Indeed, it is a well known fact, that to such an alarming extent has this evil grown that there is hardly a field, road or wood within fifteen miles of our city that does not resound morning, noon and evening with the continued report of guns. The first day of the week is not free from this annoyance. Now is the time they are about commencing, and an unceasing hunt is kept up till late in the winter. The consequence is, the country is becoming cleared of the blackbird, the robin, the jay, the woodpecker, and indeed of almost all other of the feathered tribes that used to keep alive the meadow, the valley and the wood with their harmonious warblings, whilst their natural prey, insects of all kinds, are alarmingly on the increase. Why is it that so many orchards, both young and old, now yield scarcely half their accustomed quantity of fruit? Garden

vegetables too, in many sections of the country, are similarly affected. I hear constant complaints of the falling of unripe fruit, mildew and blasting of trees, vegetables withering up before coming to maturity, and the cause is innocently laid upon the climate, "the climate has changed," say they. Idiots! The climate is the same blessed climate that heaven has ever blessed unworthy mortals with, and the rains fall as they have fallen for centuries, upon the just and upon the unjust; but the cause is nearer home. I am convinced in my own mind of it, and I unhesitatingly pronounce it to be the extermination of the feathered tribe, which, for a useful purpose, was given by a bountiful Providence to man, to fulfil their part in the great order of nature.

I propose to recur to this subject again—a subject of far more importance in its effects to us all than we can at first sight conceive. Meanwhile, let me exhort our farmers, one and all, far and near, to meet together to resolve upon a concert of action to prosecute to the utmost extent of the law such persons as set foot upon their premises with a gun. They have no more right on your farm than they have in your house; your time or expense is trifling when compared with the importance of checking so great a nuisance. Let the noble example of the farmers of Byberry and Moreland be followed in our neighbourhood, and let the matter be early brought under the notice of the Agricultural Society. In a neighbouring county of New Jersey, the farmers are waking to a sense of the importance of preserving the feathered creation of all sorts, and three Philadelphia gentlemen were quite recently taken up, with their guns in their hands, carried some eight miles before a justice of the peace, and fined thirty dollars each for trespassing! A few more such examples, and this evil will be found rapidly to abate. AN AGRICULTURIST.

Ledger.

Rapid Vegetation in the North of Europe.

—The difference between the vegetation of Norway and of Scotland is, indeed, very remarkable, and cannot help striking the most cursory observer. In some respects, it may depend on causes beyond our ken; at the same time, much of the former's apparent superiority may be explained by considerations derived from its very excess of northern latitude. The Norwegian winter is long and severe; but then many seeds do not require to be sown until the spring; while many plants and trees are so protected by nature as to suffer little from cold, during a period of suspended germination, similar to the hybernation of animals in the same climate. Again, the summer is, alas! very brief; if we reckon the number of days from the last of the previous to the first frost of the succeeding winter; for we cannot talk of springs or autumns in this latitude. But then, each day may be always counted as double, since for three months the sun shines unintermittently, with oblique, but still very powerful, rays upon the earth, which thus has scarcely time to cool. This, added to the fact, that the energies of vegetation had never been weakened by the occasional deceptive warmth of our winters, and perhaps also to the fertilising effects of thawing snow, causes a rapidity of growth

that is quite startling. It seems as if the seeds are scarcely put in the ground (only just cleared of snow) when their green shoots begin to appear; in a few days they have attained a considerable height; in a few weeks they are ready for the sickle. On revisiting the place after the lapse of a night during the height of a northern summer, it is difficult to believe it to be the same spot, so totally are the features of the cultivated parts changed, in what appears so brief a period.

The Perpetual Rose.—A Parisian florist has succeeded in producing a new hybrid rose from the Bourbon rose and Gloire de Rosemane, the flowers of which he had fertilised with the pollen of some damask and hybrid China roses. The plant is extremely beautiful—the colour bright crimson, shaded with maroon purple, and is further enriched with a powerful fragrance.

THE FRIEND.

EIGHTH MONTH, 28, 1841.

We have given space to-day for a communication under the signature of *Antipas*, the subject of which we are sensible should always be approached with delicacy and deferential circumspection. The writer, however, (a worthy member of a neighbouring Yearly Meeting,) has presented his views in a manner so bland—so entirely exempt from harshness, that none may reasonably take offence, while the admonitory hints, sound and salutary as we consider them, may not be found altogether out of place.

We have before us a small duodecimo volume recently published by Turner and Fisher, of this city, which, so far as we are competent to determine, may safely be welcomed as an important addition to the means of elementary instruction in natural science. It treats of physiology and animal mechanism, under the title of "First Book of Natural History, prepared for the use of Schools and Colleges." By W. S. Ruschenberger, M. D. The work is highly recommended by a large number of distinguished literary and scientific men—professors, physicians, teachers and others. From one of these testimonials we cite a passage expressive of our own sentiments, in preference to any words of our own.

"It supplies a want which I have no doubt many other teachers, besides myself, have felt in our schools. [There is certainly no subject of a scientific nature] more deserving the attention of the juvenile mind than the structure of these bodies, which we bear about with us, and upon the proper and healthy condition of which, our happiness in this world so much depends. My impressions are, that the work in question is suitable for school instruction. It appears to be well-arranged, and concise in expression—two qualities of essential importance in a school-book."

The work is illustrated with six plates, accompanied by explanations, representing the organs of circulation, of respiration, of digestion, the teeth, organs of hearing, the nervous

system, organs of sense, and organs of motion.

SELECT SCHOOLS.

The Boys' School in the new building on Cherry, between Eighth and Ninth streets, and Girls' School on James' street, will open on Second day next, the 30th instant.

8th mo. 28th.

FRIENDS' INFANT SCHOOL.

This institution, under the care of the "School Association of Women Friends," will re-open at the usual place, James' street, near Sixth, on Second day, the 30th instant.

N. B.—The Association has concluded to receive pupils by the quarter instead of term. Philadelphia, 8th mo. 21st, 1841.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street. John Elliott, No. 242 Race street, or Murmadake C. Cope, No. 286 Filbert street.

Also for the same concern—employment would be given to a middle aged female, capable of attending to the literary instruction of eight or ten boys, and take part in the domestic management and care of their clothes, &c. Apply as above.

DIED, at her residence in East Whiteland township, Chester county, of pulmonary disease, on the twenty-seventh of Sixth month last, JANE MALIN, an elder and member of Goshen Monthly Meeting, in the fifty-sixth year of her age. Near her close, she said the time had nearly come, and supplicated that the work might be cut short in righteousness, which was mercifully granted. On being asked if she was willing to go, she replied, that there was nothing in her way. Thus giving evidence to those around her, that she had not followed cunningly devised fables, but living and substantial truths.

—, on the 30th ult., at her residence in New Garden township, Chester county, PA, MARY THOMPSON, wife of William Thompson, in the 77th year of her age, long a valuable member and elder of New Garden Monthly Meeting.

—, at Amesbury, (Mass.) on the 2d of Seventh month, REV. wife of Philip Jones, aged 71 years. She was an active and conjoined member of Seabrook Monthly Meeting, and for many years an elder. Being blessed with the requisite means, she was kindly solicitous for the relief of the poor and suffering in her vicinity, and of a most hospitable entertainer of Friends. She manifested an affectionate concern for the young and rising generation, to whom she was indeed as "a mother in Israel," endeavouring to awaken them by precept and example to a sense of the beautiful order and wisdom of our discipline. Her sickness was a long and distressing one; but she was favoured with great peace of mind, and was mercifully enabled to assign all into the hands of her Heavenly Father, and to preserve herself under all her bodily affliction, in a still, patient, and prayerful frame. She was comforted with a sense of the Divine mercy, and with a belief that, in taking leave of this life and the things thereof, she was about to enter into the rest of the Lord, and the enjoyment of that inheritance which fidetith not away.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 376.)

ROBERT BARCLAY TO SARAH FELL, AFTERWARDS MEADE.

Urie, 27th of 8th mo. [10th mo.] 1678.

Dear S. F.—Some days ago I received both thy letters, by Will. Taylor. I return thee this answer, chiefly to try an expedient, whether letters put in at the post-office at Edinburgh, will come safe to your hands; for which end I order this that way; and if it hit, let me have by the first post an answer, directing it for me to be left with David Falconer, merchant, in Edinbro'. I will not enlarge by this, because uncertain of its safe conveyance.

I have been a prisoner since I left thy sister, but was kept only two nights. P. L. [Patrick Livingstone] has been out and in again. G. K. [Geo. Keith] and Thos. Mercer were taken this day week.

From Holland I had last night a letter that gave me much satisfaction, in which was one enclosed from Herwarden from Anna Van Horne to Lil. Skeine, very loving; and a short postscript from Elizabeth [the Princess (?)] in these words:—"Dear friend, I love your upright intention to travail in spirit for your friends, though unknown to you; and doubt not but it will prove efficacious to them, in the Lord's due time; which is the wish of your loving friend, Elizabeth."—I refer other matters to a further occasion.

My entire love to thy father and mother, to Isabel my dear fellow-traveller, to Su. [Susan Fell,] and Rachael, as also thy brother and sister Lower, with Leo. [Leonard Fell] and others my acquaintance. Thou wilt excuse this briefness at this time to thy very affectionate friend

BARCLAY.

ROBERT BARCLAY TO GEORGE FOX.

Edr. [Edinburgh] the last of the 10th mo. [12th mo.] 1679.

Dear G. F.—To whom is my dear and unfeigned love in the unchangeable Truth, of whom to hear is always refreshing to me. I know it will be acceptable to thee to understand, that at last the tedious persecution at Aberdeen seems to have come to an end; for Friends have had their meetings peaceable near these two months, and dear P. L. [Patrick Livingstone (?)] after having had several peaceable meetings, is now come away a noble conqueror from that place, and is gone to visit Friends in the west country, and then intends homeward by way of Newcastle. I doubt not, but that God will abundantly reward his courage and patience; for his stay has been of great service to Truth and Friends in these parts. I came here at the earnest desire of W. P. [Wm. Penn (?)] and other Friends, to speak to the D. of York concerning the new Jersey business; but fear there will be little effectual good done in it. I doubt it has been spoiled in the managing at first.

Friends here are generally well, as G. K. [George Keith] and his wife, H. P., R. R.

and others; and their love I know is to thee. I should be very glad, if thy freedom could allow of it, to see thee in this country in the spring; I know it would be of great service, for there are several things that would need it: several things go cross, and are so now in divers places; and I know no man's presence could so easily remedy it as thine. I heard from Holland lately, where Friends are well; but the brothers of the deceased Simon Tonson of Rotterdam, are about to pursue his widow for his estate, as being legally married to her; but it is hoped they will not carry it, and their judgment is, that it will be of great consequence to Friends hereafter, as to their marriages.^{*} My dear and entire love is to Margaret and all the family; and in the love of the unchangeable Truth, I continue

Thy real friend,

BARCLAY.

[The following Letters of very early dates relate to the first progress of Truth in Ireland.]

FRANCIS HOWGILL TO MARGARET FELL.

Dublin, 30th of 7th mo. [9th mo.] 1655.

Dear M. F.—After we parted from thee at Swarthmore, we passed down to Warrington that First day; and there was an exceeding great meeting. From Olmeschurch [Olmskirk] and near Leaverpole, [Liverpool], divers [came]; but we were pressed to go on and make no stay; and so came to Chester, and visited the prisoners, and stayed in town all night. On the next day we came to the sea, but the wind was contrary.—[When they sailed] the wind blew soft, and so we were two days and two

^{*} From some correspondence which took place in 1653, between Friends in Holland and Stephen Crisp, also with the Morning Meeting in London, it appears that the widow's case was then undecided; and that some proceedings were on foot with the government of Holland, for legalizing the marriages of Friends, on their agreeing to give notice to the civil magistrate before the marriage, as well as afterwards of its solemnization. Some of the Friends in Holland scrupled as to the previous notice; and the advice of the Morning Meeting was requested. The answer was to this effect;—that "it was not inconsistent with Truth's testimony," to certify the magistrate both before and after the marriage; "all things having first passed with the consent of the meetings of Friends; that if the like were professed here, and to exempt clear Friends' marriages from the penal laws, Friends believe it would be accepted by Friends generally." "We have been willing from the beginning, [writes G. Whitehead on this occasion], that our marriages should be made known to the magistrates, and published at market crosses, &c., as G. F. says."—"The Morning Meeting further remarks,—For though we cannot allow the right of marrying to the civil magistrate, "yet his right to take cognizance of offenders, covenant breakers, &c. (which are but a scandal to Truth and us), as well as to punish adulterers, &c.,—magistrates being set to be a terror to evil workers, and for the punishment of evil doers, and for the praise of them that do well, and to defend them in their rights and properties,—has always been our testimony. Therefore, Friends being free to impart the simple knowledge of their intentions, will rather bespeak their innocency and clearness from all violations of contracts, clandestine proceedings, &c., than the refusal of such notice; and surely we would have our innocency appear both before magistrates and men." Their remarks are interesting, as being applicable to the course adopted by Friends in this country, on the late change in the marriage laws, before this correspondence turned up.

nights on the sea. On the Fourth day of the week, we came to Dublin; and on the Fifth, we had a meeting at one Capt. Rich's; and on the First day, at one Captain Alan's house; many people came, and all calm. They [the Captains] are loving, but there is not much in them.

E. B. [Edw. Burrough] went up to the *deputie house*, where was a meeting of Baptists; he hath been there three times, and spoke with Fleetwood himself, who was moderate, much like O. C. [Cromwell]; but the officers have bowed down to the idol baptism, for promotion; for it grew in great fashion a while here, but now it withers.—We have been here about three weeks, and we have *pretty* meetings on the First days; but they are a careless, dissolute, proud people.—

E. B. went up to the Phoenix, and I stayed at the meeting; it was pretty large and calm, and there are [good] desires in many. But now, my beloved yoke fellow and I must part, who have borne the yoke so long together:—the cross is great, in so strange and barbarous a nation; yet it is not so great, as if any other had parted us:—in the will of God we are.

I am moved to go a hundred miles west in the nation towards Cork; there is a service, and a people to be gathered, that way; and at Kingsale, and Bandon bridge, at the end of the land. E. B. must stay here; for this city we cannot leave yet; but I am given up to lay down all for Him, who hath made me a conqueror; glory unto Him for evermore!

—Salute me in the Lord to all thy children, and all the church there-aways; and as thou art free, write a word to my wife. So the everlasting arm of God preserve us in his power; and that, if it be his will, we may see one another's faces; that we may praise the Lord together.

Thy dear brother in the unchangeable life of God,

FRANCIS HOWGILL.

[From the original, which is endorsed by G. F. 1655: it is addressed to Swarthmore.]

EDWARD BURROUGH TO MARGARET FELL.

[Dublin (?) 1655.

My dearly beloved Sister, in whom my soul is refreshed by the remembrance of thee.—I dearly salute thee in the fountain of life, at which I do drink with thee, and am daily nourished and refreshed. But with heaviness of spirit I write unto thee, yea, and with my eyes full of tears; for I am separated outwardly from my dear beloved brother F. H., who was my right-hand man in the war, before whom many Philistines have fallen. And truly when I consider what the Lord hath done by us, my heart is rent and broken: many glorious days we enjoyed, and many pleasant hours we had together, in dividing the spoil of our enemy; for our hand was always strong in battle, and our ensign was lifted up above our enemies, and even thousands have fallen on our right hand and on our left. But according to the will of God we are now separated, he into the west of this nation, 100 or six score miles from Dublin; where I must stay a season, for aught I do see,—and truly under great suffering, for few here are that hunger after God, and blindness and deafness hath possessed all.

Little Eliz.: Fle: [Fletcher] is at present here, but I know not how long she stays; her dear love is to thee and to all the flock of God. Truly I suffer for her, she being as it were alone, having no other woman with her in this [ravenous or ravenous (?)] nation, where it is very bad travelling,—every way a foot, and also dangerous; but we are much above all that. If it were the will of the Lord that any women were moved to come over to her, it might be serviceable.

I was glad that F. H. had so good an opportunity of passing on his journey; he went with a cornet and some others, who were very loving to us, and came to meetings while they stayed in the city.

To all the family, and to the dear flock of God thereaway, salute us. We have not had any letter from you in the north, nor from London, since we came; we have written to London, but have had no return; here is a post weekly, if the wind lie not wholly contrary.

Let thy prayers be to the everlasting Father for this, that his dread may go along with us, over all. Our parting was a heavy burden upon us both, especially in this strange nation; but we saw it to be of God, and we bore the cross of it. As thou canst at opportunity, write to us, it will make me glad: one face of a Friend would rejoice my soul. Gladly would I hear of G. F. and J. N., and of the rest in the south, where I know the work of the Lord is glorious; and though some do rejoice, yet truly at present we are men of sorrows, but resting in the will of our heavenly Father.

I am thy dear bro:

E. B.

Here is a Friend come from England, since I wrote this, from Oxford, [Thomas Loe (?)] who saith he was moved to come, and I believe it; I am refreshed by him.

[From the original: the letter is without a date; but the year 1655 is endorsed upon it by G. Fox.]

EDWARD BURROUGH TO MARGARET FELL.

[Waterford,] 5th of 11th month, 1655, [1st mo. 1656.]

Sister beloved, whom I forget not, but do remember with kindness, and of whom I am not forgotten;—with my heart and soul, I do salute thee, being bound up with thee in the covenant of life everlasting.—We are joint heirs of the incorruptible inheritance in the Son, who in us liveth and worketh of his own will; in whom we are what we are, and by whom we do what is done; to Him we give his own, glorifying him with his own, world without end. Though far distant from one another, yet my love is hereby increased unto all the children of light; with tears rejoicing in the unity of the Spirit with you all,—who am to you a brother and companion in the kingdom and patience of Jesus Christ, and in labours and travels and sufferings more abundant; but as in suffering with Christ I do abound, so my joy in him and consolation in him are increased also.—

Only two letters have I received from thee since I came out of England: I am now at Waterford city, where is a pretty people, gathering into the fold. Two weeks was I in Dublin city, in the ministry of Christ, labouring in season and out of season; and my suffering

was not little in that place, and I had none to bear the yoke with me in my travails; and yet I was not alone, but the Father was with me in power and wisdom and boldness. It is a bad place, [Dublin,] a very refuge for the wicked: being moved I passed through it to this place, for our service lies only in great towns and cities; for generally the country is without inhabitant, except bands of murderers and thieves and robbers, which wait for their prey, and devour many; from which yet we are preserved.

I had great opposition in this city; five times opposed by the rulers, who are Baptists, and once I was tried for a vagabond, and once examined by them for a Jesuit: but to this day, out of snares and plots am I preserved, and walk as a bird among fowler's snares, and as an innocent dove which hath no mate, nay,—none unto whom I can open my cause, but the Lord my God only.—

About sixteen days was I at Kilkenny city, twenty miles from this; where I gave a warning to the inhabitants, and was twice among the Baptists; and one time by command from the governor of the city, was I hailed out of their assembly rudely, in the manner of their generation; but a few in that city received our report.

I have not long heard from my chiefest companion F. H. [Francis Howgill,] whose love in the same measure salutes thee with mine. It is now four months since we parted at Dublin, and what I have said in respect of suffering and trials, he can seal the same with me; who have been companions in tribulation and in patience, and are now in joy and rejoicing; hoping to receive the end of our labour, and to see the travail of our souls, that we may bring in the [sheep (?)] with us into the fold, and may return to our camp with victory from our Lord. And we have not spared to wound on the right hand and on the left; and victory, victory, hath been our word of watch. And though this nation be as the heath in the desert, yet there is a seed and a remnant, for whose sake we are sent. Seldom have I heard from him [F. H.] since; but he is about Cork and Kingsale and Bandon, sixty or eighty miles from this place; and he hath written for me to come that way, if I had freedom, for there was service. But yet I have not had freedom to leave these parts, for here is a harvest and but few labourers; and a war is begun in this nation, and but very few on our part to manage it.

Our dear sisters E. F. [Elizabeth Fletcher,] and E. Smith are also in the west, valiant for the Truth; and some from London arrived at Dublin, who are gone into the north of this nation.—Of all our work and labour, which is doubled upon us since we parted, have we a reward into our bosoms; and herein will our joy be more enlarged, to hear how the war prospers in that nation [England]: write and let us know, that we may partake with you in your rejoicing; and assuredly you may praise the living God on our behalf. Here is great want of books in this nation, which might be very serviceable in spreading forth the Truth. Now I leave it to thee, my dear sister, what way thou sees [best,] that some books might be sent to this land: thus much was upon me to mind thee in general, with my dear love,

I desire to be saluted to all the children of light, &c.

EDW. BURROUGH.

For "The Friend,"
ON GOSPEL MINISTRY.

"So then neither is he that planteth any thing—neither he that watereth, but God who giveth the increase."—I Cor. iii. 7.

The Apostle Paul has in this passage very significantly indicated *from whence* comes every good effect of the Gospel Ministry. Referring to God, alike the power that produces the beneficial result, and the blessing under which that result is experienced, he reads us an important lesson as to whom we should go, and on whom we should rely, in order that our preaching may be to the glory of God and the good of the church. When this indispensable duty of applying to the Lord, and depending simply and alone on him is disregarded, when it is either set at naught, as a light and unnecessary practice, or overlooked through creaturely activity—Samson is shorn of his true strength, and the honour of God is sacrificed to the honour of men. It will never do for the Society of Friends to become *uncertain*, or weak, or unmindful in this respect. If we have most surely believed that the Great Head of the church does call and anoint, and upon every occasion where it may seem good in his sight, *renew* the qualification of instruments for the service of the ministry—if the glorious proofs of this truth contained in the early history of our Society, as well as many precious evidences of it in modern days, do warrant our holding it in firm faith, and seal it as no fable—then "we worth the day" when Israel shall forget or forego it. Shall we seek to go down into Egypt, and to stay on chariots or horsemen? Shall we go to war in Saul's armour? or smite with the sword of Gideon, without the sword too of the Lord? The members of the Society of Friends had need to rally to their first principles in this particular, and maintain them in all their just fullness. Let them do this too in simplicity, and with the meek decision becoming those who bear witness to what they have known. Let our ministers themselves be the first in this necessary thing. With them it begins. The true dignity and usefulness of their calling is departed, when the creature speaks, and not the Creator. Remember, "it is not ye that speak, (if ye speak with authority,) 'but the Spirit of the Father that speaketh in you.'" I have been convinced, that no greater mistake could be fallen into by public Friends, than to suppose their discourses improved, even as *mere discourses*, by a mixture or substitution of their own human parts and inventions, with, or in the place of, the simple word and divine ability given of the Lord. He that bestowed the understanding, and made the tongue, shall he not know how to direct the one, and enlighten the other? He that planted the ear, and governs the mind and soul, shall he not know what will profit these, and be suitable for that? Let the chosen of Christ then for the work of the ministry have "no confidence in the flesh." Though never so weak as mere men and women, let them put their confidence in the Lord. "Out of the

mouths of babes and sucklings thou hast perfected praise." Who so strong—who so wise—who so ready to help as the Almighty? and he will never fail any one, who being in a human point of view "unlearned and ignorant," (so the apostles even were esteemed) and have nevertheless felt his command laid upon them to become a spectacle in this way—I say he will never fail any of these, as they seek him—as they dwell close to him—as they wait for his opening, and resign themselves wholly and trustingly to him. He will be found to be to all such—a well of knowledge, and a power, from which they shall draw wisdom, and by which they shall be prepared to declare counsel.

In reference to those whose intellectual gifts are greater, I would have them bear in mind, that "the foolishness of God is wiser than men," and the weakness of God stronger than men; "that he has made and does make a foolish, the wisdom of this world." In what more conspicuous sense has he done, or will he do this, than where that wisdom assumes to perform his work, and glorify his truth, without hisunction and authority? Does he not know far better than the poor preacher, what the occasion calls for? Is he so far off as not to be able to supply the needful for it, and will he decline to do this, if his ministers of the word depend upon him? certainly no. All then that is attempted in man's own will, and effected in man's own ability, is not only a usurpation of His prerogative, and a tacit denial of His presence; but a supererogatory service. If it were expedient, or called for, it would be *authorised*, and imparted by the Great Head himself; and if it be not thus, what shall it profit? "So run I," says the apostle, "not as uncertainly—so fight I, not as one that beateth the air." I am the more earnest in this matter with my honoured brethren and sisters in the ministry, because I know the infirmities of the creature, combining with the temptations of Satan, to wound us and stain our calling, and injure the truth; and because I fear I have seen these treacherous enemies attain the mastery over the poor instrument, almost unwittingly to himself. Sometimes the *oracle* of God is clear gone, and there is no beauty or excellence in it—and then again there has been a mixture, the image partly iron and partly clay—the work partly strong and partly broken. Oh, what a dimming is here! and there is no other way for us to escape, either the former or the latter, than by humility—by watchfulness—by cherishing a strong and decided conviction, that without Christ we can do nothing; that his Spirit is all and sufficient, and that it is ready to be breathed upon us at the proper moment. Our business is to seek, in our meetings, to draw near to God, and to wait upon him fervently in the emptiness of self—saying unto him, "behold, oh Lord, here am I, do with me as seems best in thy sight. Let the word spoken be thy word, and let it be declared through thy power." Then shall Paul plant, and Apollos water, and God shall give the increase.

I would close these remarks here, but that I have a word to say to my dear Friends in the "eldership." You occupy a deeply important office. What will your answer be in the great day of account, when it shall be said, "Steward

give an account of thy stewardship," if you have, through too much fear of "men of like passions with yourselves," and therefore liable to err, or from a sort of "doubtful" delicacy, withheld the meek speech of caution or reproof, which has been due from you to your brother or sister in the ministry. Have you not authority from the church, and from the "one Master," to exercise this privilege? Are you not expressly appointed for that labour, when need be, and do you not owe it to the interests of Society—to your own clearing of yourselves in the sight of God, and to the well being and preservation of the preacher, to be faithful in this commission? What true gospel minister would take offence at prudent and savoury help from you in this way? I say *help*—for such it really is—and ought to be so regarded by all those who run as the Lord's messengers.

And to all my dear Friends, of every class, whatever may be their situation in the church. If you have been united to Christ by his Spirit, keep to your profession. Your testimony is to the life—that there is no religion without it: according to the Scripture—"in Christ was life, and the life was the light of men." Abide therefore in this your principle. Let neither heights nor depths, principalities nor powers, ever draw you out of it. And as you dwell in the life, so *judge* by the life. That is the true and pure standard, and there is no safety or certainty in any other. I speak now of things pertaining to the church. Does Christ subvert in you as your commander, and your teacher, and will he not give you to discern his Spirit in the minister, and whether his service be of God, or whether it be of himself? Preserve this precious gift then, by a recourse to it at all times, and under every circumstance. You need not be afraid that it will deceive you; only be in the simple, child-like frame, when you are seeking to use it as the principle of judgment. Verily, then, no enchantment shall prevail against Jacob, nor divination against Israel; but as is the testimony delivered by the preacher, so will be the answer of God in you. If that testimony be of "the life," and in the life, it will be of good savour to the life, and if otherwise, it will be the contrary. Own, and cherish, and love, the former, and never be deceived by, or encourage the latter. Then shall the glory of our Zion in this matter, be like the glory of the firstling of the flock—the true bread shall be given us—our waters shall be sure.

ANTIPAS.

From late Foreign Journals received at the office of the National Gazette.

The King of Greece has just promulgated a law forbidding all traffic whatever in slaves among his subjects, to the following purport—

Whoever is convicted of carrying on such a trade is to be subject to from 10 to 15 years' hard labour, or to inferior punishments, if guilty only of an attempt to infringe the law. Any Greek vessel on which slaves shall have been illegally carried, is to be condemned, and the captain and crew sentenced to the punishments mentioned above, according as they may be proved principals or accomplices.

The owner of such a vessel is not only to be liable to the extreme penalty above stated, but is also to be declared incapable of commanding a vessel in future. Other minor punishments, varying from three to five years' imprisonment, are to be inflicted on the captains, crews, and owners of vessels, for attempts to carry on the traffic: and offences committed against slaves on board such ships are to be punished according to the established penal code of Greece. All Greek Consuls and Vice-Consuls are authorised to prosecute slavers under this law; and foreign authorities are allowed to set at liberty all slaves found in Greek vessels.

Elephant in a Quicksand.—On the banks of the river there are many quicksands; and during this expedition a somewhat distressing scene happened. An elephant incautiously came within the vortex of one: first one foot sank, then another; and in endeavouring to extricate himself, matters became worse; no portion of either of his legs was at last visible, and the bystanders had given up the poor animal as lost: being, fortunately, unusually powerful, he thrice several times, with what appeared to all supernatural strength, drew a foot from the closely clinging earth, placing it where, by sounding with his trunk, he found most solidity: not until the third time did the ground bear his pressure, when he gradually released himself. During the whole period of his troubles his cries were exceedingly dolorous, and might have been heard a couple of miles; his grunt, when they were at an end, was equally indicative of satisfaction. The internal application of a bottle of strong spirits dissipated his trembling and restored his equanimity. Many unfortunate elephants are lost in these treacherous sands, when large quantities of grass, or branches of trees are not at hand to form an available support for them. After a certain time the poor beast becomes powerless; and the owner can then only look with sorrow at the gradual disappearance of his noble animal, and lament the pecuniary loss he thereby suffers, for all human aid is futile. They have been known to be twelve hours before entirely sinking.

Death of a Tiger.—An instance of bravery and presence of mind occurred not far from Bhaugundee, some months ago, which is well worth notice. A party of wood-cutters, under the protection of five armed Burgundauzes, were proceeding to their work, about six coss from the station, when being in a very thick part of the jungle, they perceived a large tiger at a short distance, approaching them slowly in a crouching attitude. On the alarm being given, the whole gang immediately fled, excepting two brothers (slender up countrymen,) who were in advance of the others, and either saw the inutility of following their example, or judged it safer to oppose the savage; one of them accordingly leveling his piece, fired at the moment when the tiger, raising his head, was in the act of springing. The ball took effect in the breast of the animal, and caused him to drop on his knees for a second, but instantly recovering, he rushed forward and threw himself upon the Burgundauz. At this critical period the tiger must have been in a dying

state, for the man declared he retained his standing position, and instinctively grasping the fore legs of the tiger, he was able, by exerting all his strength, to bend the head and shoulders towards the ground, and his brother, who was at hand, gave the *coup de grace* with his fixed bayonet. The brave fellow was brought afterwards in a dooly to the station, where the wounds he had received were found to be on the left side, chiefly about the face, neck and breast. None of these were very serious, and he recovered entirely in a fortnight.

Miniature Steam Engine.—In the window of a watchmaker, Commercial road East, is exhibited a miniature working model of a steam engine. This unique piece of mechanism is a production of a young man totally unacquainted with the improved principles of steam power. The engine, however, has been admired by some of the best working engineers of the day, and weighs something less than half an ounce. The engine, boiler, and appurtenances weigh but an ounce and a quarter. The boiler is heated, and the steam generated from water, by means of a spirit-lamp: the engine will work with a single charge of water for nearly half an hour, with a velocity equal to 500 revolutions in a minute. The whole machinery may be deposited in a good sized pill-box!

The collection of living animals in the Garden of Plants has lately had added to it a specimen never before seen alive in any zoological collection of Europe. It is a *monitor lizard*, from the Brazils, three feet in length, two thirds of which are formed by the tail. The skin has the appearance of black chagrin, spotted with bright yellow. Although possessing great strength, it is harmless and gentle, and frequently darts from its mouth a long forked tongue.

A correspondent of the *Debats* writes from Berlin, on the 1st July, that the Institute of Missions has received letters dated Pekin, November 20, from Gutzlaff, the German missionary, who has been travelling in China during the last eleven years. At the time of his writing, he was assisted by seventeen Chinese men of letters, and six other natives, who, having been instructed by Gutzlaff, had embraced Christianity, and made their noviciate as missionaries. Two, who are Japanese, are teaching the Christian religion to their fellow-countrymen and the Chinese Macao. The two nieces of Gutzlaff, who reside at Macao, have converted upwards of 140 women of the highest classes. The missionary has sent to the institute thirty-eight volumes in the Chinese language, printed at Pekin, Canton, and other towns of the empire, containing works on the divinity and doctrines of Christ. He has likewise sent to the Royal Library, at Berlin, manuscript copies of nine very rare Chinese books, which give descriptions of a great number of buildings formerly existing in China, but of which, at this time, few, if any, remains are left.

From the National Gazette.

PENNSYLVANIA AND NEW YORK.

From the year 1790 until 1830 every census exhibited the congressional representation of New York, increasing in the proportion which it bore to that of Pennsylvania, owing to the more rapid increase of population, as shown in the following tables:

	New York.	Increase. 10 years.	Penns'la.	Increase. 10 years.
1790	340,000	- - -	434,000	- - -
1800	556,000	72 pr. ct.	602,000	38 pr. ct.
1810	959,000	63 "	810,000	34 "
1820	1,372,000	43 "	1,049,000	29 "
1830	1,918,000	40 "	1,348,000	28 "

From this we see, that while in 1790, Pennsylvania exceeded New York nearly 100,000—in 1830, the latter exceeded the former nearly 600,000, and from its great population and rapid progress assumed the title of the Empire State.

The recent census furnishes us with the gratifying fact that the tables have turned, and that the rate of increase of Pennsylvania in the last ten years exceeds that of New York, as is here shown:—

	New York.	Increase.	Penns'la.	Increase.
1840	2,428,000	26½ p. c.	1,734,000	28 p. c.

The growth of Pennsylvania from 1820 to 1830 was 323,000, whereas from 1830 to 1840 it has been 376,000, showing an increase of 53,000, whereas that of New York has fallen from 546,000 to 510,000.

Throughout the world the land first occupied is that which yields food most readily in return to labour, while that which yields coal and iron is always avoided, because of its comparative sterility. The South of England was in former times the seat of empire, but with the growth of population and of capital, it has gradually passed to the north, and the Reform Bill deprived numerous towns and boroughs in the south of their representation, because of their decayed condition, for the purpose of transferring it to those of the north, which had sprung up in and near the great coal region. So long as it was not necessary to pass the mountains, Pennsylvania grew more rapidly than New York, but when the eastern counties became tolerably settled, the superior advantages of New York for cultivation attracted emigration thither, and her numbers increased with great rapidity. With the growth of the population and capital of Pennsylvania, numerous canals and railroads have enabled her citizens to bring into activity her great mineral resources, and a counter-action has commenced. The ratio of her increase is now greater than that of any Atlantic state except Georgia, and we think we hazard little in asserting that the next, probably all future censuses will show a higher ratio of increase than will be shown by any Atlantic state whatever. No state in the Union possesses the same amount of mineral wealth—none can yield larger returns to labour and capital. We have wasted a large amount of both in the construction of roads and canals, some of which are useless, and all of which have cost far more than they should have done; but great as is the amount of debt that has thus been fastened upon us by profligate politicians, we are strongly disposed to believe that if proper economy be used in future, the public faith may be maintained, while the taxation

will bear to the amount of production almost as small a proportion as in any state of the Union. Common sense and common honesty will carry us through triumphantly, and a few years hence we shall all look back with a feeling of surprise that any doubt could have been entertained of either the ability or the disposition of this state to pay both principal and interest of a debt amounting to *about one-eighth of the yearly revenue* of the French government—a revenue contributed by a people, nearly three fourths of whom are compelled to live upon six cents a day. We shall all then be disposed to believe that, although the advantageous situation of New York has, up to this time, enabled her to take the lead in the Union, Pennsylvania must ultimately contain the largest population and be the wealthiest state—and we hope our successors at some future time may be able to add—the most enlightened state in the Union.

CHARITY.

"Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing."—1 Cor. xiii. 4.

O fairest of the sisterhood
Of graces heavenly, fair, and good!
Image of God, celestial birth,
Sent down to bless our wretched earth.—
Dear charity I love thy name,
And fain would burn with thy seraphic flame.
Thou dost the bosom sweetly warm,
And art of life the hidden charm;
Thou art the source of sacred joy,
Of pleasure pure without alloy;
Thou art the bliss of saints above,
They dwell in God, and God himself is love.
Where'er thy footsteps touch the ground,
Thou scatterest peace and blessing round;
The sick and wretched hail thy feet,
And old and young thy presence greet;
Wide open stands each cottage-door
To welcome thee, the guardian of the poor.
Thou dwellest not with the haughty crowd,
Who boast their alms and offerings proud;
The ostentatious sacrifice
Shall find no favour in thine eyes;
The humble man is thy delight,
Giving for love of God his last poor mite.
I see thy cheek bedewed with tears,
Not for thine own, but others' fears;
At sorrow's call I see thee fly
On wings of tend'rest sympathy;
Like Him, indeed, from whom thou art,
Thou com'st to bind and heal the broken heart.
I see thee by the bed of death
Cheering with hope the parting breath;
I see thee in the squallid shed
Feeding pale penury with bread,
And comforting the mourner's breast;
Blessed thyself in making others blest.
I see thee on the ocean strand,
Bidding farewell to native land,
About to brave the tempest's roar,
For some far-distant, barbarous shore;
Bearing to many a heathen race
The blessed news afar of gospel-grace.
Oh! may thy banner be unfurled,
And float in love o'er all the world,
Our sinful world, which without thee,
Were one wide waste of misery!
'Tis thou alone canst heal our sores,
And make the desert blossom as the rose.

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For "The Friend."

LIGHT OUT OF OBSCURITY.

When the vast region of the East through the spirit of commercial rivalry was laid open to the investigations of the learned in Europe, the infidels of France, Germany and England turned eagerly to its vast and varied literature, and its venerable religious books, in the hope of finding in the forms, ceremonies and selfish sensual priesthood of the Indian mythology, an argument against the pretensions of that mis-called Christian church, which, towards the close of the last century, by its demoralization, rapacity, and close alliance with oppression in all its forms, urged some of the finest minds and hearts of Europe into the madness of utter scepticism. The parallel which was drawn between the two forms of religion, as exhibited on the banks of the Ganges, and the Seine and Tiber, could not indeed be regarded as greatly in favour of the nominally Christian church; and hence, those who reasoned only from the apparent and exterior surface of things saw, in both, but the crafty device of one class of men, to obtain absolute temporal and spiritual authority over another. It is a beautiful exemplification of the inherent vitality of truth, to find that the present generation in these very countries over which the desolation of infidelity so recently passed, are slowly approximating to a clearer sense of man's spiritual nature, and his relations to the Supreme Intelligence; and that many of them are now able to discern, in the universal idea of accountability to, and dependence upon, an overruling power of some kind, whether manifested in the Fetish ceremonies of the African, or the more imposing rites of the Brahmin, an evidence, powerful and conclusive, of the reality of the doctrines of Christianity—that in every land, and among every people, is implanted the great idea of religious obligation, and that however obscured and overlclouded it may sometimes be, the truth has not left itself without a witness in every human heart.

I have been led to these remarks by reading in a description of the valley of Kashmere, the garden of the Eastern world, a statement that the remains of a temple are still standing on the summit of a hill overlooking the "Vale of Roses," which, according to tradition, was dedicated to the "Creator of the world." The interior was plain and unadorned, without de-

vice or personification of any kind, and prayers were there offered to the Deity without supplicating the intercession of any intermediate agent, image, or symbol of the Divine power. At Chillambran, near Cuddalore, was another of the same description, dedicated to "The Invisible,"—like that temple which, amidst the idol representations of Grecian mythology, attracted the eye of the apostle with its solemn inscription, "TO THE UNKNOWN GOD."

Him, therefore, whom *ye ignorantly worship*, was the language of inspiration even to the Athenians; and may we not believe that in the more early periods of time, before the priests of Hindostan had found it expedient for the firmer establishment of their power over the people, to rear upon the simple and primitive faith in an invisible, all-wise, and all-powerful being, a huge superstructure of emblematical worship—a simple-hearted people, under the influence of that grace which is universal in its nature, offered in these temples the acceptable sacrifice of a spiritual worship, to Him, who is no respecter of persons, but in every nation accepteth those that fear Him, and work righteousness. J. G. W.

Amesbury, Mass.

PÆSTUM—POMPEII—HERCULANEUM.

The following is an extract from travels in Europe, performed in 1835 and 36, by Wilbur Fisk, President of the Wesleyan University at Middletown, Connecticut—since deceased.

Pæstum is fifty-four miles in a southerly direction from Naples. We started in a carriage in the morning, with two young Englishmen and an American in company. Beyond Pompeii, for we passed this ancient town, we followed up a very fruitful valley, with magnificent vines climbing up lofty trees, and the soil teeming with verdure. It was like a summer's day, although it was still March.

Near the old town of Nuceria we stopped to visit an ancient and singular church, said to be built in the time of Constantine; beyond this we crossed a most romantic country by the town of La Cava, built with porticoes on each side of the street, and by Vietri to Salerno. This magnificent scenery was worth the time and trouble of the excursion, if we had seen nothing else. It was the first I had seen which came fully up to my *beau idéal* of Italian scenery. We slept at Salerno, which is beautifully situated on one of those delightful bays that indent this coast, and is environed with hills. The next day we proceeded through a country much of the way as dreary and desolate as the former part had been delightful. It was a new road, cut through a low swampy country, which was only peopled by immense herds of buffaloes. Occasionally we passed

some wretched-looking beings in human shape, who were tending their flocks, or wandering over the marshes; nor could we fully forget that we were in that land of semi-barbarians which, but a few years ago was filled with robbers. Of this we were more especially reminded in passing the spot where, but a few years since, an Englishman and his wife were shot in their own carriage by some banditti who had concealed themselves in a little thicket, still standing, near the road. The object was plunder. The gentleman and his lady had been to Pæstum, where, in taking their refreshment, they judiciously made an ostentatious display of considerable silver plate which they had taken with them. But these days of robbery have passed away. The rigorous measures adopted by government, and the stationing of soldiers on the highways, have broken up and scattered the organized bands that used to infest the country.

We passed the river Silarus, and at length came in sight of the objects of our pursuit.

Pæstum is no longer a town. Its site is discovered by the ruins of its walls, in the midst of a desolate and unhealthy plain; desert almost it may now be called. It was anciently called Posidonia, and its history runs back to an age too remote to be definitely described by the historian. It was among the most splendid towns of a remote antiquity. Here Ulysses landed when he was sailing in the Posidonian Gulf; Jason, with his Argonauts, it is said, landed here, and Hercules himself was here; and, perhaps, all three worshipped in the temples now standing, for these temples, we are told, were looked upon as antiquities in the days of Augustus. Posidonia was subdued by the Romans, and became a Roman colony; and finally, in the ninth century, it was taken by the Saracens and levelled with the ground, all except these massy Doric temples, which fire could not destroy, nor great strength readily demolish, and on which time with his corroding tooth has been gnawing for perhaps three thousand years with but little success. These are the objects of our curiosity; objects which stand in melancholy grandeur, in desolate sublimity, in the desert marshes of Calabria. Let him who can, conceive of our feelings as we stood in these monuments of remote antiquity, and thought of those who, three thousand years ago, worshipped at these altars and thronged these temples.

The cause of their long endurance is, first, the massiveness of the masonry and of the architecture, but especially and chiefly, the character of the material. It is the hardest kind of *Travertina* marble, which is a peculiar formation from water. It is harder than flint, although as porous as a buhr-millstone. There were holes in the pillars into which I could insert a stick to the depth of twelve inches,

but still the sides of the orifice were hard almost as the adamant.* These columns are formed of separate blocks of marble, put together without any cement. The largest of them are in the centre edifice, and are six feet nine inches in diameter, and the height, including the capitals, twenty-eight feet eleven inches. They are fluted, each pillar having twenty channellings, and the dimensions of this edifice are one hundred and ninety-four by seventy-nine feet. The centre, or nave, is divided into three parts by two ranges of central columns, each range having seven in number, crowned with an architrave, above which are orders of smaller columns, which are supposed to have been the support of the roof. Some of these small columns, also, are still standing. The number of external columns forming the entire peristile is thirty-six; that is, six on each front, and twelve on each side. The other two edifices have, the one fifty columns, the other thirty-four. The smaller is supposed to have been a temple of Ceres; but the other has no indications of a place of heathen worship, such as altars, *cellæ*, &c., and has therefore been supposed to be a basilica, or hall for the civil and judicial administration of the city. These, considered as mere architectural ruins, are the grandest, and, for their age, the most perfect of any thing, perhaps, now in existence. It would be in vain if I should attempt to describe them with a view of conveying an adequate conception of them. Their proportions, their situation, their age, the firmness with which even now they brave the assaults of time, their historic associations, their lonely grandeur! But why should I mention these things? I cannot carry the reader with me in the tide of feeling that rushes in upon the actual spectator. Could he be led to the spot itself, and there call up all the historic associations of the place, then, as he gazed, imagination would be quickened into action, and would fill these temples with the sweet-mouthed Greeks, rehearsing and listening to the numbers of Homer; he would see the priests officiating at these altars a thousand years before the coming of the Great High-priest of the Christian church; these pillars would be hung round with garlands, and the open courts would be filled with the heroes and sages of olden time; among them is the adventurous Jason, with his followers; the wandering Ulysses; and, above all, the divine Hercules, of whom no one can form an adequate conception until he has seen him in the hall of the Toro Farnese. See, he enters with his lion-skin upon his arm, his club in his hand, followed by the admiring populace, while the divine hero himself looks round upon the temples and the people, admiring, in his turn, that enterprise and skill which could rear edifices of such strength and durability, as would lose nothing in a comparison with some of his own mighty achievements. This, you say, is rhapsody. Well, then, let us return to reality. We must acknowledge these to be splendid ruins, but their situation is most uninviting. A few wretched inhabitants lodge here, in poor dirty dwellings, living upon the liberality of

strangers. Your cicero is a ragged beggar; you are surrounded by beggars on every side, who seem ready to devour you, from whose annoyance you can get no relief but by *buying them off* at as good a bargain as you can. It is the region of death; the *malaria* holds its court here, and its realm is *desolation*. We carried our own refreshment, and our own water even; for here you *may not* drink, and here you can find little to eat except from your own stores. Well may the traveller shun the waters of this neighbourhood; they turn every thing to stone. We brought away, among other petrifications, a bunch of petrified macaroni, which, by a six months' submersion in the waters of the Silarus, had been transformed into *travertine*, as hard almost as the pillars of the temples themselves. The material of these temples is undoubtedly the production of these waters. We returned to Salerno to lodge, and early next morning started back as far as Pompeii, where we spent the day.

Where there is so much to be described as is found in the ruins of Pompeii, it is difficult to know where to begin, or what order to pursue. I have determined to relieve myself of this embarrassment, however, by not entering into the details of a systematic description, and shall content myself with such general and particular remarks as will give the reader some tolerable idea of this partially-excavated city.

Pompeii was not buried by lava, but by a shower of cinders, ashes, and stones, which were thrown from Vesuvius for four successive days and nights. In this time the inhabitants had time to escape; and, from the fewness of the skeletons found, it has been presumed that most of them did escape, carrying with them, or recovering afterward by excavation, a large portion of their most valuable property.* The roofs of their houses, being flat, fell in under the accumulated weight, and the whole was so completely buried that its exact position was not known until accidentally discovered by some peasants in the middle of the last century.

A little more than one third of the city has been excavated, and these excavations have been prosecuted by following the direction of the streets, of which the Appian Way seems to have been the principal thoroughfare. This, as well as the other streets, is paved with lava, and the channels worn by the wheels are seen in the pavement, showing that the wheels of the ancient Roman vehicles were about four feet apart. The public buildings which have been excavated bear an unequal proportion to the others, which shows that the excavations have been through the most public parts of the city. The ruins of their temples, theatres, and basilicas are splendid; many of them bear marks, however, of being injured by the destructive earthquake which took place sixteen years previous to the great eruption that buried the city. In one of the temples, the temple of Isis, several skeletons were found of priests, who appear to have been at their dinner when the suffocating tempest buried them alive. Another skeleton of a priest was found, with two or

three hundred pieces of silver money in his hand. In this temple, too, you may see the secret staircase, and the passage through which, and the position to which, the priests ascended when they gave the oracles that were supposed to come from the god. Italy, it seems, commenced and has *grown old* in holy frauds.

One street is occupied by shops, the contents of which were in so good a state of preservation that the business of each could be readily designated. Most of the private buildings were one story, although some of the best houses were two or three stories. The stories themselves, however, are low, the lodging chambers small, and generally without lights, except at the doors. The construction of the houses shows how little *comfort* was found in the domestic domicile. The ancient Romans lived mostly at the forum and in the public places. The best houses were built round quadrangular courts, which are paved with mosaic work of small pebbles, surrounded with alcoves, dining and drawing-rooms, chambers, &c., and generally furnished with a cistern and a fountain. The kitchen and the dining-room seem to have been the apartments most regarded and best furnished. Here is a hotel, a coffee-house also, as it is called, containing a marble counter or dresser, in which little circular impressions are visible, evidently occasioned by the cup or glass, and probably from medicated liquids, (which were used in those days instead of the toddy of the moderns,) the corrosive qualities of which affected the marble.

For some distance before the Appian Way enters the city, it is lined by double rows of tombs on each side, in which were found urns containing ashes and bones. These tombs also contained tablets and inscriptions. Just before you enter the gate is the villa of Diomedes, already alluded to. This seems to have been a fine three-story edifice, and elegantly furnished. This house has numerous apartments, and, among others, a court, around which is a subterranean corridor, which seems to have been a wine-cellar. To this place, it appears, the family had retreated for protection, as seventeen skeletons were found here, one of them richly ornamented, and supposed to have been the wife of Diomedes; near the back door were found two skeletons, one with keys, and wearing a gold ring, supposed to be Diomedes himself; and near the other were silver vases, and a wrapper containing eighty pieces of silver money, ten of gold, and some of bronze; probably this was the servant bearing away these treasures after his master; both of whom, however, were arrested and buried alive.

But, as I hope enough has been said to give some idea of this ancient city as it was, and of the awful calamity that overwhelmed it, I will refrain from further details. The site is now a mile from the sea, although, formerly, the water of the harbour washed the walls.

Curiosity grows impatient under the slow operations of the present excavations. We are anxious to know what new disclosures remain to be made in the buried records of this ill-omened city. The greatest part of the excavations were made under the administration of the Bonapartists. Something is still doing, however, and as fast as any new discovery is

* The appearance of the stone is very much like cork. There are models of these temples in the museum made of cork, which are a very good resemblance both of the form and of the material.

* Money and plate, however, have been found, as well as gems and jewelry. Since I was at Naples, I learn that the excavators have discovered a dining set of silver plate, embracing, among other things, forty-four dining plates in a good state of preservation.

made, the object is not allowed to be removed until visited by one of the royal family, and, if adjudged worthy, it is transferred to the museum.

We took some refreshment in one of the ancient temples, and, after nearly exhausting the day, which we found quite too short for our curiosity, we started for Naples, passing over in our way the site of *Torre del Greco*, a town of about eighteen thousand inhabitants, which was buried by an eruption in 1794. This eruption burst out from the western side of Vesuvius, and about the middle of the mountain. From this orifice, which was only five miles from *Torre del Greco*, the molten contents of this immense caldron were poured out in an overwhelming torrent, which buried the town, and invaded the territories of the sea, driving it back and taking its place for the space of one third of a square mile.

We stopped, as we passed, to visit what could be seen of Herculaneum. This city, although buried at the same time with Pompeii, was covered by a different material; by the lava instead of the cinders. When the molten lava becomes cooled, it is extremely hard, and becomes more indurated by time; hence the excavation of Herculaneum is extremely difficult and expensive. There is also another obstruction; the more modern towns of Resina and Portici are built immediately over it; this latter, especially, is a town of some importance, and has a royal palace; and extensive excavations cannot be made without undermining these towns. The first discovery of Herculaneum was at the beginning of the last century, by sinking a well; subsequently different parts of the city were laid open, the buried channel of a river discovered, the temple of Jupiter, a forum, various specimens of statuary, &c., and especially a splendid theatre, which latter is the only part of the excavations now shown, all the others having been filled up. We descended to this with torches, and examined the corridors, stage, &c. Here were found the two equestrian statues of the *Balbi* in the Museo Borbonico. The depositions upon the top of this buried city are from sixty to one hundred feet deep.

It is worthy of remark, that the houses, walls, pavements, &c., of both Herculaneum and Pompeii, are of lava, so that this must have been a volcanic region from remote antiquity; and how many cities have been built upon the top of cities through successive periods of our world's existence, none can tell; nor shall we know until these buried generations shall burst from their subterranean prison-houses, to meet the collected millions at the great day.

MONOMANIA IN HORSES.

The following curious facts are extracted from a paper by Professor Rodet, in "The Veterinarian," a sensible monthly publication:—

"In 1806, during the campaign of Austria, a Piedmontese officer possessed a beautiful, and, in other respects, a most serviceable mare, but which one peculiarity rendered at times exceedingly dangerous for the saddle. She had a decided aversion to paper, which

she immediately recognized the moment she saw it, and even in the dark, if one or two leaves were rubbed together. The effect produced by the sight or sound of it was so prompt and so violent, that in many cases she unhorsed her rider; and in one case, his foot being entangled in the stirrup, she dragged him a considerable way over a stony road. In other respects, this mare had not the slightest fear of objects that would terrify most horses. She regarded not the music of the band, the whistling of the balls, the roaring of the cannon, the fire of the bivouacs, or the glittering of arms. The confusion and noise of an engagement made no impression upon her; the sight of no other white object affected her; no other sound was regarded; the view or the rustling of paper alone roused her to madness. All possible means were employed to cure her of this extraordinary and dangerous aberration, but without success; and her master was at length compelled to sell her, for his life was in continual danger.

"A mare belonged to the Guard Royal from 1816 to 1821. She was perfectly manageable, and betrayed no antipathy to the human being, nor to other animals, nor to horses, except they were of a light gray colour; but the moment she saw a gray horse she rushed upon it, and attacked it with the greatest fury. It was the same at all times, and every where. She was all that could be wished on the parade, on the route, in the ranks, in action, and in the stable; but such was her hatred towards gray or white horses, that it was dangerous to place them in the same stable with her, at whatever distance. If she once caught a glimpse of one, whether horse or mare, she rested not until she had thrown her rider, or broken her halter, and then she rushed on it with the greatest fury, and bit it in a thousand places. She generally, however, seized the animal by the head or by the throat, and held it so fast that she would suffocate it if it were not promptly released from her bite.

"As she grew old (for she was eighteen years old in 1821) this mania was not quite removed, but it was somewhat weakened. No other body of a white colour appeared to make the least impression on her.

"A mare, belonging to the fifth squadron of hussars, feared on the contrary, all white inanimate objects—such as white mantles or coats, even the sleeves of shirts and chemises too much displayed, and particularly white plumes. When any of these white bodies, and especially in motion, were suddenly perceived, if they were of any magnitude, and their motion was rapid, she was in a dreadful fright, and strove to escape; but if they were of no great size, and moved more gently, she rushed furiously upon them, struck at them with her fore-feet, and endeavoured to tear them with her teeth. No other colours produced the slightest effect upon her, nor did the appearance, however sudden, of white horses or dogs of the same colour; but if a white plume waved, or a white sheet of paper floated by her, her fear or rage was ungovernable.

"These three cases of singular and particular aversion, possess, in my mind, all the characters of true monomania."

Hot Springs at St. Michael's, one of the Azores.

Volcanoes are supposed to exist internally, of which, indeed, the fountains in the valley of Farnan and other parts of the island are evident symptoms. This valley is about twenty-five miles north and east of Porto del Gardo, and has on its south cast side a small village called Carceus, or Farnan. On a small elevation, about a quarter of a mile square, are a number of hillocks, on which the action of fire is every where evident. The minerals on the spot are pyrites, lava, pumice, marble, and clay of different colours, ochre, iron-ore, and calcareous earth, mixed with alum and sulphur. There are also a number of boiling fountains, and many cold springs. The hot springs form several streams, and in their course they smoke and emit sulphureous steams; in a calm day, the vapour is seen rising to a great height. The largest of these boiling fountains, called the Caldeira, is nearly thirty feet in diameter, but its depth is unknown. Its water is scalding hot, and in a constant state of ebullition, emitting a vapour highly sulphureous, and smelling like burnt gunpowder; its taste communicates an accecent pungency, and its sediment is a clayey substance of a light blue colour. At a few yards distance, behind a ridge of lava, and at the bottom of a projecting rock, another boiling fountain is called the Forga, or Forge; this is ranked as the second fountain; its surface is seldom visible, from the dense sulphureous vapour; it boils with great violence, and sends forth a great noise, throwing up quantities of a fine glutinous blue clay mixed with vapour, which is scattered about, and observed to enrust the rock and other neighbouring objects. These are the principal fountains, but there are several others; and vapour is seen issuing out of the crevices of rocks in many places. By applying the ear to some of the fissures, the noise of boiling water is distinctly heard; and from others the water is at intervals squirted out, scalding those who may unwarily approach too near. The temperature of these fountains is not uniform: some are as high as boiling heat, others more moderate, and some very cold; the appearance of the water in some is limpid and transparent, in others turbid, of a white or reddish hue, all generally depositing a red or blue clayey substance. Crystals of alum and sulphur are here found in abundance, some of them beautiful and curious; and when the vapour issues and exudes from the chinks and fissures of the rock, some of the crystals are from one to two inches long. A small river runs through this valley, and on its edge in several places there are hot springs, with at times a perceptible ebullition in the middle of the stream from these springs. This river deposits an ochrey sediment on the stones and pebbles of its bed; in some places the sediment is of a green colour, not unlike martial vitriol; and the bushes on the banks are encrusted over with sulphur and alum. The taste of these waters varies. In some, it is that of a strong impregnation of the vitriolic acid, in others of the carbonic; in others, the taste is aluminous or ferruginous, while others again are perfectly insipid. The country-people in cooking save fuel by these fountains.

They place their culinary utensils over the hot springs, or upon some of the steaming crevices; and their cattle by instinct or experience approach these places to clear themselves of vermin, by standing in the sulphureous steam.—*From the Journal of the Geographical Society, Vol. IV., Part II.*

Pride of a Cow.—A correspondent informs us that, while on a visit at the country-house of a lady, one day happened that they were passing the cow-house just at the time when the dairy-maid was driving home the cows to be milked. They all passed in quietly enough, with the exception of one, which stood lowing at the door, and resisted every effort of the dairy-maid to induce her to enter. When the maid was interrogated as to the cause of this obstinacy, she attributed it to pride; and, when surprise was expressed at this, she explained that, whenever any other of the cows happened to get in before her, this particular cow would seem quite affronted, and would not enter at all, unless the others were turned out again, and she had an opportunity of walking in before them. This statement having excited curiosity, and a wish to ascertain its accuracy, the maid was desired to redouble her exertions to induce the cow to enter; on which she chased the animal through every corner of the yard, but without success, until she at last desisted from want of breath, declaring that there was no other remedy than to turn out the other cows. She was then permitted to make the experiment; and no sooner were the others driven out than in walked the gratified cow, with a stately air, her more humble-minded companions following meekly in her train.

Religion respects our relation to God; morals, our relation to one another. Hence, whatever we do, which invades the just rights of another, is immoral; and as the safety and sacredness of these rights is indispensable to liberty, liberty cannot exist without the morality which respects and guards them. The virtue of the people is the basis of free government, only because that virtue teaches them forbearance and moderation: a proper respect for their own duties, and for the rights of others. The liberty which secures all the rights of the social state, is liberty enough; the licence which seeks for more, is but the spirit of despotism in the form of freedom.—*Judge Upshur's Discourse.*

THE FRIEND.

NINTH MONTH, 4, 1841.

We glance from time to time at the accounts as they appear in the newspapers, relative to the more than "seven years war" which has been carried on between the United States and the southern or Florida Indians—the miserable remnants of the Creek, Cherokee, and Seminole tribes—*a war on the one hand, of extermination, prosecuted at an immense expenditure of treasure and of human life, and, on the other of fierce desperation, prompting to deeds*

of merciless and murderous revenge. But having no relish for such heart-sickening details, we have not been in the habit of giving place to them in our columns. From recent statements, however, in the public prints, it seems not improbable, that the poor natives, after being hunted as so many wild beasts, and driven from one hiding place to another in the fastnesses of the swamps and everglades, will at length be compelled to relinquish their cherished possessions in exchange for a wilderness country west of the Mississippi. Whether this expectation will be realised, and this cruel and disgraceful warfare will be speedily brought to a close, time will show; but we were struck with one short paragraph which we shall copy, as from it some knowledge may be inferred, both as to the lavish waste of the public money, and the more melancholy waste of human life incident to the disastrous conflict.

St. Augustine, August 20th.—The expedition into the everglades returned on the 13th. No Indians were seen. Three canoes and a small cornfield were burned. The expedition was absent 14 days. About thirty men were taken sick and disabled, from fatigue and hot weather.—*Herald.*

An expedition of fourteen days to burn three canoes and a small cornfield!!—How many of the thirty men taken sick and disabled, died in consequence, does not appear. Alas! how different would have been the result, if true to the character of a Christian nation, we had acted up in the case to Christian principles.

Additional interest is conferred on the volume of Letters of Early Friends, from which we have repeatedly inserted extracts, by means of fac similes being given of the signatures of several of those distinguished worthies. This is the case as respects a letter from Robert Barclay included in our extracts of last week, in which the initial of Robert is formed by a turn of the stroke in forming the B in Barclay, which misled our compositor. The signature is R. Barclay.

AGENCY.

At the kind suggestion of several subscribers, Elisha Stubbs, of Jacksonburgh, Butler county, Ohio, is appointed agent for "The Friend," instead of our late, esteemed friend, Thomas Talbert, deceased, whose kind exertions on behalf of this journal, and punctual attention to collecting and forwarding subscriptions as they became due, is gratefully remembered.

HAVERFORD SCHOOL.

The semi-annual examination will commence on Fifth day, the 9th instant, and terminate on the third day following. Parents and others interested are invited to attend.
9 mo. 4, 1841.

The winter term of HAVERFORD SCHOOL will commence on Fourth day, the 13th of Tenth month next. Application for admission to be made to John Gummere, superintendent at the school, if by letter, addressed to "West Haverford, Delaware county, Pa." The charge for board and tuition is 200 dollars per annum.

Copies of the last annual report may be had

on application to George W. Taylor, at his office, or will be forwarded by mail to the address of applicants.

9th mo. 1841.

SCHOOL FOR GIRLS.

Elizabeth and Ann Tatum have resumed their School for Girls in the school rooms attached to Friends' Meeting-house, on Twelfth street, between Market and Chestnut streets, where instruction will be given in the usual branches of an English education.

The rooms are commodious, airy and pleasant. The entrance is from Clover street.

Price of tuition.—Four dollars per quarter of twelve weeks, for small children, and six for those further advanced.

Cards, slates and reading books provided at the additional charge of twenty-five cents per quarter. Other books and stationery furnished at the usual store prices.

The customary charge for fuel.

A class of small boys will be admitted.

Application may be made at the school rooms, or at the residence of the teachers, No. 260 Cherry street, opposite Jacoby street.

Philadelphia, 8th month 25th, 1841.

References—

LINDSEY NICHOLSON, No. 24 south 12th st.

THOMAS KIMBER, No. 374 Arch st.

HANNAH WHITALL, CORNER of Race and Franklin streets.

BLAKEY SHARPLESS, No. 253 Pine st.

HENRY COPE, No. 102 south Fourth st.

Dr. R. M. HUSTON, No. 1 Girard st.

Dr. J. PANCOAST, No. 300 Chestnut st.

HENRY TROT, No. 36 Girard st.

SELECT SCHOOLS.

The Boys' School in the new building on Cherry, between Eighth and Ninth streets, and Girls' School on James' street, will open on Second day next, the 30th instant.

8th mo. 28th.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street. John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street.
7 mo. 20th, 1841.

MARRIED, on Third day, the 31st ult., at Friends' Meeting-house, on Sixth street, Philadelphia, THOMAS B. GOULD, of Newport, Rhode Island, to MARTHA S. daughter of the late James Ecroyd.

DIED, on the 18th ultimo, at his residence in Preble county, Ohio, THOMAS TALBERT, an elder, and member of Elk Monthly Meeting of Friends, aged seventy-one years, eight months, and twenty days.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 382.)

FRANCIS HOWGILL to MARGARET FELL.

[Cork,] endorsed 1555.

— At Kingsale, a great port town, Major Stoding, the governor of the fort is loving; I have been much there, but he is full of corrupt knowledge; all his soldiers, and some of the town will hear; but we preach the cross, and them that cannot own us there, we lay no hand on. At Bandon, a great market town, there are not many, but they are precious; one Cornet Cook and his wife, the most eminent house in the town, they are of the true seed: she was a Baptist, and they cast her out for heresy, as they say; a noble woman she is.*

There are arrived at Dublin, seven Friends out of England, two from London gallant women, and some other I know not; four of them are gone towards the North.

FRANCIS HOWGILL.

Since I wrote, a company of priests have gone up and procured a warrant or an order from Dublin, and sent it to the governor of Kingsale, and another to Colonel Phayre, governor of Cork; and they sent down divers questions to ask me. The order was general, to take up all Quakers, and send them to Dublin, which is 120 miles off; I was at Kingsale, at one of the governor's houses, when it came; and the governor of Cork sent a letter privately [for me] to come thither. I am at this city at present; but none I think will meddle, unto whom the commission was sent. Major Stoding is turned out of commission of the peace upon this account; and it is like they will do so with Colonel Phayre: but he is noble, and saith, more is done by the Quakers, than all the priests in the county have done a hundred years. And now many are moved lately to bear witness against the priests: the work of the Lord is great,—glory to Him for ever!

E. Fletcher is here.—E. B. I have not heard of these six weeks. I hear they imprison all at Dublin.—James Lancaster, R. Hicock, E. Morgan, R. Ward, and two of Dublin Friends are in prison at Dublin.†

[From the original.]

* Rotty in his *History of Friends in Ireland* (p. 84-5.) informs us, that Edward Cook of this place was "a man of great parts, a cornet of horse in Oliver Cromwell's own troop,"—"he embraced the Truth with his whole heart; and retained it—was given up to serve the Lord, and lived and walked under the cross of Christ Jesus, in great self-denial to the world, and the glory and greatness of it, to his dying day: he laid down his head in peace with God, and sweet unity with true-hearted Friends."

† In *Thurlow's State Papers*, (vol. iv. p. 508.) is preserved a letter to Secretary Thurlow, from Henry Cromwell, the Governor of Ireland, dated about this period; from which the following extract is taken. Henry Cromwell was the second son of the Protector; and is reported to have "governed Ireland with such a mixture of firmness, discretion, and tolerant indulgence in religion, that the Irish people, if not contented, were at least quiet." (a)

In this letter, he informs Secretary Thurlow, in London, that "the Quakers begin to grow in some

EDWARD BURROUGH and FRANCIS HOWGILL to GEORGE FOX.

Lancaster, 1st month [3rd mo.] [1656 (?)].

Dearlly beloved, — It is now three weeks and some days since we were taken prisoners in the county of Cork, by the High Sheriff of the city, by order of the Council and chief ruler in Ireland: it was dated at Dublin, expressly for us two to be brought by some guards and convoys before the Council at Dublin; which was done accordingly. Great service we had in our journey, about 130 miles. We came prisoners to Dublin, and were severally examined before Hen: Cro. [Henry Cromwell] and his Council, but nothing charged against [us,] and only vain questions propounded; and mightily was the power of the Lord with us to the confounding of our enemies. That night we were committed to prison at the Sergeant-at-Arms his house; where we had a large chamber, and none was hindered to come to us. We sent forth many papers, and gave a haling to all the priests in the city, to give us a public meeting, but they answered us not. Six days we were in prison there, till the Council made an order to the mayor of the city, that he should with speed send us for England; which was done accordingly, to the grief of our spirits; who [were to be] so far separated from the dear babes, which are begotten in that nation, unto whom our souls wish grace and love. The 2d of this month we arrived at Chester, where we stayed one night, and heard of a meeting at Preston, to which we made haste, much desiring to be there; which also was brought to pass by the hand of our God. [The meeting] was to the great advantage of Truth; and contrary to expectation or thought, J. Audland, Alex. [Parker (?)] and we were brought together. We are now going into the north.

Truly great service for the Lord we had in Ireland for near seven months; the particulars would be very large; but in short, there is a precious work begun, and a seed sown, which shall never die. More largely at another time shall I write, but thus much in haste.—Truly shall we stand in the counsel of our God, to be [— word not clear] in his service, which we are wholly given up to do.

Frs. H.'s dear wife, we hear, is departed this world, which will be a little hindrance to him at present, as to settle his children and the like; but truly he is wholly given up to do our Father's will, through great and many trials and dangers and sufferings.

I am thy dear,

E. B.

F. H.

[From the original, in E. B.'s hand apparently.]

reputation in the County of Cork; their meetings being frequently attended by Colonel Phair, Major Wallis, and most of the chief officers thereabouts. Some of our soldiers have been perverted by them, and amongst the rest, his Highness's Cornet to his own troop is a professed Quaker. (b) Major Hodden, the Governor of Kingsale is I fear going that way."—February 6th, 1655—1656.

Secretary Thurlow writes in reply: "I thank your Lordship for your's of the 6th instant; that was the first that mentioned any thing of the Quakers in Ireland. There are a people who are much grown here in numbers."—February 12th, 1655—1656.

(b) Doubtless, Edward Cook, (before mentioned.)

THOMAS LOE to GEORGE FOX.

The North of Ireland, 17th of 6th mo. 1660.

Dear and Most Honourable—Thine with much joy I received; and things here are at present pretty cool. I am now in the north, where all is quiet and still, and meetings enlarge daily. I came lately out of the west, from Cork, Bandon, Limerick, and those parts, where persecution hath been greater since these changes [political (?)] prisons daily attending us, halting out of their towns, and breaking meetings, and blows and threats, and many other sufferings. Friends have sustained by them. Whole meetings have been carried to prison in several places; at Limerick they have kept Friends near four weeks together, and at Dublin the greatest part of a quarter of a year, and at Cork they have several times done the same: I was there a little while since at a monthly meeting, and near the end of our meeting they came with a guard of soldiers, and carried away all the men Friends to prison. And so about Waterford they had done the same, and almost in all parts of the nation; many sharp trials Friends have had by them. Things are generally well with Friends, and meetings fresh and living; a blessed presence is among them, and they are well got over their sufferings, and in wisdom have been well preserved in their several meetings. I do believe many of them are freely given up to suffer all things for the Truth's sake. Here is some increase lately, several are convinced since these revolutions [in government (?)] about the middle of the nation there is a meeting of near forty, and most convinced lately; at this time things are a little quieter, I know of none in prison but what are in for tithes. As to my own partings, dear G. F., I am well; and the Lord's blessings and pure presence are with me in my labours. It is yet on me to stay in this nation, and the thing hath oft run through me—thou must travel through this storm with Friends here. I am truly and wholly given up into the will of God, and am content to suffer and endure all things for the Lord's sake. Abundance of threats in divers places are uttered against me, and they have had me in prison divers times; but way hath been made for my release in some short time.

THOMAS LOE.*

* This Friend, who has been called "the apostle of Ireland," from his early and zealous labours in that land, "was a man of an excellent gift, sound, clear, and powerful in his ministry, elegant in speech, sharp and quick in his understanding; and his testimony was very convincing. It was through his ministry that William Penn became convinced: W. P. having a considerable estate of his father's in Ireland, and committed to his care, which consisted in his coming to the country; and being informed that Thomas Loe was to be at a meeting in Cork, he went to meet him. T. Loe began his declaration with these memorable words: 'There is a faith that overcomes the world, and there is a faith that is overcome by the world.' upon which subject he enlarged with great clearness and energy; and by the living and powerful testimony of this man, (which had made some impression upon W. P.'s spirit ten years before,) he was now thoroughly convinced; and afterwards constantly attended the meetings of the people called Quakers, even through the heat of persecution.—Rutty's *History of Friends in Ireland*, p. 112. T. Loe died in London, (as our Registers state,) "the 6th of 8th mo. 1668, at Edward Mann's house, within Bishopsgate;" he is described as of Oxford.

WILLIAM EDMONSON TO MARGARET FELL.

Maryboro', 2nd of 6th mo. [8th mo.] 1661.

M. F. — As concerning Friends here, I hear of many in prison at Waterford; at Cork and Limerick [Limerick] many Friends are fined in great sums of money, for meeting. I hear that Friends in the north have their liberty. We are six of our meeting prisoners, and fined for meeting: it is well with Friends here—the Lord's presence is with us, and his power fresh amongst us, whereby we have strength to bear all. My dear love is to thy children and to Friends there.

Thy brother in my measure,

WILL EDMONSON.

A Testimony from the Monthly Meeting of Hartshurst, in the county of Lancaster, concerning William Taylor, of Manchester.

From Col. lectures of Testimonies, 1710.

He was descended of believing parents, near Old Meldrum, in Aberdeenshire, in Scotland; from whence, about the twenty-first year of his age, he removed to Stonehvie, near Urie, where he resided a few years; during which time he appeared in a public testimony, which was acceptable to Friends, as appeared by the recommendation given by them to this monthly meeting, when he came to settle amongst us; and as he advanced in the improvement of his gift, he was concerned to visit Friends in his native country several times, in Ireland once, and likewise some parts of this nation, we hope to his own peace, and the advantage of those among whom he laboured. We esteemed him an honest and faithful minister; his life and conversation were in a good degree blameless and inoffensive. He was, when at home, diligent in his business, that he might not make the gospel chargeable; and exemplary in the attendance of meetings, and often therein gave exhortations to the comfort and edification of Friends.

During his last illness, which continued some weeks, he was conducted with much patience and resignation to the divine will, though his bodily pain was great. And from the aboundings of divine love, which often filled his soul, he was concerned fervently to advise many of those who visited him, to maintain the unity of the spirit in the bond of peace; and, to avoid an inordinate, or over anxious, pursuit of worldly things, that they might be preserved to his glory; with many other lively exhortations at several times. And not long before his death, signified his great satisfaction, under a sense of the divine presence and favour; and said, he had seen clearly, and would have it known, that the true ministers of God must not seek or desire any gifts, rewards, or honour from men, nor any thing in lieu thereof; but in true humility wait in the pure fear of God, and under the exercise of their gifts, if ever they obtained his approbation. He signified likewise his satisfaction, in having done his day's work, and that his peace was sure in the Lord; in which comfortable assurance, he quietly departed this life the third, and was decently buried in Friends' burying-ground in Manchester, the 6th day of the first month,

1749, the solemnity being evidently favoured with that Divine presence which had been his strength in the time of health, and comfort in the decline of life, to the solid satisfaction of many present, and succour of his nearest Friends. Aged thirty-eight, a minister sixteen years.

An account of some expressions and advice given by William Taylor aforesaid, not long before his death, viz:—

One evening, several Friends being come to visit him, he said, "Some of them had seen him very weak at times, but never so much reduced as then; that, considering his present situation, he could not but say, it had seemed desirable to have continued a few years in the world, but was now ready to think his time would not be long." He was going to say something further, but was interrupted by the entrance of more company.

The next evening, several Friends being again sitting by him, he expressed his gladness and satisfaction in their company, and that he was never more united in love to his Friends than at present; he sometimes thought he had a new heart given him to love them; and said, "As I had it on my mind to express last evening: I have seen there is a vanity which vexeth the soul, that more or less lurketh about most of us, even about well-minded people, which in the time of health and strength would boast itself, and be thought well of by others; but when the hand of God is upon us in affliction of body, we see it to be chaff, that must be winnowed away, before we can be fitted for that pure rest: for, oh! Friends, it is a pure holy rest; and none but purified and refined souls can ever be admitted to enter into it. It hath of late been a searching time to me; I have had to recollect some passages of my life, which have long been unthought of, but they have now been searched out, and brought to judgment: for, oh! I have seen so much of the purity of that rest, that I have often been afraid of late, lest I should not be enough refined to obtain an admittance into it; and have earnestly desired, that nothing might remain, but what might bear the Divine hand in judgment: and though I have been preserved in a good degree of sincerity, according to my measure, so that I have nothing to charge myself with on that account; yet I know and see all this is nothing to trust in, nothing but divine mercy; and I see clearly the great need I have of a Mediator, in whom I have a comfortable hope: to look upon the separation of soul and body by death, seems a dark shady thing: I have often remembered those expressions of David: though I walk through the valley of the shadow of death, I will fear no evil: death seems a gloomy thing to human nature, which is ready to shrink at the prospect of it; but oh! the hope that David had is a fine thing: if the guardian angel of his presence do but conduct us through it, all will be well; and this I think I may say, I have a fixed and comfortable hope in. I have no certain sense, whether I shall at this time be removed or not; that I leave to Infinite Wisdom, and hope I can truly say, I am entirely resigned to the divine will. My greatest concern on my own account is, lest I should not bear the sharpness of my pain with such a

degree of submission and patience, as I have desired to do; and am afraid it should unhinge my thoughts from looking so steadfastly to the divine object, as I hope I have done of late. It is a fine thing for those that are young, to remember their Creator in the days of their youth, before the evil day come, and the time in which the soul knows no pleasure: the evil day, I take to be the time of affliction or pain of body; health and prosperous circumstances in life, seem like days of sun-shine, wherein we are too apt not properly to consider our latter end; but a day will come, when all will find the world to be a cheat, a mere shadow, a delusion, and not to be trusted in, or relied upon.

"I remember the last time I had any concern to speak in a public meeting, I had to mention this expression, which was then very much illustrated in my view: 'the righteous hath hope in his death:' little apprehending, at that time, it would so soon be my lot, to think so much about it; however, I find it to be a comfortable truth. I have laboured, I think I may say, honestly amongst my Friends in this meeting, according to the understanding given; and can truly say, with one formerly, I have coveted no man's silver or gold, but, if possible, that I might be instrumental to gather souls to God."

At another time, he said, "Our worthy Friends might well recommend it, that all might endeavour to keep the true unity of the spirit in the bond of peace; and we who sometimes are concerned to advise others, what need have we to be careful to maintain this pure unity, and to be watchful lest any thing of self get up, that would appear something, and be thought well of by man, and would boast itself, and be thought to exceed others? If this be given way to, it will consequently lead to insinuate things to hurt and lessen the service of others. All this I have seen to be mere chaff that must be winnowed away, if ever we be approved of by the Almighty."

"I have of late been very much united in love to my Friends, and have looked with great compassion and tenderness towards those who have been drawn aside; and earnestly desire that those, who are concerned to labour with such, may do it in the spirit of love and tenderness, which only can gain upon them, in order that they may be restored into the unity of the body, wherein is received that nourishment which preserves alive the members thereof; and that none may look at the weakness of others, with an eye that would seek and fish for faults. I have seen so much of my own weakness, and the great need I have had of the compassionate regard of the Almighty, that I have been induced to look with great pity and tenderness, even towards transgressors; and, I believe, if we be truly sensible of our own weakness, it will lead us to look after this manner one towards another; and if we hear or observe little faults, we shall not delight to expose or aggravate them, but rather seek to help and watch over one another for good."

"I have often observed with grief, and so have some of you, the great loss which our Society hath suffered, by a too anxious pursuit, and grasping after the world and the things of it, in many, in order to appear great, and that

their posterity might have large possessions. Some who have even tasted of the love of God, by suffering their minds to be ensnared and entangled, have insensibly lost ground in religion, and gone on, by degrees, till they have almost lost the relish of it. I very much desire that this may never be the unhappy circumstance of any of us; for we have tasted of this divine sweetness, and it has at times been far more precious than any of these fading transitory things."

"And having been still for some time, he said, "In the Lord's presence there is quiet indeed! I could scarcely have thought, that such a foretaste of divine favour could have been enjoyed whilst in these bodies, and I could have been glad to have gone in it; but not my will, but thine, O Lord, be done."

At another time he said, "I have often considered the great advantage that those have had, who have been religiously educated in our Society; and happy will it be for such, who make a right use of it. Many great favours we receive, by the ministry of those whom Divine Providence hath qualified to labour amongst us; and, in a particular manner, we in this meeting have been eminently favoured of late; notwithstanding which, if any should be satisfied with hearing and professing, and with having the name of religion, and appearing orderly amongst men, and yet be strangers to the life and virtue thereof in their own hearts, they will find themselves miserably disappointed at last. Oh! it is a fine thing to have religion so near us, as to have our hearts rooted and grounded in the fear of God: I have, through mercy, found the comfort and advantage of it, in this time of bodily affliction: it hath administered more relief than all my Friends could do. What could it avail me now, if I had a house full of silver or gold to look at? It could not afford the least degree of that comfort and peace of mind I now enjoy. I have many times thought that I am more at liberty, and my mind more composed and easy to leave the world, than if I had a great deal in it. I have wanted nothing, but have had every thing necessary and suitable for me, and am much more free from cumber than if I had abundance to leave behind me."

"When I have at times, for some days past, been concerned to speak a little to my Friends, by way of advice, I have been much refreshed both in body and mind. It seems to alleviate my pain and affliction of body; and if it please Divine Providence to number me to my grave, nothing seems to lay in my way; I have nothing but peace of mind, and doubt not but his merciful care will be extended, and be my conductor through the shadowy prospect of death; and I have a fixed hope, that Divine Goodness will visit this meeting in an extraordinary manner. And though there may be some whose views are much confined, and their pursuits strongly after the things of this life; a time will come when such will be shaken, and have a clear sight of the vanity and emptiness of the world, which is really a cheat and a delusion, a shadow, and not worth grasping after, nor to be relied upon. I know it is necessary and lawful to provide for the accommodation of these bodies for a little time; and if I recover, it will be my care; but I hope I shall always

look upon it in such a light, as to prefer what I know and see to be my greatest interest."

At another time he said, "I have of late seen more clearly than ever, the advantage and excellency of dwelling in true love and unity; that pure unity of the Spirit, the bond of peace: oh! Friends, endeavour to keep in it, and out of that which would divide in Jacob, and scatter in Israel; and then Satan, with all his craft, can never sap the foundation, but it will stand for ever."

"Though it hath of late been a trying and searching time to me, it hath been the most profitable time of all my life: and I fully believe a time is approaching that will try the foundations of men; and it is well for those who are prepared to stand through it; but much more happy those, who may be landed safe before that time overtake them. I do not only think so, because several of our Friends have been concerned to mention it, but from a full persuasion and fixed evidence of it in my own mind."

"Taking leave of a particular friend, he said, "We have been long acquainted; and I know thou hast been favoured with the experience of the love of God, and hast been a good example to thy family. I wish thou mayst still endeavour to live near truth: feel after the virtue of it more and more in thy own heart, and then thou'll be concerned to bring up thy children in the fear of God, and that they may have portions in the truth, which will far exceed all the great things in this vain world."

He said to his wife, who he saw very sorrowful, "My dear, moderate thy grief on my account; let us not murmur at the cup that is handed to us; but remember him to whom it was given for our sakes: to him it was administered with great scorn and derision, but to us in great mercy."

At another time he said, "My dear, do not grieve so much for me; I have obtained the utmost wishes that ever I had, with regard to any prospect of happiness in this life, by having thy company; and though it hath been but a short time, it hath tended, in degree, to prepare me for my latter end: I am quite easy to resign my spirit to him who gave it. Thou would'st have had much more cause of sorrow, if thou hadst been joined to one who, in the same situation, had been weighed down with horror and guilt of conscience. Sorrow not for me, I shall soon be centered into that rest which good Abraham long ago entered into, as a reward of his faithfulness. What! though these poor mouldering bodies must be dissolved and returned to their original dust, there is a glorious assembly of the spirits of just men made perfect, even the church of the first-born, which I am going to join, and which all redeemed souls must join, when they quit these tabernacles of clay; then all sorrow and tears will be wiped away, and uninterrupted rest and tranquillity will be their portion for ever; even the portion of all those who resign themselves in faith, body, soul and spirit, to their great Creator: then there is no will, no desire, either of life or death, but an entire submission to the divine will. They dare not desire to live a year, a month, or a day, longer than he sees meet; neither to die before his time."

At several times he acknowledged the great

care and concern of his wife and brother for him: he said, "Your care for me is quite complete; you have sympathized with me and borne part of my burthen; you can do no more; and I fully believe you will be rewarded when I am gone: it will, like the prayers and alms-deeds of Cornelius, go up as a memorial before Almighty God."

At another time he said, "Thou art, my dear, exceeding near to me; so near I cannot express it. I never loved thee more than now, and I fully believe, if I am taken away, the Lord will bless and comfort thee, beyond what I could do for thee if I live; therefore endeavour to resign me entirely to the divine disposal. We must be parted some time, and I can never leave thee with less incumbrance than at present. If nature must sometimes have a little vent by sorrow, take care to moderate it, so as not to offend Divine Providence, nor hurt thy health: be well, I trust, help and support thee beyond what thou canst now see. I once thought it had been scarce possible for me to have been so easy to part with thee so soon; but divine mercy is great to me. I am as happy as thou canst wish me, and far more so than I have deserved. When thou hast any sensible interest with Divine Goodness, join my spirit in prayer, that he may be pleased to ease my pain of body, or renew and strengthen my patience to bear it his time, without repining; and also that he may be with me to the last, and favour me with an easy passage."

Not long before his death, having been very still for some time, he expressed the great satisfaction that he had, in a sense of the divine presence and favour, and said, he wanted his brother; who, being called, he said, "I have lain with great satisfaction, even as if upon a bed of roses; and though I have great pain of body, it has been chained down, and I have seen beyond all pain. I have had a view of the tree of life, that stands in the midst of the paradise of God; and have seen how far that satisfaction exceeds all sensual pleasures. It is likely I shall die soon, and if I do, I hope I shall die well. I have seen clearly, and would have it to be known, that the true ministers of God must not seek or desire any reward, gifts or honour from men, nor any thing in lieu thereof; but, in true humility, wait in the pure fear of God, and under the exercise of his gift, if ever they obtain his approbation: I would have this to be known, and that is all."

After which he continued about two days; and though his pain was great, he was preserved in much patience and resignation to the divine will: and the last words he was heard to speak, were, It is now over; I am just going. Farewell, my dear love, the Lord bless thee, and be with me now.

Some Friends being called in, he continued about half an hour, and departed very quietly.

New Scientific Discovery.—A friend on board the U. S. frigate *Constellation*, mentions that the views of Lacaille relative to the shape of the earth, have been confirmed by the observations of the Royal Engineers. He says:—"We grow wiser every day. We know that the earth is not round, but a spheroid; if the

results of the present measurement of a meridian turn out as is expected, they will go to prove that the earth is not a *perfect spheroid*, but that there is a difference in the figure of the Northern and Southern Hemispheres. Lacaille measured the arc of a meridian in France, and also at the Cape of Good Hope, and found that the length of a degree was as great in latitude 33 deg. south, as in 45 deg. north. As Lacaille's measurements were not conducted with much accuracy, the discrepancy was referred to the error of the observer. The recent measurement, which was conducted with great precision, on the same ground which Lacaille measured, has thus far gone to prove the former measurement correct. I am indebted for this information to Capt. Henderson, of the Royal Engineers.—*Boston Atlas*.

THE MIRAGE.

Isaiah, xxxv. 7.—“The glowing sand shall become a pool, and the thirsty soil bubbling springs.”

The following passage from Rae Wilson's *Travels in the East* affords a striking illustration of the words of the prophet:—

“At about three o'clock I perceived the turrets and sycamore trees of Rosetta, at which time I found myself greatly exhausted from oppressive heat and fatigue; and, like other travellers, was deceived by the mists and apparitional lake so celebrated under the name of the mirage or *al serab*, the illusory lake of the desert, which, even at a very short distance, had the most perfect resemblance to a vast sheet of water, with trees planted in it at certain distances, and reflecting every surrounding object as a mirror. We fancied this watery wilderness to be an insurmountable barrier to our reaching Rosetta, and that our guide had mistaken the proper track through the desert; but, as we advanced, the supposed lake and its objects vanished: so powerful was the optical delusion. This prospect is at first sight cheering, but ultimately is most delusive. The traveller quickens his steps to reach the place where he hopes to quench his thirst, and feels the bitterness of disappointment; in truth, an *ignis fatuus* is not more tantalizing. Even swallows in great numbers skim over these imaginary pools. This singular phenomenon is in all probability that which is alluded to by the prophets and Psalmist; and it may serve to point out how false are the objects pursued by men of the world, and how like these streams of the desert.”

Another writer says:—“In Sanscrit the phenomenon of the serab or mirage is called *mirag-trichna*, thirst or desire of the antelope, no doubt because this animal, compelled by thirst (*trichna*), approaches these barren plains, where, from the inflection of the rays, he thinks he perceives the undulating surface of the waters.”

In describing this interesting phenomenon, Burkhardt says:—“We arrived at the wretched solitary village of Usko, near to the muddy shore of the lake of that name, the entrance to which is called *Maadie*. Here we procured asses for all our party, and, setting out for Rosetta, began to recross the desert, appearing like an ocean of sand, but flatter and firmer, as to its surface, than before. The Arabs, utter-

ing their harsh guttural language, ran chattering by the side of our asses; until some of them calling out, *Raschid!* we perceive its domes and turrets, apparently upon the opposite side of an immense lake or sea, that covered all the intervening space between us and the city. Not having in my own mind, at the time, any doubt as to the certainty of its being water, and seeing the tall minarets and buildings of Rosetta, with all its groves of dates and sycamores, as perfectly reflected by it as by a mirror, inasmuch that even the minutest detail of the architecture and of the trees might have been thence delineated, I applied to the Arabs to be informed in what manner we were to pass the water. Our interpreter, although a Greek, and therefore likely to have been informed of such a phenomenon, was as fully convinced as any of us that we were drawing near to the water's edge, and became indignant when the Arabs maintained, that within an hour we should reach Rosetta by crossing the sands in the direct line we then pursued, and that there was no water. ‘What!’ said he, giving way to his impatience, ‘do you suppose me an idiot, to be persuaded contrary to the evidence of my senses?’ The Arabs, smiling, soon pacified him, and completely astonished the whole party by desiring us to lock back at the desert we had already passed, where we beheld a precisely similar appearance. It was, in fact, the *mirage*; a prodigy to which every one of us were then strangers, although it afterwards became more familiar. Yet upon no future occasion did we ever behold this extraordinary illusion so marvellously displayed. The view of it afforded us ideas of the horrible despondency to which travellers must sometimes be exposed, who, in traversing the interminable desert, destitute of water, and perishing with thirst, have sometimes this deceitful prospect before their eyes.” The serab, or mirage, appeared twice to them in crossing the desert. “Its colour was of the purest azure, and so clear that the shadows of the mountains which bordered the horizon were reflected on it with the greatest precision, and the delusion of its being a sheet of water was thus rendered still more perfect. I had often seen the mirage in Syria and Egypt, but always found it of a whitish colour, rather resembling a morning mist, seldom lying steady on the plain, but in continual vibration; but here it was very different, and had the most perfect resemblance to water. The great dryness of the air and earth in this desert may be the cause of the difference. The appearance of water approached also much nearer than in Syria and Egypt, being often not more than 200 paces from us, whereas I had never seen it before at a distance of less than half a mile. There were at one time about a dozen of these false lakes round us, each separated from the other, and for the most part in the low grounds.”

Belzoni thus describes the suffering of travellers in the sandy deserts of the East:—“It is then the value of a cup of water is really felt; he that has a zenzabia of it is the richest of all: in such a case there is no distinction; if the master has none, the servant will not give it to him; for very few are the instances where a man will voluntarily lose his life to save that of another, particularly in a caravan in the de-

sert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravans! He is dying for a cup of water; no one gives it to him; he offers all he possesses; no one hears him; they are all dying, though by walking a few hours farther they might be saved. The camels are lying down, and cannot be made to rise; no one has strength to walk; only he that has a glass of that precious liquid lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail; in the desert it is worse. At sea, storms are met with; in the desert there cannot be a greater evil than to find a dry well. At sea, one meets with pirates; we escape, we surrender, or die; in the desert, they rob the traveller of all his property and water. They let him live, perhaps, but what a life! to die the most barbarous and agonizing death. In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in, and I believe that one of the greatest sufferings that a human being can sustain. The eyes grow inflamed, the tongue and lips swell, a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed. All these feelings arise from the want of a little water. In the midst of all this misery, the deceitful mirages appear before the traveller, at no great distance, something like a lake or river of clear fresh water. The deception of this phenomenon is well known, but it does not fail to invite the longing traveller towards that element, and to put him in remembrance of the happiness of being on such a spot. If perchance a traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks where is the water he saw at no great distance. He can scarcely believe that he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.”—*Oriental Key to the Scriptures*.

Goats as Wet Nuns.—It is ordinary, all about where I live, to see the country-women, when they want suck of their own, to call goats to their assistance. And I have, at this hour, two footmen that never suck woman's milk more than eight days after they were born. These goats are immediately taught to come to suckle the little children, well knowing their voices when they cry, and come running to them; when, if any other than that they are acquainted with be presented to them, they refuse to let it suck, and the child, to any other goat, will do the same. I saw one the other day, from whom they had taken away the goat that used to nourish it (by reason the father had only borrowed it of a neighbour) that would not touch any other they could bring, and doubtless died of hunger.—*Montaigne's Essays: Cotton's Translation, 1711.*

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ON TRAVELLING.

Old Humphrey seems to have an irresistible vein of innocent pleasantry, which shows itself in most of his versatile observations. In the selection we now offer, this propensity is more than ordinarily apparent; but yet, as usual, is rendered subservient to instruction—at the same time happily interweaving some graphic allusions to things as they are in England.

Oh, 'tis a pleasant thing to travel! I was always fond of it, from my very boyhood; from the time when I used to trudge twice a year to see my uncle and aunt, who lived at a farm-house, full six-and-twenty miles from our habitation.

And now I find travelling an excellent relaxation from sedentary labour, an encourager of cheerfulness, and, I hope, a means of usefulness, as well as an incentive to praise and bless Him from whom every mercy flows.

'Tis a pleasant thing when you have health, and strength, and good spirits, to travel on foot; you can stop when you like, and turn round and look at the prospect. You can call at a cottage, and talk to the old lady, as she goes on with her knitting; or loiter in the green lane, pulling down a briar, and plucking the delicious blackberries. You can stand and breathe the fresh air, as it comes over the blossomed bean-field, or gaze at the lambs at play in the knolly pasture. You can creep into the copse, and gather nuts from the hazel trees, bunches of bright brown shellers; or make a posy of the violets, the cowslips, or the dancing daffodils. All these things you can do, and a hundred others; and as you go on, and your bosom beats with happiness, you can sing of the Divine goodness and mercy with a cheerful heart.

'Tis a pleasant thing to travel on horseback, when your steed is full of spirit, and yet manageable: when you can walk leisurely, trot fast, canter pleasantly, or gallop rapidly, as it may suit your purpose. I was always fond of riding, from the time when the donkey that my father bought me, used to throw me over his head two or three times a day: the donkey was low, the green turf was soft, and I felt gently, so that it did not hurt me.

Oh, 'tis a fine thing to be mounted on the back of a bright chesnut, or coal-black horse,

when he grows warm, and gets full of life, with the white foam falling from his mouth against his broad chest! When you feel as if you were almost a part of him, so capable of controlling him, and so firmly seated in the saddle! Many a pleasant ride have I taken, and many a journey have I gone on horseback. It is said that "the merciful man is merciful to his beast;" and I am sure we ought to be very kind to so useful an animal as the horse.

Yes; whether we walk, or whether we ride,

Let us act a kindly part;

And wherever we go, and whatever may betide,

Encourage a grateful heart.

'Tis a pleasant thing to travel by gig; for you are so much at your ease, and have so little to do, that you may journey far without weariness. It is true that you should always keep the reins well in hand, in case of a trip, and be ready in every accident that may take place, to act with presence of mind; but the very watchfulness required, rather adds than takes away from the pleasure you enjoy: you would grow weary without it. Travelling by gig is a very pleasant mode of conveyance. You can snatch a glance now and then at the country round you, you can occasionally fling a tract into the road, you can admire your horse as he arches his neck, points his ears backwards and forwards, and lifts up his feet as regularly as clockwork, and you can indulge a cheerful or a sober train of thought. Many an agreeable journey have I made with a horse and gig.

When the summer has smiled, and the winter frown'd,

At the spring of the year and the fall,

When the heavens and the earth have been beautiful,

And God has been seen in all.

'Tis a pleasant thing to travel by post-chaise; the rattling of the wheels over the stones, the jingling of the windows, the clattering of the horses' hoofs, the odd figure of the post-boy jumping up and down in his buckskins, cracking his short-handled whip, and the rapid rate at which you dash along, altogether fill you with animation.

I have travelled many a time by this pleasant conveyance, and my spirits have risen with the occasion. Wide open flies the turnpike-gate as you approach; when you rattle under the gateway into the inn-yard, the landlord and landlady make their appearance with smiles, and the waiter turns round the brass handle of the chaise-door in haste, to hand you down the steps. Again, I say, it is a pleasant thing to travel by post-chaise, and hundreds of people agree with me in this opinion.

It is pleasant to travel by stage-coach, or by the mail, especially if you are outside on a fine summer day. You go along at so delightful a rate, and you have nothing to do but to enjoy yourself. The four gray horses, with their bright brass harness, the coachman with his

"upper benjamin" wrapped round his legs, and the guard with his red coat and laced hat, all these are pleasant objects to gaze on. You feel so much at ease, so independent, and so comfortable, that you pity every foot passenger you meet, and you say to yourself, "I wonder how any one in his senses can ride inside this delightful weather!" Many a hundred miles have I travelled by stage-coach and mail, nor should I be very unwilling to set out on a fresh journey to-morrow. The sound of the horn, and the changing horses, and the towns and villages you pass through, and the workmen on the road, who are sure to leave off work, and lean idly on their spades and pick-axes as you go by; and the guard, flinging down his letter-bags as he passes, at the country inn, or the lodge by the park-gate, and the wheels flitting up the dirty water after a shower like so many mountains; the dogs that run after the coach barking, and the locking and unlocking of the wheels, afford a constant variety to the passenger, so that it is a very agreeable thing to travel by the stage-coach or by the mail.

Almost every one must have seen the mail set off.

The horses start, and the wheels turn round,

And hastily fade from the view;

And 'tis well to reflect while they rapidly run,

That our lives run rapidly too.

'Tis a pleasant thing, also, when time is an object with you, to go a journey by the railroad. When you are once set going, you feel that you are travelling in right earnest. Away goes the steam-engine, almost flying along the iron pathway, leaving a long line of smoke, eight or ten feet from the ground; and away go the steam-carriages after it, filled with company. One talks of the useful discovery of steam; another wonders what will be invented next; and a third doubts, after all, whether the affairs of men absolutely require them to hurry on so fast through the world. Still, on you go, and before you can believe it, you are at your journey's end. When you are in a very great hurry, the railroad is a capital mode of conveyance.

Thus through life's stage we hurry on,

And our journey soon is o'er;

And this beautiful earth, that gave us birth,

Beholds our face no more.

'Tis a pleasant thing to travel by pleasure-boat along the river, when you have plenty of time on your hands. Oh, how delightfully do you glide through the clear running stream! I have sailed as much as a hundred miles together down the winding Wye, fairest and most romantic of British rivers! Sometimes gazing on the pebbled shallows, and sometimes on the dark deep waters. It was pleasant to dart down the rapids, pleasant to gaze on the Chetsworth and Goodrich Castles, and Wind-cliff and Tintern Abbey; and pleasure-still,

looking up at the snow-white, sun-lit clouds, as they glided through the clear blue sky, to sing with the heart as well as the lip,

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost,
In wonder, love, and praise."

'Tis a pleasant thing to travel by steamboat, when the sun shines, and the river is broad, and the passengers wear smiles on their faces. I have travelled by steamboat, and talked with the captain and passengers, and stood by the pilot as he turned round his wheel to guide the vessel, and leaned over the bulwarks, musing on the paddle-wheels tearing their way through the waters; the huge vessel the while obeying the pilot as obediently as a child. Sometimes, too, I have met with a fellow-passenger, who has made a serious remark, an acknowledgment of God's goodness, and we have talked together of holy things, and of the way of salvation through the Saviour of sinners.

'Tis pleasant in our pilgrimage,
In fair or stormy weather,
To meet a traveller Zion-bound,
And journey on together.

'Tis a pleasant thing to travel over the mighty ocean in a ship, when the broad sails are filled with a favourable wind, and the sea and the sky seem to lose themselves in each other. When the billows of the great deep sparkle with beautiful colours, when the dolphin plays, the flying-fish leaps from the water into the air, and the sea-gull hovers over the foam-fringed waves. I have sailed on the billowy ocean in a gentle breeze, and in a storm I have mounted up as if going to the heavens, and plunged downwards as if descending to the bottom of the sea. Yet still the rudder has guided the ship, and still the sails have enabled her to keep her course. God has given wonderful power to man, enabling him to say to the bounding waves, "Bear me safely on your back;" and to the blustering winds, "Waft me forward on my course." Truly, "The Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship, and bow down; let us kneel before the Lord our Maker."

Where ocean rolls his mighty flood,
Where billows rise and fall,
Wisdom and power are infinite,
And God is all and all.

Ah, well! whether we travel high or low, by land or by water, by ship, steamer, or boat, by railroad, stage-coach, or post-chaise, by gig, horseback, or on foot, we are all travelling towards the grave; every stage brings us nearer our journey's end, and our journey must, of necessity, be a short one.

It may be that we shall see threescore and ten birth-days; perhaps we may be strong enough to witness fourscore; but he who looks back to his childhood, even though his hairs are gray, regards it as yesterday. "We spend our years as a tale that is told." Is it well, then, to think so fondly of a bubble that is so soon to burst? of a dream that has well nigh passed away? Will it not be better to think

less of this world, and more of the next? Less of what is, as it were, for a moment, and more of what shall endure for ever? Surely it will. Begin, then, reader, to do this at once.

O gird thy loins, set out for heaven,
Ere earth's enjoyments wither;
And give not slumber to thine eyes,
Till thou art journeying thither!

Excursion from Naples to Vesuvius.

From Fisk's Travels.

This mountain is about eight miles from Naples. To visit it we took carriages to Resina, five miles, and there, according to custom, we made a bargain with one man to furnish the guides, the mules and donkeys, the *chaises a porteurs*, and whatever else was necessary for the undertaking. Thence we proceeded on mules to the bottom of the cone, three miles, which, exclusive of a stop made at the Hermitage, so called, a sort of Hospice, not far from the base of the cone, took about two hours and a half.

The country around the base of this mountain, except where the lava has covered the soil, is very fertile, and covered with vineyards, which produce grapes of an excellent quality, from which is made the celebrated wine called *Laeryma Christi*.^{*} The cinders and ashes are, after a while, very favourable to vegetation, producing a rich and vigorous growth; but, wherever the lava comes, the land is cursed with perpetual barrenness, at least until, by the accumulations of time, a soil shall have been formed upon the sterile rock. The surface over which the lava has rolled is left rough, like the convolutions of a molten mass in a semi-liquid state. Down the sides of the lower mountain, or base of the cone, as well as around a portion of the foot of the base itself, this once molten but now petrified mass is spread out in a dark dreary waste, sublime in its desolation. It indicates to you, in its silent but impressive eloquence, the intensity of those internal fires that could melt down and simmer together, into one homogeneous sea, the crude and heterogeneous materials of this earth; and the mighty energies which could force this sea of molten fire from the depths below through the crust of the earth, and spread it out to cool upon its surface. It is in contemplating such operations as these that man feels his impotency and nothingness.

The general colour of the lava is a dark brown; almost all the varieties of colour, however, are found. The compounded material becomes extremely compact, inasmuch that it is susceptible of a very high polish, and is wrought into boxes and toys, and even into necklaces, bracelets, and other ornaments.

To understand the course of ascent, the reader should be informed that there are three mountains having a common base, namely, *Somma, Ottajano, and Vesuvius*. The entire circuit of this base is about thirty miles, and the height of the base, to the bottom of the cone of Vesuvius, is about twenty-five hundred feet perpendicular, while the length of the plane of elevation is about three miles. Up this

distance we ride on mules or donkeys. The way is rough, and, at intervals, rather steep; but, on the whole, not very uncomfortable. Most of the way is somewhat elevated above the adjacent regions, by reason of which the lava in the various irruptions which take place is turned from it to the right or left, and leaves it unobstructed, and covered more or less with vegetation. It is on this ridge that the hermitage before alluded to is situated. This house has been often threatened, but the circumstance just mentioned has, as yet, been its protection.

We had made up quite a company for this excursion, and if we could have been exhibited, at the time of our ascent, to our friends at home, the sight would have amused them. There we were, male and female, gentlemen, lackeys, and guides, mounted, some on mules, some on asses; and our ladies faced, in their high-armed side-saddles, some to the right, and some to the left, just as caprice or accident had fashioned the saddle; one guide would be pulling the donkey by the halter or bridle before, another was whipping up behind, and another walking by the side to hold the saddle from turning or slipping off; and others, again, holding on by the tail, for the double purpose of *guiding* the animal and supporting themselves! In this way we worked our passage up the mountain side, Indian file, with tolerable facility.

When we arrived at the foot of the cone we had to dismount and commence our *labour*. This cone is of different heights at different times; its general estimate, however, has been put, I believe, at from ten to twelve hundred feet. Its angle of ascent is very great; it looks, indeed, almost perpendicular and inaccessible. However, we had ocular evidence, before we commenced the ascent, that it was accessible, for several parties were in advance of us, and were seen at different distances, hanging, like moving nites in an anthill, and crawling their way up to the summit. I had engaged one *chaise-a-porteurs* for myself and wife. Ambitious of the achievement, however, she started in advance, but with too much haste for endurance, so that she soon found it necessary to stop for respiration and rest. By alternating, however, between the chair and our feet, we both succeeded in accomplishing the ascent in about one hour, and with less fatigue than we had feared. The ascent is made more wearisome from the fact that the foot at every step sinks into the ashes and cinders up to the ankles, and these ashes continue to give way under your tread as you raise your advancing foot to take the next step, so that, by the time you set it down again, you find yourself nearly as far back as before you raised it. To aid you, one end of a strap is fastened round the body, and a strong guide goes forward with the other end, and pulls you up. It is no small assistance both to him and yourself that occasionally there are *scoriae* and blocks of lava bedded in the cinders, which serve as steps and supports for the feet. The chairs are nothing more than a common chair lashed between two poles, and borne on the shoulders of four or six men. These reel and stagger under their burden; and, as one or the other mounts a block of lava, they turn you in

* The tears of Christ.

different directions, and sometimes appear ready to fall backward under their load. We all arrived, however, in safety, and soon forgot our fatigue in the grand scenes around us. Below us, spread out in picturesque beauty at some paces, and in grandeur and magnificence in others, we had Naples and the surrounding villages, the beautiful bay and its neighbouring islands, the far-off mountains, and the nearer hills, the surrounding plains and more distant ocean.

But the beautiful and extended prospects without do not so much interest the spectator, for the reason that somewhat similar prospects may be frequently obtained from other elevations, as the novel and terrible scene within. I say novel, because, unless he has seen a volcanic crater before, he has never seen any thing like it. He finds himself on a rim or edge, which extends around the top of the cone, in circumference above three miles. This forms the edge of the crater; and, although the general descent interiorly is not as rapid as that of the exterior part of the cone, still you look down from a narrow rim into a yawning and horrid gulf; horrid from its black, rugged, and occasionally precipitous surface; from the streams of smoke and sulphuretted gas that issue from ten thousand crevices and fissures in the concave surface of the crater; horrid also from the heat that scorches your shoes and burns your feet; from the sulphur that not only impregnates the air, but gathers upon the prominent points of the broken surface, in a coating of varied colour, from the pale yellow and white to the orange and red; and especially horrible, because below, *far below*, in the centre of the crater, a yawning mouth is disgorging columns of fire and smoke. Following our guides, we took a sweep round to the south, in order to obtain a point to the windward, by which we could, with more comfort and safety, approach the centre. In this way we succeeded in going down to the inner crater, as it is called. This is an orifice of perpendicular sides and of uncertain depth. It was so full of smoke we could not see far down it; but we could stand on its very brink, and drop in a stone, and, after some seconds, hear the report of its fall below; occasionally, too, we could hear the boiling of the molten mass within this gigantic caldron.

It is difficult to understand the ever-varying accounts of different travellers and naturalists who have examined and described this crater; for the reason, doubtless, that it so frequently changes its form. Most of them, however, agree in saying the crater is from fifteen hundred to two thousand feet deep; and many of them speak of the possibility of approaching to the bottom. All this, to a visitor of the mountain in its present form, would seem utterly at variance with the truth. You go down, perhaps, for half a mile, a pretty rapid descent, over cliffs and yawning chasms, and through smoke and heated gas. Here you arrive at the inner crater; at the hole, for such it seems, which has been made through the bottom of this gigantic vase, and into which is inserted the cylindrical tube, that seems to extend quite down to the lambent flames and fiery pool of Tartarus. Of the depth of this cylinder you have very imperfect means of judging; and whenever, by a favourable action of the wind,

or a temporary suspension of the smoke, you approach a little nearer, and attempt a more satisfactory examination, a heated puff of sulphureous gas and smoke drives you back, all but suffocated, to get a breath of purer air.

We had travelled over this rough way until we were quite weary, and resolved to run the hazard of a more direct route back to the ridge of the crater. This was a rash decision, and was well nigh followed by serious consequences. We tied up our mouths to keep out the smoke, but that did not give the necessary respirative qualities to the sulphureous gas that issued from below. The wind took this directly upon us, until we were almost breathless. The ascent was steep and difficult; the longer we were in ascending, the more we were exposed to the suffocating effects of the mephitic vapour; and the more we hastened, by quickening respiration and shortening the breath, we increased the difficulty. Those of our company who had weak lungs and shortness of breath suffered the most; this was my own situation. But, bad as I felt my own condition to be, I was roused from solitude for myself by the crying out of another of our company, our friend L., who found himself unable to proceed, and was seriously alarmed, as he could not get breath; a little rest, however, and a more favourable turn of the wind, gave the necessary relief, and we at length reached the top.

How unlike its present form this crater must have been previous to the great irruption of 1631! It had then been quiescent for centuries. The crater was one deep valley, thickly wooded, and abounding in game. It might then be descended by a circuitous route of three miles to the depth of one thousand paces, and at the bottom were one or two small lakes. But at the time alluded to, it burst out anew, and carried desolation before it, destroying four thousand lives, devastating the country, and ruining several villages. In 1755, the crater is described in another form. The plane of the top of the cone is said to have been but twenty-three feet deep, forming a kind of rim or staging, in the centre of which rose up another cone eighty or ninety feet high, having its own interior crater.

In the great irruption of 1822, eight hundred feet of the top of the cone was removed, so that it is now much lower than formerly. The immense mass of lava then thrown out is still seen, and pointed out by the guides. Indeed, the lavas of different irruptions are distinguished from each other by their different shades of colour, and other characteristics.

POPULAR ERRORS IN MEDICINE.

By an Edinburgh Physician.

Many people put great faith in the wholesomeness of eating only one dish at dinner. They suppose that the mixture of substances prevents easy digestion. They would not eat fish and flesh, fowl and beef, animal food and vegetables. This seems a plausible notion, but daily practice shows its absurdity. What dinner site easier on the stomach than a slice of roasted or boiled mutton, and carrots or turnips, and the indispensable potato? What man ever felt the worse for a cut of cod or tur-

bot, followed by a beef-steak, or a slice of roast beef and pudding? In short, a variety of wholesome food does not seem incompatible at meals, if one do not eat too much—here the error lies.

It is a common practice with bathers, after having walked on a hot day to the sea-side, to sit down on the cold damp rocks till they cool, before going in the water. This is quite erroneous. Never go into the water if over fatigued, or after profuse and long continued perspiration, but always prefer plunging in while the first drops of perspiration are on your brow. There is no fear of sudden transitions from heat to cold being fatal. Many nations run from the hot bath, and plunge naked into the snow. What is to be feared is sudden cold after the exhaustion of the body, and while the animal powers are not sufficient to produce a reaction or recovery of the animal heat.

There is a favourite fancy of rendering infants and farther advanced children, hardy and strong, by plunging them into cold water. This will certainly not prevent strong infants from growing stronger, but it will, and often does, kill three out of every five. Infants always thrive the best with moderate warmth, and a milk warm bath. The same rule applies to the clothing of infants and children. No child should have so light clothing as to make it feel the effects of cold; warm materials, loose and wide made clothing, and exercise, are all indispensable for the health of the little ones. But above all things, their heads should be kept cool and generally uncovered.

Many people so laud early rising as would lead one to suppose that sleep was one of those lazy, sluggish, and bad practices, that the sozzner the custom was abolished the better. Sleep is as necessary to man as food, and as some do with one third the food that others absolutely require, so five hours sleep is sufficient for one, while another requires seven or eight hours. Some men cannot by any possibility sleep more than four or five hours in twenty-four; and, therefore, true to the inherent selfishness of human nature, they abuse all who sleep longer. No one should be tempted for sleeping eight hours if he can.

Many people do not eat salt with their food, and the fair sex have a notion that this substance darkens the complexion. Salt seems essential to the health of every human being, more especially in moist climates. Without salt, the body becomes infested with intestinal worms. The case of a lady is mentioned in a medical journal, who had a natural antipathy to salt, and never used it with her food; the consequence was, she became dreadfully infested with these animals. A punishment once existed in Holland, by which criminals were denied the use of salt; the same consequence followed with these wretched beings. We rather think a prejudice exists with some of giving little or no salt to children. No practice can be more cruel or absurd.

Occupation eases one half of life's troubles, and mitigates the remainder. A manacled slave working at the galleys is happier than a manacled slave without employment.—*Old Humphrey.*

Of the Reducing Powers of the Stomach.

The different operations of cookery, as roasting, boiling, baking, &c., have all a reducing effect, and may, therefore, be considered as preparatory to the solvent action of the stomach. Of these operations man's nature has taught him to avail himself, and they constitute the chief means by which he is enabled to be omnivorous; for, without such preparation a very large portion of the matters which he now adapts as food would be completely indigestible. By different culinary processes the most refractory substances can often be rendered nutritious: thus, by alternate baking and boiling, the woody fibre itself may be converted into a sort of amylaceous pulp, not only possessing most of the properties of the amylaceous principle, but capable of being formed into bread. The culinary art engages no small share of attention among mankind; but, unfortunately, cooks are seldom chemists, nor indeed do they understand the most simple of the chemical principles of their art; hence their labour is most frequently employed, not in rendering wholesome articles of food more digestible—which is the true object of cookery—but in making unwholesome things palatable, foolishly imagining that what is agreeable to the palate must be also healthful to the stomach. A greater fallacy can scarcely be conceived; for, though by a beautiful arrangement of Providence, what is wholesome is seldom disagreeable, the converse is by no means applicable to man, since those things which are pleasant to the taste are not infrequently very injurious. Animals, indeed, for the most part avoid instinctively all unwholesome food, probably because every thing that would be prejudicial is actually distasteful to them; but as regards man, the choice of articles of nourishment has been left entirely to his reason.—*Proust's Bridgewater Treatise.*

Imitative Powers of the Chinese.—The people discover no want of genius to conceive, nor of dexterity to execute; and their imitative powers have always been acknowledged to be very great. Of the truth of this remark we had several instances at Yuen-min-yuen. The complicated glass lustrs, consisting of several hundred pieces, were taken down, piece by piece, in the course of half an hour, by two Chinese, who had never seen any thing of the kind before, and were put up again by them with equal facility; yet Parker thought it necessary for our mechanics to attend at his warehouse several times, to see them taken down, and again put up together, in order to be able to manage the business on their arrival in China. A Chinese undertook to cut a slip of glass from a large curved piece, intended to cover the great dome of the planetarium, after our artificers had broken three similar pieces in attempting to cut them with the help of a diamond. It is well known that a Chinese in Canton, on being shown an European watch, undertook and succeeded to make one like it, though he had never seen any thing of the kind before; but it was necessary to furnish him with a mainspring, which he could not make; and they now fabricate, in Canton, as well as

in London, and at one third of the expense, all those ingenious pieces of mechanism which at one time were sent to China in such vast quantities from the repositories of Cope and Merlin.—*Barrow's Travels in China.*

Tomato Figs.—As the season for the maturity of that valuable and favourite vegetable, the tomato, has now arrived, the following recipe for the preservation of it in a new form, will, no doubt, prove generally acceptable.

From the American Farmer.

Patent Office, July 10, 1841.—The medicinal qualities of tomatoes have greatly increased their cultivation, and every new preparation of the article is deserving consideration. A sample of "tomato figs" has just been deposited at the Patent Office, of a very superior quality. From the taste, I should suppose all the good qualities of the fruit are retained. In appearance, the drum of tomatoes resembles one of figs so nearly that they might easily be mistaken for the same.

H. L. ELLSWORTH.

J. S. Skinner, Esq.

Take six pounds of sugar to one peck (or 16 lbs.) of the fruit—scald and remove the skin of the fruit in the usual way—cook them over a fire, their own juice being sufficient without the addition of water, until the sugar penetrates and they are clarified. They are then taken out, spread on dishes, flattened and dried in the sun. A small quantity of the syrup should be occasionally sprinkled over them whilst drying; after which, pack them down in boxes, treating each layer with powdered sugar. The syrup is afterwards concentrated and bottled for use. They keep well from year to year, and retain surprisingly their flavour, which is nearly that of the best quality of fresh figs. Pear-shaped or single tomatoes answer the purpose best. Ordinary brown sugar may be used, a large portion of which is retained in the syrup.

From the Augusta Ga.; Constitutionalist, Aug. 26.

THE CALIFORNIA WHEAT.

The grain of this article was brought by a trader from Middle California, 34 or 35 degrees north latitude, where it grows luxuriantly and yields abundantly a superior article of flour. It was obtained and introduced by Major Thomas P. Spierin, who was in the Northwest, in the employ of the United States as Indian Agent. This wheat has been shown in Abbeville District, South Carolina, latitude 34 degrees 10 N. The crop of this year, 1841, is superior to that of last year, 1840, in the size of the heads, superior product, and fullness of the grain. Experienced farmers, who have seen the wheat grow, assert that on proper wheat land, well prepared, eighty bushels can be raised on an acre. Its yield is astonishing, from the fact of one grain producing thirty to forty stalks each, having a full head, which contains from one hundred to two hundred grains. The best head of our common wheat will only shell out from sixty to eighty grains. Another advantage is, that this wheat is not so subject to disease as other kinds of

wheat, and will withstand high winds and storms. It also grows and matures well westwardly in the 39th degree of North latitude. We consider it to be a superior kind of wheat, and a great acquisition to the agricultural community; and we hope it may at least have a fair trial, when it will prove itself all what its most sanguine friends have said or thought it would be.

The above is the strong recommendation of this wheat, by several gentlemen of Abbeville, distinguished as farmers and for their respectability.

THE HEAVENLY JERUSALEM.

BY THOMAS RAFFLES, L. L. D.

High in yonder realms of light,
Far above these lower skies,
Fair and exquisitely bright,
Heaven's unfading mansions rise:
Built of pure and mussy gold,
Strong and durable are they,
Decked with gems of world untold,
Subjected to no decay.
Glad, within those blest abodes,
Dwell th' enraptured saints above,
Where no anxious care corrodes,
Happy in Immortal's love!
Once, indeed, like us below,
Pilgrims in this vale of tears,
Torturing pain, and heavy woe,
Gloomy doubts, distressing fears.
Those, alas! full well they knew,
Sad companions of their way;
Oft on them the tempest blew,
Through the long, the cheerless day.
Oft their weakness they deplored,
Wills perverse, and hearts uncurd,
Grieved they could not love their Lord,
Love him as they wished to do.
Oft the big, unbidden tear,
Stealing down the furrowed cheek,
Told in eloquent silence,
Tales of woe that could not speak
But, these days of weeping o'er,
Past this scene of toil and pain,
They shall feel distress no more,
Never, never, weep again!
'Mid the chorus of the skies,
'Mid the angelic lyres above,
Hark! their songs melodious rise,
Songs of praise to Jesus' love!
Happy spirits! ye are fled
Where no grief can entrance find,
Lulled to rest the aching head,
Soothed the anguish of the mind!
All is tranquil and serene,
Calm and undisturbed repose;
There no cloud can intervene,
There no angry tempest blows.
Every tear is wiped away,
Sighs no more shall heave the breast;
Night is lost in endless day;
Sorrow—in eternal rest!

There may be idolatry in our attachments to our friends. Whenever we delight in any thing more than in God, we are idolaters. We must love him supremely, with all our heart, soul and mind, that is, with the utmost intensity: which is no hard requisition, for it only requires us to be as happy as our nature will allow.

There must be a harmony in our duties. We cannot perform some august, while we willfully neglect others. The soul must at all times be kept in a holy frame of obedience; we must have respect unto all the commandments of God, if we would be his children.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

It may be proper to remark that in the selections from this volume we have hitherto made, we have not felt bound to take them in regular succession, or in the order of the pages. We shall now go back to that part of the book at which our first extracts closed, and hereafter shall probably proceed with more regularity.

[The writer of this next letter is thus spoken of by George Fox in his Journal: (*early in 1653*). "About this time, Anthony Pearson was convinced, who had been an opposer of Friends. He came over to Swarthmore; and I being then at Colonel West's, they sent for me. Colonel West said, 'Go George, for it may be of great service to the man.' So I went, and the Lord's power reached him. He was a justice of the peace in three counties."]

[Another letter of A. Pearson is here introduced (in the volume) in the form of a note. It will, however, suit our convenience better to give it in regular connection and in the same type; and the letter above referred to immediately following.—*Ed. of "The Friend."*]

The following highly interesting letter from Anthony Pearson, has been met with in the Swarthmore collection; it is headed "A paper of Anthony Pearson," [G. F.'s superscription apparently.] and it is dated from *Ramshaw, near West Auckland, May 9th, 1653*. It does not appear to whom it was addressed.

Dear Friend—I have long professed to serve and worship the true God, and I thought (above many sects) attained to a high pitch in religion; but now, alas! I find my work will not abide the fire. My notions were swelling vanities without power or life: what it was to love enemies, to bless them that curse, to render good for evil, to use the world as using it not, to lay down life for the brethren, I never understood; what purity and perfection meant, I never tasted: all my religion was but the hearing of the ear, the believing and talking of a God and Christ in heaven or a place at a distance, I knew not where. Oh! how gracious was the Lord to me in carrying me to Judge Fell's, to see the wonders of His power and wisdom—a family walking in the fear of the Lord, conversing daily with Him, crucified to the world, and living only to God. I was so confounded, all my knowledge and wisdom became folly; my mouth was stopped, my conscience convinced, and the secrets of my heart were made manifest, and that Lord was discovered to be near, whom I ignorantly worshipped. I could have talked of Christ in the saints the hope of glory, but it was a riddle to me. And truly, dear Friend, I must tell thee I have now lost all my religion, and am in such distress I have no hope nor foundation left. My justification and assurance have forsaken me, and I am even like a poor shattered vessel, tossed to and fro, without a pilot or rudder; as blind, dead and helpless, as thou canst imagine. I never felt corruption so strong, and temptation so prevailing as now; I have a proud, hard,

flinty heart, that cannot be sensible of my misery. When I deeply consider how much precious time I have wasted, and how unprofitably I have lived, my spirit feels a sudden fear; but then I am still flying to my old refuge, and there my thoughts are diverted. What it means to wait upon God, I cannot apprehend; and the confusions in my own spirit, together with the continual temptations from without, are so great, I cannot understand or perceive the small still voice of the Lord.

What thou told me of George Fox I found true: when thou seest him or James Nayler, they both know my condition better than myself, move them (if neither of them be drawn this way), to help me with their counsel by letter; they are full of pity and compassion; and though I was their enemy, they are my friends: and so is Francis Howgill, from whom I received a letter full of tenderness and wholesome advice. Oh! how welcome would the faces of any of them be to me; truly I think I could scorn the world, to have fellowship with them. But I find my heart is full of deceit, and I exceedingly fear to be beguiled, (as I have been,) and to be seduced into a form without power, into a profession before I possess the Truth; which will multiply my misery, and deprive me both of God and the world.

Dear Friend, there is a carrier comes from Kendal within a mile of my house every fortnight, and he shall call at Peter Huggins' to bring any letter that shall be there left for me; it will much refresh me to receive any lines from thee;—but be thou faithful. Thou mayst perceive, by my Ashdod language, what countryman I am—even of the low world that lives in darkness. I am afraid lest the orders we made at Appleby,* cause some to suffer, who speak from the mouth of the Lord; I heartily wish they were suppressed or recalled. I have seen at Judge Fell's, and have been informed from that precious soul his consort, in some measure what those things mean, which before I counted the overflowings of giddy brains. Dear heart, pity and pray for me; and let all obligations of former friendship be discharged in well wishes to the soul of the old family friend, that he may partake with them of your heavenly possessions.

A. PEARSON.

Ramshaw, near West Auckland, May 9th, 1653.

ANTHONY PEARSON TO GEORGE FOX.

30th of 5th month [7th mo.] 1654.

Most dearly Beloved—The last night but one, I came to my dwelling at [name not clear.] I left Francis Howgill and Edward Burrough, John Camm and Richard Hubberthorne in London, the second day of last week. At London, we found very many who have a true principle of honesty in them; but they are for the most part so high flown in wisdom and notions, that it is hard to reach them: nothing can enter till their wisdom be confounded; and if they be judged, then presently they rage, and their wrath is stirred up, and so the simplicity is trampled upon. Much wisdom is to be used amongst them, until the truth be clearly understood; and then to speak to that in their con-

sciences, to the raising up of the witness, to let them see themselves; and then to pass judgment upon them, and so to keep them under from disputing and questioning. This we found the most profitable ministry; and few words must be used: for they have [held] the Truth in notions; and all cry out, "What do these men say, more than others have said:" but to bring them to silence confounds their wisdom.

Oh! that none might come to London, but those who are raised up into the life of Truth, who dwell in the living power of God, whose words may have authority: for there are so many mighty in wisdom to oppose and gainsay, that weak ones will suffer the Truth to be trampled on; and there are so many rude savage apprentices and young people and Ranters, that nothing but the power of the Lord can chain them. Dear heart, let none go to London, but in the clear and pure movings of the Spirit of Life; that the blessing may rest upon them. And great is the harvest like to be in that city; hundreds are convinced, and thousands wait to see the issue, who have persuasions that it is the Truth. Very many societies we have visited, and are now able to stand: many honest hearts are among the Waiters, and some that are joined to the Ranters are pretty people.* The living power of God was made manifest to the confounding of all, and we were carried above ourselves, to the astonishment both of ourselves and others: we were made to speak trembly amongst them in dread and much fear.

When I can hear where thou art, I must come to thee. Dear heart, pray for me and all with me, that we may be kept in the fear of the Lord, to the praise of his great name.

The bearer hastens me, and I can now write no more, only my wife's and family's love to all Friends.

ANTHONY PEARSON.

[From a copy.]

[The next letter to be laid before the reader is from Edward Burrough and Francis Howgill; respecting whom William Crouch writes: "In the 5th month of this year (1654) it pleased God to send two of his faithful messengers and able ministers to the city of London, viz.—Francis Howgill and Edward Burrough, who were the first that declared Truth publicly there; whom He made instruments in his hands for the gathering of many, who, like good old Simeon, were waiting for the consolation of Israel." The letter is very descriptive of the state of things among professors at this period; and the account it gives of the services of those valiant labourers in the

* In a letter from E. Burrough to Margaret Fell, (date of 1654) he thus writes:—

"We were at a meeting of the people called Waiters [in London], where R. Hubberthorne spoke about half an hour in much power and wisdom.—Francis [Howgill] was moved to go to an assembly of people called Seekers; and they were, as all this generation practises, jangling and contending about the meaning of the Scriptures; and he stood silent among them a little, and then spoke the word of the Lord in power with boldness, an hour or more, and confounded their wisdom, and crushed their meaning of the Scripture: he said, there was some pretty people amongst them."—(W. Caton's MS. Collection.)

* Perhaps, as magistrates.

gospel of Christ in this great city, is very interesting.]

EDWARD BURROUGH AND FRANCIS HOWGILL TO
MARGARET FELL.

London, 29th of 6th month [8th mo.] 1654.

Dear Sister,—Great is our care and charge which is committed unto us; pray that we may be kept in faithfulness and boldness in the work of the Lord committed to us, and that wisdom may guide us to handle the sword; that we may clearly discern what to spare and what to destroy. Great is our travail, till Christ be brought forth in this people; and our suffering is even with and for the pure seed, which lies in bondage in this city.—We two are constrained to stay in this city; but we are not alone, for the power of our Father is with us, and it is daily made manifest through weakness, even to the stopping of the mouths of lions, and to the confounding of the serpent's wisdom;—eternal praises to Him for evermore!

In this city iniquity is grown to the height—the serpent's wisdom is grown fully ripe;—here are the subtlest serpents to grapple with and war withal: but in the eternal light (which is our shield and buckler,) are they comprehended, and their deceipts made manifest to us, and in light are they judged and condemned.

—We have three meetings or more every week, very large, more than any place will contain, and which we can conveniently meet in. Many of all sorts come to us, and many of all sorts are convinced—yea, hundreds do believe; and by the power of the gospel declared amongst them is the witness of God raised, which shall never die. There are some brought under the power exceedingly, which strikes terror in the hearts of many; and many lie under true judgment, and a true love is raised up in many, and the time of redemption to many is drawing nigh.—As yet we know little of our departing from hence; to all do we and shall we clear our consciences, and be free from the blood of all men, and finish our testimony. Many begin to consider of us, and think there is something more in it than a bare notion; at the first, they looked upon it to be no more; but it sinks deep inward in many; for to that we speak, which brings us in remembrance when they see us not.*

The last First day but one, I was at a steeppe house in the forenoon, and had liberty to speak what I was free, and passed away to the meeting in the afternoon. Last First day, R. Hub-

* Gough, in his *History*, after alluding to the visit of E. Burrough and F. Howgill to London at this time, remarks: "Their ministerial labours were blessed with signal success; being attended with a convincing power, impressing awful considerations, and awakening the consciences of the audience to a sense of their conditions and earnest desires after salvation." It should be borne in mind at the same time, that this was a period remarkable for the zealous maintenance of religious profession in the community generally; and probably the language of Scripture was more familiar to profane ears at large. Gough continues—(after stating that E. B. and F. H. preceded to Bristol)—"Their preaching was like that of the apostles, in the demonstration of the Spirit and with power; multitudes flocked to hear them, and many embraced their doctrines."—*Gough's History*, vol. i. p. 143.

berthorne and I went twelve miles out of the city to a great meeting of Separatists, to a place called Tibbells, [Theobalds,] where many great men were, and officers in the army, and such like; and we had pretty liberty to let forth ourselves; but at the end the heads of them put us violently forth, which many simple minds owned not in them. The Fourth day of last week, we had a meeting in South-erick, [Southwark,] in a large room, where some Anabaptists meet on the First days; several of them were there, and many hundred people.—

Our dear brethren John Audland and John Camm went to us the last Sixth day out of this city towards Oxford, to be there the last First day; our hearts were broken in separating one from another, for our lives are bound up in one, and we partake of one another's sufferings, and of one another's joy. We receive letters every week from the prisoners at Chester: the work of the Lord goes on gloriously in that county, there is precious seed; and Anthony Pearson writes to us of the like in the county of Bishoprick, [Durham;] it is even our reward to hear that the Lord is raising that up in power, which was sown in weakness: to the Lord of glory, be glory for evermore!

Remember us dearly to all Friends, for we are refreshed in the remembrance of you. Our chiefest care is, that we may be preserved in obedience, in power, and in wisdom; that the Lord may be glorified by us. We rest from writing, but continue to be thy dearly beloved brethren in the Lord.

E. B. F. H.

[From W. Caton's MSS. Collection.]

MOUNT CARMEL.

1 Kings, xviii. 42.—"And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, go up now, look toward the sea."

"No part of the promised land creates a deeper interest in the traveller than the rich and extensive bosom of Mount Carmel: while barrenness spreads on every side, and the curse of the withered soil is felt on hill, valley, and shore, this beautiful mountain seems to retain its ancient 'excellency' of flowers, trees, and a perpetual verdure. The scenes in its interior are often bold and romantic in the highest degree: deep and verdant precipices descending into lonely glens, through which a rivulet is seen dashing wildly, the shepherd and his flock on the long glassy slopes, that afford at present as rich pasture-ground as in the days when Nabal fed his numerous herds in Carmel.

* G. Fox speaks of this place not far from Waltham Abbey, "near which Colonel Packer lived. He set up a great meeting the Baptists at Theobald's Park; for he and some other officers had purchased it. They were exceedingly high, and railled against Friends and Truth," &c.—See the *Journal* under 1654.

† This valuable collection of early letters, written nearly throughout by W. Caton himself, appears to have been intended by him for publication; it has a title page, dated Swarthmore, 23d of Sixth month, 1659; and a preface signed by himself, dated 7th of Second month, 1660; a fac-simile of his signature to it is here subjoined.

WILLIAM CATON.

There is, indeed, a character peculiarly pastoral about the scenery; few gray and naked rocks, or sublime but useless cliffs, are here, as in the mountain of the Temptation, or on Pisgah; and this fertility and vivid verdure, on so sultry a soil, is deeply welcome and refreshing; more especially so the woods that wave over the summit and sides. It is beautiful to stand beneath their shelter, on the brink of the mount, and look far on every side, where nought but a forsaken and shadowless land meets the eye. On the banks of the 'ancient river,' on which 'the strength of the mighty' was broken, and the power of Siseria swept away, no solitary tree spreads its shade; the stream rolls between its green and naked shores; these are so low, that the river overflows to some extent on each side during the rainy season, and is so deep and rapid as not to be fordable. It was most probably during this season that the army of Siseria, in its flight, was in part destroyed by the waters, for in its usual narrow course, the stream is not of sufficient width and power to be dangerous."

"Just above, on the side of Carmel, is the spot pointed out by tradition as having been the scene of Elijah's slaying the prophets of Baal. 'And Elijah said unto them, take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.' There is much of the picturesque about the place; the soil is strewn with several masses of gray stone, around which are many fine trees. It is a pleasing and lonely spot, such as the imagination would hardly have selected for so ruthless yet necessary a deed."

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." "There can be no illusion with respect to the scene of the memorable descent of the fire from heaven. When 'all Israel was gathered together unto Carmel,' it was clearly on this side the mountain, where it descends gradually into the noble plain beneath. The spot was finely chosen by the prophet for the spectacle of his sacrifice; since the multitude of people, coming from the regions of Samaria, might stand with perfect convenience in the splendid and open area of Esdraelon, which is here terminated at the foot of Carmel. The declivity of the mountain, its brink dark with woods, and its sides covered with the richest pasture, looks over a vast extent of country on every side; from the hills of Samaria, Cana, and Gileboa, the miracle might have been beheld; and to the eager gaze of the Israelites in the plain, the prophets of the groves, their useless altars, and the avenging messenger of God, were as distinct as if the scene had been acted at their feet. This, too, is the only face of the hill, beneath which the Kishon flows. What a noble subject would this be for a painter: the sun going down on the mountain declivities, while the eye of despair, as well as faith, was fixed in maddening suspense or triumph on the fading sky, and the hushed myriads gazed on each dazzling beam and caught every passing sound, as if the coming of the God was there: the infidel king

* 1 Kings, xviii. 40. † Ibid. xviii. 38.

also, with his chariots and armed men, waiting, moveless, from morn till eve."

"*And he went from thence to Mount Carmel.*"* "As we pursued our way, two or three narrow and romantic valleys were seen opening from the body of the mountain towards the sea: in one of these, tradition points out the spot where the prophet Elias lived. It is a suitable scene for the residence of the stern and faithful messenger of Heaven: an utter and sublime solitude, inclosed closely between the lofty declivities, whose rugged sides, and the brilliant sky above, are all that the eye can discern.

"The region of Carmel was the favourite haunt and resting-place of the prophet; bordering on the sea, and remote from the capitals of Israel and Judah, it offered an isolated and undisturbed place of retirement and contemplation. There is a grotto in the valley, which is said to have been his place of residence, but the aspect of nature in this wild and lonely vale is a more faithful testimony to the identity of the spot, than the cave, which was formed ages afterwards by human hands,—of the monks most probably. The remains of a monastery are still visible near the grotto, that has been destroyed long ago; with fragments of walls, and the place of the cemetery and garden. An impressive exile it was for the Carmelites who formerly dwelt here: the fascinations of the world could never enter within the formidable barriers that rise on every side; its distant and busy hum could never be heard; the murmur of the sea, at which the valley opens, and the cry of the eagle from the rocks above, were the only sounds that broke on the silence of their dwelling. Yet the traveller turns willingly from these remains of useless superstition, and lets his imagination wander to the day when the mighty prophet made this his place of rest and refuge amidst his wanderings, where he lived alone, apart from all communion with his fellow-creatures, more happy and ennobled in the wilderness and cavern, than in the court of kings. There is a stern and awful aspect about the scene, suited to the dreaded and devoted character of the exile, and the fierce and avenging message that was at times laid on him."[†]

From the New York Journal of Commerce.

RUINS IN CENTRAL AMERICA.

For some time past the Chevalier Frederichshald, attaché of the Austrian Legation, has been exploring the ruins of Central America. Perhaps no one better fitted for this labour than this gentleman could have been induced to undertake it. Belonging to a noble family at home, and of eminent attainments in science, his labour was undertaken merely for the advancement of science itself, and with the expectation of no reward but the reputation that should follow his success.

This gentleman travelled by himself, lived like the Indians, and at night encamped on the ground as one of them. He has spent the last nine months in that country, and during that time has been among the ruins of cities where the foot of a white man never was before, and

which are unknown even to the most recent travellers. He mentions the ruins of one colonnade, where there are yet ten rows of columns, in each of which are 48 columns—in all 480 columns. He had with him a complete Daguerrotype apparatus, and has taken a great number of excellent impressions. This often required two Indians to hold his table against the force of the wind, two also to keep steady the apparatus, others to protect it from the sun, &c.

We had yesterday the pleasure of seeing these impressions at his hotel, and they surpass any thing of the kind which we have seen, in distinctness and excellence. From the impressions when magnified, he has made drawings which show the original, by their richness, elegance and finish, to be the work of a highly cultivated people. The work of Stephens and Catherwood was on the table, and its sketches were compared with the Daguerrotype, when the sketches in every case were found defective, imperfect and different from the impressions. No idea can be formed from them of the perfection of art with which these structures are finished, as revealed in the impressions and their magnified drawings.

The impressions of Uxmal when compared with the sketches of Palenque, show a far more advanced state of cultivation by the inhabitants of the former place. The ornaments on the temples signify that their religion was of a most sensual kind.

In some future year, it is expected that this invaluable collection, with the results of these labours, will be given to the public. And when it is recollected that Austria has in her possession the original manuscripts, and the drawing of Cortez, who invaded Mexico, with which these may be compared, it may be hoped that some light will be thrown on the character of that wonderful people who preceded us on this continent.

SECRETARY EWING'S SALT WORKS.

At Chauncey in the Hocking Valley, Ohio, are thus described in a late letter in the Cincinnati Chronicle:—

"To-day being rather a leisure time with my friends, they made, for the strangers who were here, a party to Chauncey, which is the new village sprung up at the salt works of Ewing, Vinton & Co. I found this place, in the short time I was in it, a very interesting spot. There were several salt wells in the neighbourhood. Those on the east side of the Hocking, are owned by individuals. Those on the west, where the village of Chauncey is, by the company. At this place I found but one well in full operation, though others were commenced. By salt well, must not be understood as any thing like a common well, of which fifty could be dug in a week if necessary. They are of great depth, are expensive, and when dug are capable of supplying a great quantity of water. The well at which I was, is 588 feet deep. This of course passes through nearly all the various strata which here compose the superficial crust of the earth. Of these, sandstone, coal, and the salt rock are the principal. In boring, a common well is dug through the soil or earthy part, and then an iron auger is put in and kept

in, till the salt water in sufficient quantity is arrived at. The well at Chauncey is worked by steam, and that again supplied with fuel from a coal pit, 100 feet below the surface. This well supplies *thirty-two salt kettles*, which are iron boilers, about the size of the largest kind used in washing. These are placed in two rows, side by side, making an oblong room full. In these salt is constantly crystallized.

Beside the boiling establishment is a store room, into which the salt when made is thrown, ready for use. I believe the quantity made is from twenty to one hundred bushels per day. The salt made here is said to have already acquired a high reputation; and I should not be surprised if it should take the highest place on the list, and be marked A. No. 1 by the merchant. It is finer and whiter than any made in the western country. I tasted the water, and was greatly surprised to find that nature ever produced so strong a brine.

The village of Chauncey, though entirely new, is apparently quite flourishing. The company are boring new salt wells, and should the quantity of water continue, as I suppose it will, inexhaustible, I see no reason why Chauncey should not grow up rapidly to be the *Syracuse* of Ohio—the centre of a great salt *manufactory*. Indeed, it may be a much more important place than Syracuse; for besides salt, there are other matters to advance its interests. Coal is very abundant, and I am told of very superior quality. Above this, near Nelsonville, the same company have opened coal mines. The coal seam is about five or six feet thick, and of great richness.

WHY CANNOT APES TALK.

I have been asked by men of the first education and talent, whether any thing really deficient had been discovered in the organs of voice in the orang-outang to prevent him from speaking? The reader will give me leave to place this matter correctly before him. In speaking, there is first required a certain force of expired air, or an action of the whole muscles of respiration; in the second place, the vocal chords, in the top of the wind-pipe, must be drawn into accordance by their muscles, else no vibration will take place, and no sound issue; thirdly, the open passages of the throat must be expanded, contracted, or extended by their numerous muscles, in correspondence with the condition of the vocal chords, or glottis; and these must all sympathize before even a simple sound is produced. But to articulate that sound, so that it may become a part of a conventional language, there must be added an action of the pharynx—of the palate—of the tongue and lips.

The exquisite organization for all this is not visible in the organs of the voice, as they are called—it is to be found in the nerves which combine all these various parts in one simultaneous act. The meshes of the spider's web, or the cordage of a man-of-war, are few and simple compared with the concealed filaments of nerves which move these parts; and if but one be wanting, or its tone or action disturbed in the slightest degree, every body knows how a man will stand with his mouth open, twisting

* 2 Kings, ii. 25.

† Carne.

his tongue and lips in vain attempts to utter a word. It will now appear that there must be distinct lines of association suited to the organs of voice—different to combine them in the bark of a dog, in the neighing of a horse, or in the shrill whistle of the ape. That there are wide distinctions in the structure of the different classes of animals is most certain; but, independently of those which are apparent, there are secret and minute varieties in the associating chords. The ape, therefore, does not articulate—first, because the organs are not perfect to this end; secondly, because the nerves do not associate these organs in that variety of action which is necessary to speech; and, lastly, were all the exterior apparatus perfect, there is no impulse to that act of speaking.—*Sir C. Bell on the Hand.*

To deny the right of a human being to himself, to his own limbs and faculties, to his energy of body and mind, is an absurdity too gross to be confuted by any thing but a simple statement. Yet this absurdity is involved in the idea of his belonging to another.

The duration of wrong, and the increase of it by continuance, cannot convert it into right.

O the sure and bountiful payment of the Almighty! Who ever came under his wing in vain? Who ever lost by trusting him? Who ever forsook the Moab of this world for the true Israel, and did not at last rejoice in the change!

THE FRIEND.

NINTH MONTH, 11, 1841.

Several accounts have appeared in the papers relative to an alleged shower having recently fallen in Wilson county, Tennessee, of a substance resembling flesh and blood. The amount of the statements is, that on a tract of ground of from forty to sixty yards in width, and six or eight hundred yards in length, there was seen after the shower, on the leaves and plants, the appearance of drops of blood, and also in places, something very like putrid flesh. The facts as related seem so fully authenticated, that we have no disposition to question their truth in the main, especially as previous occurrences of a similar nature have repeatedly been noticed in books on Natural History, &c. The following quotation from the work of Kirby and Spence on the "Natural History of Insects," will lead, we should think, to an easy explanation:—

"Many species of *Lepidoptera* (Butterflies) when they emerge from the pupa or chrysalis state, discharge a reddish fluid, which, in some instances where their numbers have been considerable, has produced the appearance of a shower of blood; and by this natural fact, all those natural showers recorded by historians as preternatural, and regarded, where they happened, as fearful prognostics of impending evils, are stripped of their terrors, and reduced to the class of events that happen in the common course of nature.—That insects are the cause of these (supposed) showers is no recent discovery; for Sleidan relates that in the year

1553 a vast multitude of butterflies swarmed through a great part of Germany, and sprinkled plants, leaves, buildings, clothes and men, with bloody drops, as if it had rained blood. But the most interesting account of an event of this kind is given by Reaumur, from whom we learn that in the beginning of July, 1608, the suburbs of Aix and a considerable extent of country around it were covered with what appeared to be a shower of blood. We may conceive the amazement and stupor of the populace upon such a discovery, the alarm of the citizens, the grave reasonings of the learned. All agreed, however, in attributing the appearance to the powers of darkness, and in regarding it as the prognostic and precursor of some direful misfortune about to befall them. Fear and prejudice would have taken deep root upon this occasion, and might have produced fatal effects upon some weak minds, had not M. Peirese, a celebrated philosopher of that place, paid attention to insects. A chrysalis, which he preserved in his cabinet, let him into the secret of this mysterious shower. Hearing a fluttering, which informed him his insect was arrived at its perfect state, he opened the box in which he kept it; the animal flew out, and left behind it a red spot. He compared this with the spots of the bloody shower, and found they were alike. At the same time he observed there was a prodigious quantity of butterflies flying about, and that the drops of the miraculous rain were not to be found upon the tiles, nor even upon the upper surface of the stones, but chiefly in the cavities and places where rain could not easily come. Thus did this judicious observer dispel the ignorant fears and terror which a natural phenomenon had caused."—Vol. 1, page 35.

WEST TOWN BOARDING SCHOOL.

An adjourned meeting of the Committee on Instruction is to be held at the Mulberry street Meeting-house, on Sixth day, the 17th instant, at 3 o'clock in the afternoon.

THOMAS KITE, Clerk.

9th month 11th.

WANTED, a young or middle aged woman, of steady habits, to assist in a family in the country, who is qualified to perform the duties in the upper departments of housewifery, and occasionally to take charge of the family. A Friend, or professor with Friends, would be preferred. A line addressed to P. Q. and left at the office of "The Friend," will be attended to.

9 mo. 1841.

HAVERFORD SCHOOL.

The semi-annual examination will commence on Fifth day, the 9th instant, and terminate on the third day following. Parents and others interested are invited to attend.

9 mo. 4, 1841.

The winter term of HAVERFORD SCHOOL will commence on Fourth day, the 13th of Tenth month next. Application for admission to be made to John Gummere, superintendent at the school, if by letter, addressed to "West

Haverford, Delaware county, Pa." The charge for board and tuition is 200 dollars per annum.

Copies of the last annual report may be had on application to George W. Taylor, at his office, or will be forwarded by mail to the address of applicants.

9th mo. 1841.

WHITELAND BOARDING SCHOOL

FOR GIRLS,

Under the care of Yardley Warner, will be opened on the first of Eleventh mo. next.

The object in undertaking this school, is to connect instruction in school learning with the cultivation of the moral and social feelings; making these latter subservient to the advancement of the former: at the same time, keeping in view the superior importance of being early in life interested and grounded in the principles of the Christian religion.

The number of scholars will be limited to twelve boarders, and four day-scholars.

The price of board and tuition seventy dollars per term, payable quarterly in advance. The winter term commencing on the first Second day of the eleventh month. The summer term on the first Second day of the fifth month—vacations intervening of three weeks each.

As there will be regular courses of instruction in the several branches, it is desirable that all the scholars should be in the school at the commencement of each term. They will be expected to conform to the testimonies of the Society of Friends, in plainness of dress, address, and deportment.

The studies will be such as are usual in female boarding schools.

There will be private lectures on natural philosophy and physiology weekly during the winter term; and on astronomy and chemistry in the summer term, if the advancement of the scholars will warrant the consumption of time necessary for them.

For further particulars, reference may be made to the proprietor either personally or by letter, directed to Warren Tavern Post office, Chester county, Pennsylvania.

8 mo. 14, 1841.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street. John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street.

7 mo. 20th, 1841.

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THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

The Recent Murder in New York.

The murder of a young woman in this city with attending circumstances of aggravating horror, has naturally produced a strong sensation in the public mind. It should not for a moment be forgotten that although the brutal murderers may for a season, or for ever, escape the arm of human law, the eye that never slumbers watched over the tragedy of lust and blood, and the hand that holds the thunderbolts may one day deal the avenging blow. He who trusts in the inflexible attributes of a righteous God is willing to leave this mysterious affair in his hands, well knowing, that for the finally impenitent judgment lingereth not, and their damnation slumbereth not.

When such an event is wrapt in mystery, it is also well to bear in mind that the providence of God may bring to light the darkest designs, and by means the most unexpected cause the wicked to be detected by their own schemes for escape. The following narrative will illustrate these remarks.—*New York Observer.*

A little more than fifty years ago, a man by the name of Henry Thomson called at the house of John Smith, a resident in a retired part of England, and requested a night's lodging. This request was readily granted, and the stranger, having taken some refreshment, retired early to bed, requesting that he might be awakened at an early hour the following morning.

When the servant appointed to call him entered the room for that purpose, he was found in his bed perfectly dead.

On examining his body, no marks of violence appeared, but his countenance looked extremely natural. The story of his death soon spread among the neighbours, and inquiries were made who he was, and by what means he came by his death.

Nothing certain, however, was known. He had arrived on horseback, and was seen passing through a neighbouring village, about an hour before he reached the house where he came to his end. And then as to the manner of his death, so little could be discovered, that the jury which was summoned to investigate the cause, returned a verdict that he died "by a visitation of God." When this was done, the stranger was buried.

Days and weeks passed on, and little further was known. The public mind, however, was not at rest. Suspicions existed that foul means had hastened the stranger's death. Whispers to that effect were expressed, and in the hearts of many, Smith was considered as the guilty man.

The former character of Smith had been good. He had lived a loose and irregular life, involved himself in debt by his extravagances, and, at length, being suspected of having obtained money wrongfully, he suddenly fled from the town.

More than ten years, however, had now elapsed since his return, during which he had lived at his present residence, apparently in good circumstances, and with an improved character. His former life, however, was now remembered, and suspicion, after all, fastened upon him.

At the expiration of two months, a gentleman one day stopped in the place for the purpose of making inquiry respecting the stranger, who had been found dead in his bed. He supposed himself to be a brother of the man. The horse and clothes of the unfortunate man still remained, and were immediately known as having belonged to his brother. The body also, itself was taken up, and though considerably changed, bore a strong resemblance to him.

He now felt authorised to ascertain, if possible, the manner of his death. He proceeded, therefore, to investigate the circumstances as well as he was able. At length he made known to the magistrate of the district, the information he had collected, and upon the strength of this, Smith was taken to jail to be tried for the wilful murder of Henry Thomson.

The celebrated Lord Mansfield was then on the bench. He charged the grand jury to be cautious as to finding a bill against the prisoner. The evidence of his guilt, if guilty, might be small. At a future time it might be greater; more information might be obtained. Should the jury now find a bill against him, and should he be acquitted, he could not be molested again, whatever testimony should rise up against him. The grand jury, however, did find a bill, but it was by a majority of only one. At length, the time of trial arrived. Smith was brought into court, and placed at the bar. A great crowd thronged the room, eager and anxious to see the prisoner, and to hear the trial. He himself appeared firm and collected. Nothing in his manner or appearance indicated guilt; and when the question was put to him by the clerk, "Are you guilty, or not guilty?" he answered with an unflinching tongue, and with a countenance perfectly unchanged, "Not guilty." The counsel for the prosecution now opened the case. But it was apparent he had

little expectation of being able to find the prisoner guilty. He stated to the jury, that the case was involved in great mystery. The prisoner was a man of respectability and of property. The deceased was supposed to have had about him, gold and jewels to a large amount; but the prisoner was not so much in want of funds as to be under a strong temptation to commit murder. And besides, if the prisoner had obtained the property he had effectually concealed it. Not a trace of it could be found.

Why, then, was the prisoner suspected? He would state the grounds of suspicion. The deceased, Henry Thomson, was a jeweller, residing in London, and a man of wealth. He had left London for the purpose of meeting a trader at Hull, of whom he expected to make a large purchase. That trader he did meet; and after the departure of the latter, H. Thomson was known to have in his possession jewels and gold to a large amount.

With these in his possession, he left Hull on his return to London. It was not known that he stopped until he reached Smith's, and the next morning was discovered dead in his bed. He died then in Smith's house, and if it could be shown that he came to his death in an unnatural way, it would increase the suspicion that the prisoner was in some way connected with the murder.

Now, then, continued the counsel, it will be proved beyond the possibility of a doubt, that the deceased died by *poison*. But what was that poison? It was a recent discovery of some German chemists, said to be produced from distilling the seed of the wild cherry tree. It was a poison more powerful than any other known, and deprived of life so immediately, as to leave no marks of suffering, and no contortions of the features.

But then the question was, by whom was it administered? One circumstance, a small one indeed, and yet upon it might hang a horrid tale, was that the stopper of a small bottle of a very singular description had been found in the prisoner's house. That stopper had been examined and said by medical men to have belonged to a German phial, containing the kind of poison which he had described. But then was that poison administered by Smith, or at his instigation? Who were the prisoner's family? It consisted only of himself, a house-keeper, and one man-servant. The man-servant slept in an out-house adjoining the stable, and did so on the night of Thomson's death. The prisoner slept at one end of the house, the house-keeper at the other, and the deceased had been put in a room adjoining the house-keeper's.

It would be proved that about three hours after midnight, on the night of Thomson's death, a light had been seen, moving about the

house, and that a figure holding the light was seen to go from the room in which the prisoner slept, to the house-keeper's room; the light now disappeared for a minute, when two persons were seen, but whether they went into Thomson's room, the witness could not swear; but shortly after they were observed passing quite through the entry into Smith's room, into which they entered, and in about five minutes the light was extinguished.

The witness would further state, that after the person had returned with the light into Smith's room, and before it was extinguished, he had twice perceived some dark object to intervene between the light and the window, almost as large as the surface of the window itself, and which he described, by saying, it appeared as if a door had been placed before the light. Now, in Smith's room, there was nothing which could account for this appearance; his bed was in a different part; and there was neither cupboard nor press in the room, which, but for the bed, was entirely empty, the room in which he dressed being at a distance beyond it.

The counsel for the prosecution here concluded what he had to say. During his address Smith appeared in no wise to be agitated or distressed, and equally unmoved was he while the witnesses testified in substance what the opening speech of the counsel led the court and the jury to expect.

Lord Mansfield now addressed the jury. He told them that in his opinion the evidence was not sufficient to condemn the prisoner, and that if the jury agreed with him in opinion, the court would discharge him. Without leaving their seats, the jury agreed that the evidence was not sufficient.

At this moment, when they were about to render a verdict of acquittal, the prisoner arose and addressed the court. He said that he had been accused of a foul crime, and the jury had said that the evidence was not sufficient to convict him. Did the jury mean that there was *any evidence* against him? Was he to go out of the court with suspicions resting upon him, after all? This he was unwilling to do. He was an innocent man, and, if the judge would grant him the opportunity, he would prove it. He would call his house-keeper, who would confirm a statement which he would now make.

The house-keeper had not appeared in court. She had concealed herself, or had been concealed by Smith. This was considered a dark sign against him. But he himself now offered to bring her forward, and stated as the reason, not that he was unwilling that she should testify, but knowing the excitement, he was fearful that she might be bribed to give testimony contrary to fact. But he was now ready to relate all the circumstances he knew—she might then be called, and be examined. If her testimony does not confirm my story, let me be condemned.

The request of the prisoner seemed reasonable, and Lord Mansfield, contrary to his usual practice, granted it.

The prisoner went on with his statement. He said he wished to go out of court relieved from the suspicions which were resting upon him. As to the poison, by means of which

the stranger was said to have died, he knew neither the name of it, nor the effect of it, nor even the existence of it, until made known by the counsel. He could call God to witness the truth of what he said.

And then, as to Mr. Thomson, he was a perfect stranger to him. How should he know what articles of value he had with him? He did not know. If he had such articles at Hull, he might have lost them on the road; or which was more probable, have otherwise disposed of them. And if he died by means of the fatal drug, he must have administered it himself.

He begged the jury to remember, that his premises had been repeatedly and minutely searched, and that not the most trifling article that belonged to the deceased had been discovered in his possession. The stopper of a phial had been found—but of this he could only say, he had no knowledge, and had never seen it before it was produced in court.

One fact had been proved, and only one. That he would explain, and his house-keeper would confirm his statement. A witness had testified that some one had gone to the bedroom of the house-keeper on the night in question. He was ready to admit that it was he himself. He had been subject for many years of his life to sudden fits of illness: he had been seized with one at that occasion, and had gone to her to procure her assistance in lighting a fire. She had returned with him to his room for that purpose, he having waited for a minute in the passage, while she put on her clothes. This would account for the momentary disappearance of the light. After remaining a few minutes in his room, finding himself better, he had dismissed her, and retired to bed, from which he had not risen, when he was informed of the death of the guest.

Such was the prisoner's address, which produced a powerful effect. It was delivered in a very firm and impressive manner, and from the simple and artless manner of the man, perhaps not one present doubted his entire innocence.

The house-keeper was now introduced, and examined by counsel for the prisoner. She had not heard any part of the statement of Smith, nor a single word of the trial. Her story confirmed all he had said.

To this succeeded her cross-examination by the counsel for the prosecution. One circumstance had made a deep impression on his mind—this was, that while the prisoner and the house-keeper were in the room of the former, something like a door had obstructed the light of the candle, so that the witness testified to the fact, but could not see it. What was the obstruction? There was no door—nothing in the room which could account for this. Yet the witness was positive that something like a door did, for a moment, come between the window and the candle. This needed explanation. The house-keeper was the only person that could give it. Designing to probe this matter in the end to the bottom, but not wishing to excite her alarm, he began by asking her a few unimportant questions, and among others where the candle stood while she was in Smith's room.

"In the center of the room," she replied.

"Well, and was the closet, or cupboard, or whatever you call it, opened *once or twice*, while it stood there?"

She made no reply.

"I will help your recollection," said the counsel; "after Mr. Smith had taken the medicine out of the closet, did he shut the door, or did it remain open?"

"He shut it."

"And when he replaced the bottle in the closet, he opened it again, did he?"

"He did."

"And how long was it open the last time?"

"Not above a minute."

"Well, and when open, would the door be exactly between the light and the window?"

"It would."

"I forget," said the counsel, "whether you said the closet was on the right or the left hand side of the window?"

"On the left hand side."

"Would the door of the closet make any noise in opening?"

"None."

"Are you certain?"

"I am."

"Have you ever opened it yourself, or only seen Mr. Smith open it?"

"I never opened it myself."

"Did you never keep the key?"

"Never."

"Who did?"

"Mr. Smith, always."

At this moment the house-keeper chanced to cast her eye towards Smith, the prisoner. His countenance suddenly changed. A cold, damp sweat stood upon his brow, and his face had lost all its colour; he appeared a living image of death. She no sooner saw him than she shrieked and fainted. The consequence of her answers flashed across her mind. She had been so thoroughly deceived by the manner of the advocate, and by the little importance he had seemed to attach to her statements, that she had been led on by one question to another, till she had told him all he wanted to know.

She was obliged to be taken from the court, and a physician, who was present, was requested to attend to her. At this time the solicitor for the prosecution (answering to our state's attorney) left the court, but no one knew for what purpose. Presently the physician came into court, and stated that it would be impossible for the house-keeper to resume her seat in the box short of an hour or two.

It was about twelve in the day. Lord Mansfield having directed that the jury should be accommodated with a room where they could be kept by themselves, adjourned the court two hours. The prisoner in the mean time was remanded to jail.

It was between four and five o'clock when the judge resumed his seat upon the bench. The prisoner was again placed at the bar, and the house-keeper brought in and led to the box. The court room was crowded to excess, and an awful silence pervaded the place.

The cross-examining counsel again addressed the house-keeper. "I have but a few more questions to ask you," said he, "take heed how you answer, for your own life hangs upon a thread."

"Do you know this stopper?"

"I do."

"To whom does it belong?"

"To Mr. Smith."

"When did you last see it?"

"On the night of Mr. Thomson's death."

At this moment the solicitor entered the court, bringing with him, upon a tray, a watch, two money-bags, a jewel-case, a pocket-book, and a bottle of the same manufacture as the stopper, and having a cork in it. The tray was placed on the table, in sight of the prisoner and the witness, and from that moment not a doubt remained in the mind of any man of the guilt of the prisoner.

A few words will bring this melancholy tale to its close. The house, where the murder had been committed, was between nine and ten miles distant. The solicitor, as soon as the cross-examination of the house-keeper had discovered the existence of the closet, and its situation, had set off on horseback, with two sheriff's officers, and after pulling down a part of the wall of the house, had detected this important place of concealment. Their search was well rewarded; the whole of the property belonging to Henry Thomson was found there, amounting in value to some thousand pounds; and to leave no room for doubt, a bottle was discovered, which the medical men instantly pronounced to contain the very identical poison which had caused the death of the unfortunate Thomson. The result was too obvious to need explanation.

It scarcely need be added that Smith was convicted and executed, and brought to this awful punishment by his own means. Had he said nothing—had he not persisted in calling a witness to prove his innocence, he might have escaped. But God had evidently left him to work out his own ruin, as a just reward of his awful crime.

The narrative shows us in a most impressive manner, that we are in God's hands, and at his disposal. We are never safe in sinning against him. He can bring our crimes to light, by any means, and at any moment he pleases. In the preceding story, the swinging of a door, and the finding of the stopper of a phial, appeared at first most unimportant. Yet, upon these two trifles hung the development of a most awful crime, and but for these, the vile perpetrators would have escaped till the day of judgment. Let us, therefore, take heed how we sin; lest, left in righteous judgment by God, he suffer us to work out our own destruction.

A HERO IN HUMBLE LIFE.

The following circular states a case which deserves the attention of those who feel what is due to a high sense of duty and courage:—

Case of James Maxwell the Pilot.—In the 171st number of Chambers's Edinburgh Journal there is a narrative, detailing an instance of one of the most miraculous preservations of human life from destruction, on board ship, that has almost ever occurred. It is under the title of "A Hero in Humble Life," and exhibits the self-denial and bravery of one James Maxwell under the fictitious name of Cochrane, a pilot, who, in the year 1827, was the individual means of saving the lives, to the

number of betwixt seventy and eighty, of the passengers and crew of the Clydesdale steam packet. This vessel was destroyed by fire on her voyage betwixt Glasgow and Belfast, and the preservation of those on board of her by the pilot, is thus abridged from the article in Chambers's Journal alluded to:—"On its being ascertained that the only way to save those on board was to run the vessel ashore, the pilot instantly took the helm, and fixed himself to the spot. The fire, which the exertions of all the men could not keep under, soon raged with ungovernable fury, and keeping the engine in violent action, the vessel, one of the fleetest that had ever been built, flew through the water with incredible speed. All the passengers were gathered to the bow, the rapid flight of the vessel keeping that part clear of the flames, while it carried the fire, flames, and smoke backward to the quarter deck, where the pilot stood like a martyr at the stake. Every thing possible was done by the master and crew to keep the place on which he stood deluged with water, but this became every moment more difficult and hopeless, for, in spite of all that could be done, the flames seized the cabin under him, and his feet were literally roasted on the deck. Still he never flinched, for, had he done so, all might have perished. At intervals the motion of the wind thrice aside the intervening mass of flame and smoke for a moment, and then might be heard exclamations of hope and gratitude, as the multitude on the bow got a glimpse of the brave man, standing calm and fixed on his dreadful watch. By this time the vessel was within a stone-cast of the Galloway coast, girdle, as it is, with perpendicular masses of rock, but every corner of which the pilot was acquainted with, and this enabled him to run her into an open space, and alongside a ledge of rock, upon which every person got safe on shore, all unseated, except the self-devoted one, to whom they owed their lives."

The foregoing particulars have been all ascertained to be true. Poor Maxwell, however, was so injured, and his constitution so shattered, by his exertions and sufferings on that awful occasion, that he has never been the same man since. For several years subsequent to this occurrence, he was employed as a pilot by one of the most respectable steam companies on the Clyde, but for a long time he has not been able to do a hand's turn. He is now completely bed-ridden (in fact, in a dying state,) and labouring under severe rheumatism of the breast and legs from the effects of the fire. He has a wife and six children, the eldest only fourteen years of age, and all are completely destitute.

From Old Humphrey's Observations.

ON THE APPEARANCE OF THINGS.

Things are not exactly what they appear in any case; but, in some cases, they are as different from what they appear, as one thing can be from another. To know this in age is well, but could we know it in youth, it would be invaluable. This, however, cannot be expected: it is experience, and sometimes bitter experience only, that can correct our mistakes in this particular. Our very outward senses lead us

astray, until they are assisted by knowledge and judgment, from the days of our infancy. A child thinks that the sun and the moon are no larger than they look to be; in his estimation, they are about the size of a pot-lid, or a wooden trencler. You may tell him, if you will, that they are bigger than the house; but you must tell him so many times over, before he will believe you.

A counterfeit may look very much like a golden coin, but there is a great difference between them, and when we have mistaken the one for the other, we feel sadly disappointed. It is so with a thousand things in the world; they are not half so valuable as they seem to be.

In the days of my youth, when playing with half a dozen of my companions, we saw something at a distance that shone as brightly as a diamond; and a pretty scamper we had to get hold of it. A high hedge, a deep ditch, and a boggy field lay between us and that which had so much excited our attention; but had the hedge been higher than it was, the ditch deeper, and the field ten times more boggy, it would not have hindered us from obtaining the prize. After tearing our clothes, splashing ourselves up to the neck, and running till we were out of breath, we found that what had glittered in the sun's rays like a diamond, was nothing more than a bit of glass; a piece of an old broken bottle! Now, I will venture to say, that you have many a time given yourself as much trouble as I did, and got nothing better than a piece of a broken bottle for your pains.

When a young man, Old Humphrey once saw a beautiful blue cloud resting on the side of a very high mountain in Cumberland, called the Skiddaw, and he thought it would be a very pleasant thing to climb up close to it; so he made the attempt; and if you have ever climbed up a mountain half as high and as steep as he found the Skiddaw to be, you will know that the undertaking was not an easy one. Oh, how many times did I turn my back to the mountain, to rest myself, before I had clambered half-way up its rugged sides! I did reach the cloud at last, but had not much reason to congratulate myself. That which appeared from Keswick vale a beautiful blue cloud, was, when I approached it, nothing more than a thick mist. Not only was it without beauty, but it hindered me from seeing any thing that was beautiful. The lovely valley, and the magnificent lake below me, were completely hidden from my view; and I came down from the Skiddaw, to my reproach be it spoken, in a much worse temper than that in which I had ascended it. Often since then have I got into a mist in following out the foolish inclinations of my heart. How has it been with you?

What a world of trouble we give ourselves to attain what is of little value! and disappointment works no cure; the failure of yesterday prevents not the expectation of to-day, and the blighted promise of to-day destroys not the hope of to-morrow.

Again I say, that things are not what they appear, and we willingly allow ourselves to be cheated from childhood to old age, by running after or climbing to obtain what is any thing but the thing we take it to be. Oh that we could use this world as not abusing it, remembering

that the fashion of it passeth away! But, no! In vain the wise man tells us of the things we seek, that "all is vanity and vexation of spirit." In vain an apostle exhorts us "to set our affections on things above, not on things on the earth." Disbelieving the assertion of the one, and disregarding the exhortation of the other, we still, like children, run after bubbles, that lose their brightness the moment they are possessed.

Old Humphrey is ashamed to think how keen a relish he has for the very things which have deceived him again and again. The glittering will-o'-the-wisps that surround him, look so like friendly tapers in hospitable dwellings, that he still follows them, till the bugs they lead him into convince him of his mistake. We may safely conclude that "all is not gold that glitters," nor all pure that looks like snow.

But while we thus complain that things are not what they appear, are we ourselves what we appear to be? Though I have been speaking of other matters, this is the question that I wanted to come to. This question brought home to our hearts, is like cutting the finger-nail to the quick; taking a thorn out of a tender part; or, indeed, touching the apple of the eye: but it is worth while to put it, for all that. Other people may pose us, but the closest method of questioning is, to question ourselves. Are we, then, what we appear to be? For if we are either ignorant of the evil of our own hearts, or railing against others when we are more guilty than they are, it is high time that such a state of things should be altered.

Were the Searcher of all hearts to put the inquiry to you, and to me, Art thou what thou appearest to be? would not the reply be, "If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse. Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Job ix. 20; xl. 4.

BRITISH EXPLORING EXPEDITION.

Extract of a letter received at Lloyd's, from Hobart Town, dated April 17, 1841.

"By the last list you will have perceived the return to this port of her Majesty's ships Erebus and Terror, Captains Ross and Crozier. Nothing official has as yet transpired, but it is generally understood that the expedition has been very successful, and these British ships proceeded eleven degrees further south than the *Astrolabe* of Zele, and four degrees more than any other vessel has ever yet reached; that they were enabled to fix the exact position of the South magnetic pole at about 100 miles distant from thence; and that some extraordinary mistake appears to have affected the calculation of the Americans who approached those regions.

"The Erebus and Terror entered the main part of the ice, on their voyage of discovery towards the South Pole, on the 5th of January last, being then in latitude 66 45 S., and longitude 174 13 E. On the 10th of the same month they descried land in latitude 71 56 S., longitude 171 17 E., and coming up to it on the 12th of January, they took possession of it in the name of her majesty. The land extends south to degree 79. Proceeding on-

wards, a large volcano, emitting dense clouds of smoke, was observed on the 28th of January, in latitude 77 31 S., longitude 167 36 E. On the 2d of February they reached to the utmost extent of their voyage, viz., latitude 78 4 S., and longitude 173 12 W., and were here stopped by icebergs 150 feet high, and by fields of ice which were traced as extending 300 miles to the eastward.

"The expedition penetrated about four degrees further south than the American or French discovery vessels; although in the course of the voyage it was enabled to verify the correctness of many of the spots laid down in the charts of the former, they also discovered one single error, viz: the existence of water over a large space described as land, and which the Erebus and Terror actually sailed over for a very considerable distance, leaving the land three hundred miles from the latitude laid down in the American chart. It is said that the sea in this direction abounds in seals and sperm whale. Not a single casualty occurred among the crews, and the vessels reached Hobart Town in safety, where they will remain till the season arrives for further operations."

A Glass of Water well paid for.—The water of the Neva, at St. Petersburg, is, in the opinion of the Russians, the clearest and best water that can any where be obtained. For six months in the year, this highly-prized water is concealed by a thick covering of ice and snow; but when, towards the beginning of April, the atmosphere has acquired sufficient warmth to loosen the wintry fetters of the stream, the inhabitants look forward with eager expectation to the moment when their beloved Neva will burst her bonds and move again, free and majestically, between her serried banks. As soon as the icy mass has got into motion, the glad tidings are announced to the expectant capital by the artillery of the citadel, a fortress of considerable strength, situated immediately opposite to the Emperor's palace. The very moment, be it day or night, that an open interval occurs between the floating masses of ice, the governor of the citadel crosses in a boat to the Emperor's palace, and presents his majesty with a crystal goblet full of Neva water, as the first offering of the returning spring, and this goblet the Emperor drinks off to the health and prosperity of his beloved capital. It was customary till within the last few years, for the Emperor to fill the empty goblet with gold and return it to the governor; but it was noticed that the goblet grew larger and larger every year, so that the task of emptying the glass became yearly more difficult of accomplishment, while on the other hand, it required every year a greater number of ducats to fill it as high with gold as it had before been filled with water. By way of retrenchment, his majesty has of late reduced the customary present to the governor, who now receives 200 ducats in return for his unmineralized beverage. This sum, though less than his predecessors have frequently received, is still, perhaps, a larger price than is paid for a glass of water in any other part of the world.—*Foreign Journal.*

Reward and Punishment in Schools.—A teacher can render almost any thing a reward or a punishment to his pupil by his own manner of considering it. For instance, I once had an empty seat placed at my side in the school. I soon perceived a child that was mischievous and idle. I said, "Come here and sit by me, you were too naughty to sit among good children—I cannot trust you at a distance from me till you are better." The child cried bitterly at what he deemed a punishment, and soon behaved well enough to resume his former seat. Not long after, I saw another whose diligence and attention gave me peculiar pleasure. I called him, with a smile, to sit on the same seat. "Come to me," said I; "I love to have you near me when you are so good." The smiling happiness of the child sufficiently testified his comprehension of the spirit of my arrangements.—*American Annals of Education.*

From the New Monthly for August.

ON DIVINE PROVIDENCE.

As a fond mother e'er her children bends
In melting love, and clasps one to her breast—
One on her feet, one on her knee she len's,
Whilst to another's brow her lips are press'd;
And 'mid their sports and murmurs still attends
To every varied fancied request—
Whispers to one—to one a glance she sends,
And smiles or chides, in all her love confess'd;
So watches over us the sovereign power
Of Providence; this comforts, that supplies,
Hears all, and doth on all this mercy shower.
And if some grace or favour he denies,
'Tis but to teach the soul her prayers to pour,
Or by denial graciously repels.

ON THE LOSS OF SIGHT.

Already, ere my sun of life descend,
The shades of night are closing o'er these eyes,
Lessening the world of those frail things we prize,
Which to the world their vain adornments lend.
My failing sight these shadowy forms offing,
Eternal objects (I dared once despise,
Forget or lightly think of) now arise,
And round me still in magnitude extend.
Thus, as in feeble light the diamond's ray
Gleams out, and brighter doth itself reveal
Than when exposed to the broad glare of day;
So doth my feeble sight teach me to feel
Supernal things, and the dark shade display
The brighter glories of the empyreal!

The Missouriium Exploded.—Our readers remember the collection of great bones recently exhibited in this city, under the name of the "Missouriium."

In the "Western Journal of Medicine and Surgery," for August, the true character of the bones is exposed. They are, in fact, those of the *mastodon* or mammoth, and are only of the common size.

The task of the mastodon found by Dr. Go-forth, at Big Bone Lick, in 1802, was eighteen inches longer than the tusks exhibited by Koch.

The size of the animal was made enormous, by stretching out the *vertebræ* by wooden blocks between, and by putting more than the natural number together, with some other slight mistakes of that kind.

This much the public should know in order not to mistake the bones of the mastodon, for those of a new animal.—*Cin. Chronicle.*

Straightforwardness Essential to the Christian.

If we were to comprise in one word the moral disease of fallen humanity, we might use the term *selfishness*. It cannot but happen in a world like this, that every man must frequently be placed in the situation of either having to forego his worldly interest, by speaking and acting uprightly; or of hazarding his spiritual welfare, by deviating, in some degree, from the straight line of rectitude which is required by the law of the Lord. Such, for the most part, being the condition of the human race, the enemy of souls ceases not to plant his nets and snares in every form that can stimulate the restlessness and ardour of self-love. Is he seeking to entrap one whom the power of conscience yet controls, and causes to hesitate upon the adoption of measures of doubtful rectitude?—this arch-deceiver is quickly at hand "to make the worse appear the better reason."

Has man some latent hope of obtaining an end, or of accomplishing a purpose in some secret, unsuspected way? Satan presently suggests schemes, and points out by-paths, which he represents as perfectly lawful, or, at all events, *expedient*, under the particular circumstances then existing; for nothing can be more *indulgent* than he is to the will of the flesh. To the half willing, half unwilling victim, who may draw back from venturing on *direct* falsehood, he suggests language in which there is at least a grain of truth, and fails not to fix their attention upon that *mediocrity*, as sanctifying all that accompanies it. The poor bewildered creature is thus led through the meandering labyrinth of *evasion*, till all things are lost in confusion, evil is called good, and darkness light, and the counsel of the devil is mistaken for the dictates of prudence and wisdom.

There is a striking instance of this sort of attack from the enemy of souls, recorded in the Life of Boston, author of the celebrated "Fourfold State of Man." He was occasionally employed in the office of a public notary in the town; and his services, though frequently rendered, were never required. Under the influence of a strong temptation, he thought he might take his employer's property. "But here," says he, "I was led into a snare, by Satan and my own corruption. I saw 'Dickson on Matthew' lying neglected in the chamber; I presumed, therefore, to take it for payment of the debt. I kept it for a time; but conscience being better informed, I saw my sin in that matter, and could no more peaceably enjoy it, though he never paid me; so I restored it secretly, none knowing how it was taken away, nor how restored. This, I think, contributed to impress me with a special care of exact justice, and the necessity of restitution in the case of things unjustly taken away; being like a burnt child dreading the fire."

Perhaps there are few cases in which Satan has less difficulty in prevailing upon the mind to leave the path of straightforwardness, than in such as that above-mentioned, where some sort of excuse may be offered to the upbraidings of conscience; yet we see that the sincere Christian, however deluded at the moment, cannot *long* enjoy any thing which has been

obtained by deviating into those crooked mazes, which lie thickly set on either side, to entrap the traveller who is journeying to heaven.

The consciousness of guilt persisted in clogs his spirit, and builds, as it were, a wall of brass between him and his God, hunting him "like a partridge upon the mountains;" till, with the prodigal, he comes to himself, arises and goes to his Father, and weeps his confession in the merciful arms that are extended to receive him. There is an affecting instance of a mind thus disquieted, and thus restored, told by Samuel Kilpin of himself, when a child, and which is well fitted to convey instruction to Christians of any age. It is as follows:—"When seven years old, I was left in charge of the shop; a man passed, crying, 'Little lambs, all white and clean, at one penny each.' In my eagerness to get one, I lost all self-command, and taking a penny out of the drawer, I made the purchase. My keen-eyed, wise mother, inquired how I came by the money. I evaded the question with something like a lie. In God's sight it was a lie, as I kept back the truth. The lamb was placed on the chimney-shelf, and much admired. To me, it was a source of inexpressible anguish. Continually there sounded in my ears and heart, 'Thou shalt not steal, thou shalt not lie.' Guilt and darkness overcame my mind, and in sore agony of soul, I went to a hay-loft—the place is now perfectly in my recollection—and there prayed and pleaded, 'with groanings that could not be uttered,' for mercy and pardon. I entreated mercy for Jesus' sake.

With joy and transport I left the loft, from a believing application of the text, 'Thy sins, which are many, are forgiven thee.' I went to my mother, told her what I had done, and sought her forgiveness, and burnt the lamb, while she wept over her young penitent."

This is the sort of repentance which gives joy to the angels of God; and, oh! how beautiful, how blessed is its sweet humility, compared with the iron hardness of that pride, which, though it will not save a man from stooping to the meanest artifices to accomplish his ends, will, nevertheless, constrain him to resist to the uttermost the salutary confession which alone can effectually heal the hurt which sin has made upon his peace. His grovelling eye is fixed only upon *himself*; and how many deceits must be practised when the mind is only influenced by earthly considerations, and when the claims of selfishness are allowed a hearing! What a defenser of the ears, what a turner of things upside down, is this self-love! No wonder, then, that he who is the father of lies, and the source of all confusion, should make it the mighty engine of every evil work. No wonder, that, at its first sign of the fulfilling of this or the other desire, he steps forth to its aid; which he usually does by involving the mind in a train of confused and intricate reasoning, upon points which a simple adherence to the straightforward dictates of an enlightened conscience disposes of at once, without making any argument necessary. There is nothing more to be avoided, than entering into argument with Satan. He is always the questioner that comes with liberty to disobey. His approach upon his destined

prey is the same as it was at the first. "Hath God said ye shall not do this or that? Is there any harm in such or such things?" are questions which, commonly, pave the way now, as they did then, into disobedience and suffering. With what consummate wisdom, then, has our Divine Redeemer laid the axe to the root of the tree, by making it the condition of his receiving a man as a disciple, that he should deny himself! "If any man will come after me, let him *deny* himself, and take up his cross, and follow me." He, who "was manifested that he might destroy the works of the devil," attacks *that* first, wherein and whereby the devil most successfully accomplishes his works. We are told in the Scriptures of truth, that "the heart is deceitful above all things, and desperately wicked." Who is there that faithfully examines himself, and does not find enough to confirm this statement? It was pity for our helplessness, and compassion at seeing us not only wretched in ourselves, but made still more wretched as the tools of the prince of evil, that caused the Saviour of mankind to embody himself in our nature, and go about in our sorrowful world, doing good. Yet, be it remembered, that though he came to bestow love and mercy upon us, it was the love that saves *from* sin; the yearnings of infinite purity, as well as infinite compassion; the tenderness of One who knew that *holiness* was happiness; and whose divine and spiritual precepts, addressing only the lost, polluted soul, had nothing for the selfishness of the flesh and fleshly mind, but resistance and denial even unto death. "He that forsaketh *not all* that he hath," (that is, all of his *own* stock of fallen Adam), and "he that hateth not his own *life* also," (that is, the life of *self*), "he cannot be my disciple."

This is the religion of Jesus! the holy, humble, self-denying Jesus! This is the religion of the cross! the inward, spiritual cross, upon which the true disciple of a crucified Lord dies daily; thus entering into fellowship with his Master's sufferings, and seeking, with holy Paul, to be "made conformable unto his Master's death!"

How much then does it behoove the professor of Christ's religion, to inquire how far he goes in this species of self-denial and self-sacrifice, which his Lord and Master pronounces to be indispensable! In vain can we hope to keep the path of straightforwardness, if we do not enter it by the strait gate, and narrow way, of self-denial; and assuredly, in vain shall we cover ourselves with the name of Christians, if honest straightforwardness be not a distinguishing characteristic by which we are known. "Thou hast given a banner," says the psalmist, "to them that feared thee, that it may be displayed because of the truth." Therefore should uprightness of heart and life be lifted up, as the banner of the Lord, in the conduct of the Christian. "Ye are a city set upon a hill," says the blessed Saviour; and again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These are solemn commands, which are not to be lowered to the estimate which each one, for *himself*, may think high enough. When each one acts for *himself* only, it is but too probable that he will act wrong, and fall into temptation,

through "many foolish and hurtful lusts, which drown men in destruction and perdition." It is necessary, in these times, to remind the sincere inquirer after truth, that Christianity is still the same as it ever was, in the demands it makes upon its followers. When bonds and imprisonments, and every varied form of tribulation, accompanied the profession of it, there was an ordeal to pass through which tended effectually to sift out the chaff from the wheat. This is not the case now. Religion has become fashionable; and it may not be unwise for those who desire to "separate between the precious and the vile," to direct their attention to the *nature* of Christianity; and having considered the purity and strictness of its requirements, let them ask themselves if these are likely to attract many to enlist under its banners. "He that loveth father, or mother, or son, or daughter, more than me, is not worthy of me." "We must, through much tribulation, enter into the kingdom of God." "We glory in tribulations also." "My brethren, count it all joy when ye fall into divers temptations." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Does human nature willingly embrace the discipline and subjection, which alone can produce such principles as these? Ah, no, no!

Whenever we find religion an *easy* thing, we may be well assured that it is *not* the religion of Jesus Christ. *That* has always been a *hard* thing; a hateful thing, to the nature which it dooms to daily denial and crucifixion. "Strait is the gate, and narrow is the way, in which it leads, and few there be that walk therein." But now it would seem as though the precept were reversed; and that it was the broad way, and the wide gate, frequented by the *many*, that lead to heaven. No deeply reflecting mind, no honest servant of God, but must, with grief, again and again have had occasion to remark the fearful and rapid advance which the enemy of souls is, at this time, making, under the disguise of religion. Go where you will, you meet this destroyer, this wolf in sheep's clothing, palming himself upon credulous mankind, in the garb of devotion. To use a commercial phrase, religion is now a *marketable* article. There is a *demand* for it. What can be the result of this, but the unavoidable one of the springing up of a religion of *notions*, a religion of self-indulgence, a religion of *error*, in the place of a religion of *truth*. O, friends, ye who profess the Christian name, never believe that you can *glide* into the kingdom of heaven with ease and pleasure! "Through much tribulation we must enter into the kingdom of God." And there is no need to put the often-made inquiry—"Must I make to myself crosses and discomforts, if God thinks fit to spare them?" The true disciple of Jesus can never want a daily cross, whilst there is unmortified sin remaining in his heart. If there be nothing else to exercise him with an unceasing conflict, (and there can be no conflict without suffering,) the subjugation of *self*, with all its imperious desires, will find him sufficient cause for prayer and patience. And, being faithful in the duties of self-control, let him only act the part of Christian faithful-

ness towards others; not soothing them in any evil way, though fear of what may be the consequence to himself, of speaking the truth; but, remembering that solemn injunction, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him;" let him only deal closely and sincerely with his fellow-creatures, and he will find enough to exercise both his Christian courage and his faith. In short, let him only, with the holy apostle, seek sincerely "to have a conscience void of offence towards God, and towards man;" let him only, with a noble disdain of every crooked by-road, and low contrivance for advancing his worldly interest, keep on the even tenor of his way, with clean hands and pure heart, and he will not want a cross to bear, and that *daily*. Let all those, therefore, who would embrace and hold fast the religion of Jesus Christ, look well that they "enter by the door" which is "strait and narrow;" remembering, that the author of that religion says, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." Let them, also, for ever bear in mind, that the path which leads to heaven is a *straightforward* path, and that is only to be kept by adhering to the precious counsel, which says, "Let thine eyes look right on, and let thine eyelids look straight before thee: ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand, nor to the left: remove thy foot from evil." This is the way in which to pass through "the waste howling wilderness" of this world with safety and honour. 'Tis this the way in which to be prepared for inhabiting that "city which hath foundations, whose builder and maker is God." For what is it that fits us for that blessedness? The words of the psalmist tell us: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

How concise, yet how comprehensive, is the delineation of the man, who shall attain to the happiness of dwelling with God! And what other happiness has the Christian to seek? What other enjoyment have saints and prophets waited for? "How amiable are thy tabernacles, O Lord of Hosts!" says the enraptured psalmist. "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." "One thing have I desired of the Lord," again he says; "that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

(To be continued.)

Letters of Early Friends: illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 298.)

FRANCIS HOWGILL to ROBERT WIDDERS.

London, 23d of 7th month, (9th mo) [1654.]

Dear Brother—E. B. [EDWARD BUTTIGHOF] and I stay still in this city—large is the love of God to us, and the work of the Lord

prosper in our hands;—eternal living praises [to Him] for evermore. We are here among this great people in much weakness; and when we see such multitudes, we are often put to a stand where one might get bred to satisfy so many. But the wisdom and power of God hath been with us, and there are hundreds convinced; but not many great or noble do receive our testimony: yet there are many put to a stand and brought into silence, and many are under deep judgment and a true power. We have had many great giants to encounter with; but by the power of the Lord the mouths of lions have been stopped, and our adversaries have been put to flight. We have been in great service continually, since we came into this filthy place; here is the trimmed harlot, the mystery of witchcraft: and the devil rules, and is lead in all sorts.

We have been at the most eminent societies in the city, and we have had strong fightings with them over and over, and at some steeple-houses; and, but that they have our persons in contempt, they say none speak like us:—but the devil cannot stoop so low. We have two or three meetings in the week, but no place large enough; so that we are much put to it. And we have been guided in much wisdom, so that all them that hate us have nothing to accuse us of, as of tumults or disorder in the least: so we are able to entrap us, but in wisdom we are guided: praised be the Lord!

Miles Halhead and James Lancaster were here, and came to visit us; they stayed one First day, and so were moved towards Cambridge. We are much refreshed; we receive letters from all quarters;—the work goes on fast every where;—eternal living praises to Him for ever!—Richard Hubberton is yet in prison! — *two small abbreviations, not intelligible.*] and James Parnell is at Cambridge. Our dear brethren John Audland and John Camm we hear [from], and we write to one another twice in the week;—they are near us,—they are precious; and the work of the Lord is great about Bristol. I have sent enclosed this letter, that thou may know of the *passages*,† and rejoice with us. Truly our horn is exalted, and our weapons are mighty, to the bringing down of strong-holds,—praises for evermore!

Pray for us, dear brother, that we may be kept in wisdom and power; that the living God may be exalted for evermore. My dear yoke-fellow salutes thee: salute us to all Friends, to thy dear wife, and all that way who inquire of us.

Thy dear friend in the work of the Lord.

FRANCIS HOWGILL.

[From the original: the year is endorsed by

G. Fox—1654.]

[Respecting the writer of this next letter, John Whiting in his *Memoirs* informs us;—

* In a letter from R. Hubberton to Francis Howgill, dated from Cambridge, 4th of Seventh month, 1654, he writes, "James Parnell and I are in the dungeon as yet, where we were put the 28th of this month; but we [feel] the mighty power of God, and are in joy and peace in the Lord: to Him be praise eternal for evermore."

† The word "passages" often occurs in these early letters, and has been explained in the last volume, (*Life of Cato, &c.*, p. 130.) as meaning gospel services, travels, &c.

"Alexander Parker was an ancient and eminent servant of God, and minister of Jesus Christ; he was born in Yorkshire, near Bolton in Lancashire, and was well educated, and had a gentleman-like carriage and deportment as well as person, for I knew him well. He came up to London with George Fox, when he was brought up out of Leicestershire, by Colonel Hacker to Oliver Cromwell, in 1654; he stayed with him in London and thereabout for some time; and afterwards went with him to a general meeting at John Crook's in Bedfordshire, in 1655. He wrote many serviceable books and epistles to Friends, which are worthy of perusing; in which, though being dead, he yet speaketh."—*J. W.'s Memoirs*, p. 390—393.]

ALEXANDER PARKER TO MARGARET FELL.

London, 22d of 12th mo. 54, [2d mo. 1655.]

Dear Sister—Upon the fourth day of the 12th mo.—George Fox was at a meeting at Swanington; and there came several soldiers from Leicester, but they were very civil and moderate, and heard with patience the word of the Lord, and went peaceably away. The same day Thomas Taylor and I were at Litchfield, and had a meeting there; when many people of all sorts came to the meeting.—On the Fourth day of the week we came to George at Swanington; and he was moved to appoint a meeting at Whetstone, and none being there to pass along with him, I went with him.—On the First day, many Friends were come together from several parts, and were waiting upon the Lord, when there came the marshal and about eight soldiers into the meeting; and many of them sat down, and were very civil. And after a certain while, the marshal spoke, and showed an order from Colonel Hacker, that every one should go to their outward habitations, otherwise to pass along with him to the Colonel. And so he began and examined Friends where their outward abode was; and some he asked when they would return back. As for George his countryman—let any two go along with him, and satisfy the Colonel for the rest. Then the marshal did entreat George to take his horse and go along with them.—Then said George, "if thou dost command me to go, I shall not resist."—So they [went], and I had not freedom to leave George. [They were then introduced to Colonel Hacker.]—and the Colonel spoke to him of many things. [He was then searched, and finally was informed, he must go to London.]—One Captain Drury, one of the Protector's life-guard passed up, and we went along with him.—

[After stating that they lodged at the Mermaid Inn, Charing Cross, the letter proceeds.] Then the Captain went to the Protector, and acquainted him of [their arrival:] so the Protector said, he should see him—and would speak with George; but when, he could not tell. The Captain is very loving, and would not hinder George of any freedom; only desired, that one of us would stay at the Inn. On the Fourth day, George went up into the city with some of our Friends.—On First day afternoon, William Caton and I were at a meeting in Moorfields, where many Friends were; a mighty power there is amongst them, and

many tender hearts there are among them. On the Fourth day in the evening, there was a meeting appointed at Gerard Robert's, where there was a very large meeting of Friends; George was present amongst them: the powerful presence of the Lord was with us, and the tender plants were refreshed, and some were made to witness to the Truth.

Thy dear brother, &c.

ALEX. PARKER.

[From W. Caton's MSS. Collection.]

[The next letter follows up the narrative of G. Fox's being taken before the Protector. In his journal, G. F. gives a full and interesting account of this interview with Oliver Cromwell at Whitehall: it was on this occasion that a paper was addressed by G. F. to the Protector, in which he denied "the taking up a carnal weapon against him or any man," &c. After this interview the Protector declared, "he was at liberty, and might go where he would."*]

ALEXANDER PARKER TO MARGARET FELL.

London, 10th of 1st mo. [3d mo. 1655.]

Most Dearly Beloved—Our dearly beloved one G. F. is set free by Oliver Cromwell to go whither he pleaseth: he was never under any restraint, but had liberty to pass among Friends. On the sixth day of this instant, he was brought before the Protector, and was with him a pretty while in his chamber at Westminster: he was very loving to him, and wished him to come again to him; and afterwards set him free to go whither he pleased.

So we are yet in this city, and for a while continue in it; there are many Friends come up, as Francis Howgill and E. Burrough, Thomas Salthouse, Miles Halhead, William Caton, John Stubbs, and several others; but I believe we shall disperse abroad after to-morrow. We do not want for any thing; here

* This circumstance respecting G. Fox being brought up before the Protector, is spoken of in these terms in the News-books of the day:

"We have information of divers Quakers, who have of late been roving about the country in Leicestershire, and have had many meetings there; but were dispersed by some of our horse, and some of them taken into custody; amongst the rest, one Foxe, a chief Quaker, who was this day brought to Whitehall, and had divers followings."—*The Perfect Diurnal*, Feb. 19th, 1655.

Monday, 26th February, 1655. This afternoon Foxe, the great Quaker, who is said to be one of the chief amongst them, was at Whitehall: he came out of Leicestershire: some say he was sent up from thence; divers Quakers were at Whitehall following him. [It appears from this account that the Friends "stayed some hours at Whitehall" on this occasion.—*Tracts, King's Library, Brit. Museum.*]

On glancing over the reports of the transactions of Cromwell's Council about the beginning of this year, when G. Fox was arrested by Colonel Hacker, it appears that many persons, of various stations in life, were reported to the Council as either suspicious, or as directly implicated in plots for bringing in "Charles Stuart," and subverting Cromwell's government: many of these persons were brought up and examined before the Protector and his Council at Whitehall, during the first two or three months of this year; and several were convicted and punished. These circumstances, doubtless, tended to spread suspicions far and wide; and probably afforded employment for the officious partizan to show his zeal in the discovery of suspected persons, of whatever character and station they might be.

are many precious Friends in the city, who would do any thing for us, or let us have any thing; but George is not very free, but rather keeps clear. Our horses are at the Inn where we lay; but so many coming to see George, they [the people of the Inn] grow weary, and wish us to take another place; only the horses might be free [left].

So at present I cease; with my tender love unto thee and thy family.

I am thine, &c.

A. PARKER.

[From W. Caton's MSS. Collection.]

EDWARD BURROUGH AND F. HOWGILL TO MARGARET FELL.

London, 27th of 1st mo. [3d mo. 1655.]

Dear Sister, who art a fruitful branch in the living vine, and a pleasant plant in the garden of God.*

We have been in this city near three weeks in great labour and service. G. [G. Fox,] with many more of our brethren, was here when we came. We all staid over one First day, after we two came into the city. G. was that day in private with Friends; and we two were in the general meeting place among the rude world, threshing and ploughing;—and the rest of our brethren were that day at several meetings, some at one and some at another, and some among the Baptists and gathered people; and great service there was that day. Then shortly after that First day, the brethren separated into the fields [the country,] to reap and to gather in. Richard Cleaton and Thomas Bond went towards Norwich and into Suffolk and that way, and are in great service there. John Stubbs and William Caton went towards Dover. We have received one letter from them since they went into Dover: the mayor and the officers strictly examined and charged them to keep the peace: they were with some gathered people, and at some steeple-houses, and had little persecution. Miles Halhead and Thomas Salthouse went towards Plymouth: they had a great meeting one First day in Reading; and many, they wrote, were convinced. G. F. is at present in Bedfordshire; Alexander Parker is with him: there is a people that way. John Audland was here with us, but goes toward Bristol shortly, for ought we know. James Lancaster was with us in this city, but is gone to George. R. Hubberton is yet in prison. John Camm is at or near Bristol. We believe that G. will return to this city again—we two are too few in this city for this service, for truly it is very great; at present, many come in daily to the acknowledgment of the Truth. Friends are so many, that not one place can hold them on the First days, where we can peaceably meet for the rude people; for since we came, they have been very rude—very oft to pull us down when we have been speaking. G. was at the great meeting place two First days before we came;

* It is remarkable with what high esteem and Christian love, Margaret Fell appears to have been regarded by our early and most eminent Friends; she seems to have been generally acknowledged as the faithful nursing-mother of the flock; and she often addressed them when in bonds or otherwise, with letters of consolation and encouragement: it is also probable she contributed largely to the relief of their outward necessities.

and his voice and outward man was almost spent amongst them.

We have thus ordered it since we came—we get Friends on the First days to meet together in several places out of the rude multitude, &c.; and we two go to the great meeting place which we have, which will hold a thousand people, which is always nearly filled, [there] to thresh among the world; and we stay till twelve or one o'clock, and then pass away, the one to one place, and the other to another place, where Friends are met in private; and stay till four or five o'clock.*

Truly, dear heart, our care is for the whole body, that all things may be ordered in the wisdom of God, to the confounding of all our adversaries, who seek for our halting.

We rest in the bosom of love with thee, and are thy dear brothers,

E. B. F. II.

Thomas Aldam hath been with Oliver Cromwell, and cleared his conscience to him; and was made as a sign to him in reading a linen cap, with which he went to him, on his head, and told him all his covering and counsels should be rent in pieces; but his heart is hardened, and he cannot believe.

[From W. Caton's MSS. Collection.]

* It seems they had as much work with the multitude, that they could with difficulty get together with their own body: one letter from F. Hawgill, dated London, 2d of 8 mo., 1654, states, "our barthen is great, we cannot get any separation for the multitude, and so Friends do not much know one another; and we cannot conveniently get any place to meet in, that Friends may sit down."

The following verses are offered for publication in "The Friend"; their author is unknown to the writer of this. Perhaps there are few productions of equal length which better describe the strivings of a conscientious mind, or point more clearly to the true source of strength and victory, even an overcoming faith, according to the apostolic declaration, "this is the victory that overcometh the world, even our faith;" and it is believed these simple lines are entitled to the praise (how much higher than any distinction merely literary) of having yielded some solace to more than one of that number, who, once entered upon the heavenly race, desire so to run that they may obtain, at the end, an incorruptible crown.

ON FAITH.

In all our worst afflictions,
When furies vex surround us,
When troubles vex and fears perplex,
And Satan would confound us.
When foes to God and goodness,
We find ourselves, by feeling,
To do what's right, enable quite,
And almost as unwilling.
When like the restless ocean,
Our hearts cast up unceanness;
Flood after flood, with mire and mud,
And all is foul within us.
When love is cold and languid,
And different passions shake us,
When hope decays, and God delays,
And seems quite to forsake us.
Then to maintain the battle
With soldier-like behaviour,
To keep the field, and never yield,
But firmly eye the Saviour.
To trust His gracious promises,
"Thou' hard beset with evil;"
This is the Faith will conquer death,
And overcome the devil.

Boston Ice Trade.—There are sixteen companies now engaged in the business of shipping ice in Boston. They formerly sold ice in New Orleans at 6 cents a pound; but now sell it at one cent, and by the consequent increase of consumption and the quantity prevented from melting by the despatch of sales, they make four dollars now, to where they made one formerly. The ice is sawed into square blocks not less than 12 inches thick, and is packed into vessels with straw and hay, boxed with thin lumber made air tight. One Boston company paid \$7,000 last year for the straw and hay they used for packing.

THE FRIEND.

NINTH MONTH, 18, 1841.

Our friend, Isaac Jones, whose death is noted at the foot of this page, has set an example of liberality in disposing of his estate, which is worthy of imitation. His will contains the following bequests, amounting to about one half of his estate, viz:—

To Germantown Preparative Meeting, two thousand dollars; one thousand of which is to be used for promoting a school there, under care of the said meeting.

To Frankford Preparative Meeting, one thousand dollars.

To Friends' Asylum, for the relief of persons deprived of the use of their reason, one thousand dollars.

To the Institute for Coloured Youth, one thousand dollars.

For charitable purposes, to be disposed of by persons designated in the will, one half in wood for the poor, one thousand dollars—making together six thousand dollars. "Go and do thou likewise."

We have adopted for a leading article in the present number, taken from one of our exchange papers, a narrative of a kind to which in general we are disinclined, from a belief that the moral tendency of newspaper exhibitions of horrid crimes, especially in the minutiae of detail, in which they often appear in the reports of judicial proceedings, is, at least of questionable character, if indeed, the effect be not positively evil. In the present case, however, the circumstances are of so remarkable a nature, and the story is so vividly and impressively told, that our readers cannot fail, we think, to be interested, while they may also be instructed in the perusal. The case alluded to in the short introductory paragraph, is that of Mary C. Rogers, the particulars of which, having been given in full, in the newspapers all over the country, need not therefore here be repeated.

The Moral Almanac for 1842, published by the Philadelphia Tract Association of Friends, we are pleased to find, is already in print, and on sale, at the Association's Depository, No. 50, North Fourth street. The usual amount of reading matter accompanies the astronomical calculations, selected with scrupulous regard to their religious and moral effect, an object of no slight importance in a publication which goes into every family, and every body reads.

Friends are invited to purchase while they may, and those of our members in the country, who are store keepers, would do well to obtain an early supply.

WANTED, in a Commission store, a lad of 14 to 16 years of age, as an apprentice. It is desired that he be a member of our Society, and have parents residing in the city, or some person who will act in that capacity, in exercising a parental care over him. Apply at this office.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Issiah Hacker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—Thomas Evans, No. 129 south Third street; John Farnum, No. 116 Arch street; Isaac Collins, No. 129 Filbert street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

The winter term of HAVERFORD SCHOOL will commence on Fourth day, the 13th of Tenth month next. Application for admission to be made to John Gummore, superintendent at the school, if by letter, addressed to "West Haverford, Delaware county, Pa." The charge for board and tuition is 200 dollars per annum.

Copies of the last annual report may be had on application to George W. Taylor, at his office, or will be forwarded by mail to the address of applicants.

9th mo. 1841.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street; John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street. 7 mo. 20th, 1841.

DIED, on the 4th instant, aged about forty years, ISAAC JONES, a member of Germantown meeting.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

ON RUBBING OFF OLD SCORES.

From Old Humphrey's Observations.

It is astonishing how soon a room, altogether neglected, becomes covered with cobwebs; and it is equally remarkable how rapidly neglected duties accumulate, burdening the mind as much as the cobwebs disfigure the chamber. I have often, in my youthful days, marvelled when Michael Dobbs, our milkman, has announced his tally to be full. There it hung behind the kitchen door, newly washed, without a score upon it, but two chalks for two pennyworth of milk in a morning, and one and a half for three halfpenny worth at night, run up so quickly, that, before we were aware of it, the board was full again, and a debt of four shillings and a penny for a single fortnight had to be paid. "Let us rub off old scores, Mr. Humphrey, and begin again," Michael used to say on these occasions; and often, since then, have I wished that my old scores on other accounts could be rubbed off, as easily as the chalk marks on Michael's milk board.

It is a bad plan to leave any part of a day's duties undone, for if it be difficult to do it to-day, it is not likely to be less so when the duties of to-morrow are added to it. He who cannot walk twenty miles in two days, will find it up-hill work to trudge the same distance in one; and he who is too weak in the back to carry a burden of fifty pounds, will stoop terribly when a hundred weight is placed on his shoulders. Now, all this is too plain to be gainsaid; but the mischief of it is, that, though I find it comparatively easy to talk wisely, I find it very hard to act prudently. In spite of myself, and of the admonitions which from time to time I proffer to others, my old scores, every now and then, sadly accumulate, and I have need of the friendly whisperings of Michael Dobbs in my ears—"Let us rub off old scores, and begin again."

The reason why, at this particular time, I touch on the subject is, that there are some old scores of mine which I feel more than ordinarily anxious to rub off; and, looking up for assistance to Him, whose almighty aid can make the weak strong, and the unstable steady, I intend to accomplish my purpose. What these scores of mine may be, it is not altogether necessary to declare; enough that they are of a

varied character. It seems to me to be a good opportunity to bring the subject before you, that if any of you should be similarly circumstanced, you may make an effort, at the same time, to effect the same purpose. "A word fity spoken is like apples of gold in pictures of silver." If, therefore, you have any old scores, let us be working together; let us humbly, but ardently, enter on the necessary and profitable duty of rubbing them off, and beginning again.

Some of my old scores refer to projects long ago formed, but never executed. A great number of important subjects are noted down on the papers beside me, to which, from time to time, I have intended to give my best attention; yet there they lie, day after day, and month after month, till I could almost sigh for the eyes of the fabled Argus, and the arms of the imaginary Briareus, to carry into effect the plans I have proposed to myself.

Happy is that man who can steadily discharge his daily duties, without mortgaging the energies of to-morrow! We may live beyond our income in regard to time, as well as to money, and he who has anticipated the winged moments of to-morrow, will suffer for it the next day, and the day after.

Here I have a bundle of ill-chosen subjects, and ill-digested matter, over which I have pored many an hour. It never has been, nor is ever likely to be of use to me or to any one else, though it has thrust aside inevitable duties which now I must imperatively perform. This is a score which, somehow or other, must be rubbed off. There is another set of papers, and a large set too, setting forth the outlines, the rough sketches of plans and projects of an exalted character. What high aspirations! what noble resolvings! what disinterested yearnings have made my heart throb, and my pulse beat! How vigorously have I undertaken, how tamely have I abandoned works of benevolence and utility! It does not signify, but Michael's motto must be mine; I must rub off old scores, and begin again.

Here is a pile of unanswered letters. No one values his friends more highly than I do, yet no one neglects them more, either in correspondence or personal communication. I must turn over a new leaf. I must diminish this pile; not a day, not an hour shall elapse before I begin to do what ought to have been done long ago. Here is a letter of a particular character. It begins with the affectionate greeting, "Dear Old Humphrey," and informs me that at the house of a Dorsetshire friend, I have been spoken of with much kindness; and the announcement of this fact my correspondent thinks well to accompany with a little sage advice, lest I should allow it to elate me: he knows what a trifling thing will puff up an old man's heart.

I will copy one part of the letter, lest, by putting it into my own poor language, it should be robbed of half its interest:—"After a little chat, the party walked into the garden, where, among other things to be admired, were several bee-hives, the produce of which had been consecrated to the Bible Society. In the centre of a little lawn, facing the back parlour window, and under the shade of an apple tree, there was another bee-hive on the new plan—all the inmates can be seen busily at work, and the honey can be removed without destroying them. One of the party suggested that, as Old Humphrey was a great favourite, the produce of that hive should be given to the Tract Society, which published Old Humphrey's papers. This was agreed to, provided the master of the house, on reflection, was convinced that this particular hive did not form part of the property given to the Bible cause."

Now, this letter is one of my old scores: let me hasten, then, to rub it off, by acknowledging the kindness it makes known to me. I thank you, my unknown friends, for your favourable opinion; but I speak truly in saying, that it rather humbles than exalts me. Much more reason has Old Humphrey to lament on account of what he is not, than to exult on account of what he is.

To be a "hewer of wood" or a "drawer of water" in aiding any institution in doing good, ought to give me, and I trust it ever will give me, heartfelt satisfaction. A reasonable ground of belief that I had ever, in any degree, strengthened the hands of that highly honoured institution, the Religious Tract Society, would be oil to my joints, and marrow to my bones.

Again, I thank you for your kindness manifested in the most agreeable way, by your willingness to support Christian institutions, which, with God's mercy, will increase when we are gone; spreading far and wide unnumbered blessings in the earth, when the hillock that covers Old Humphrey will be undistinguishable.

Sweet as honey is, a bad use may be made of it. I have somewhere read of a famous general of olden time, who came at the head of his invincible troops to a wood abounding with honey, when the eating of the tempting sweet too freely, rendered his soldiers luxurious and effeminate. Soon after this, being repulsed with great slaughter, he exclaimed, "It is the honey, and not the enemy, that has conquered me!"

You do well to put out your bee-hives to interest, to make known with them more extensively the statutes, the judgments, and commandments of the Lord; for "more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb." I take it for granted, that while the bees of your old hive are acting so distinguished a

part, you will not allow their offspring to be less honourably occupied. Every fresh swarm from the hive will, it is hoped, form an infant colony, devoted to the same good work.

I wish you could prevail on your neighbours who have hives, to adopt the same course; to "go and do likewise."

What think you, reader, of this subject of old scores? have you nothing of the kind that, now and then, comes across your spirit like a cloud? have you rubbed off lately, and begun again, or is the tally full? Let us have no shuffling, but meet the question like a man. Are you sure that you have no old scores to remove? no acts of unkindness to your fellow-beings? no coldness, nor quarrels, nor heart-burnings? no parsimonious grudgings, nor thoughtless extravagance? no committed errors, nor omitted duties? have you done nothing that ought to be undone, nor left undone what ought to be performed?

Have you kept steadily to the straight but narrow way that leads to Zion? or have you wandered in the broad path that leads to destruction? Are you, without the least reservation, looking to the Saviour of sinners for salvation, or are you faltering in your faith, and partly turning your back upon the cross of Christ? Are you rejoicing with the fattest calf before you, in the house of your heavenly Father, or eating husks in the company of swine? Are you now saying, "As for me and my house, we will serve the Lord;" or are you ready to halt in your Christian course?

Come! come! I see that you begin to quail, and I want press you too closely. He that narrowly scrutinizes his own heart, will be sure to know something about what is going on in the bosom of his neighbour. Your case may not be so bad as mine; my tally may be fuller than yours, and yet you may have old scores, quite enough to bring a cloud on your brow. Let us, then, as I said before, look upwards for help to Him that is mighty; and humbly, but ardently, enter on the necessary and profitable duty of rubbing off old scores, and beginning again.

THE IMPROVIDENT TRAVELLER.

From the same.

A certain traveller who had a distance to go, one part of his road leading through green fields, and the other through a tangled road of brambles and thorns, made great preparation for the first part of his journey.

He dressed himself in light and gay clothes, and put a cake in his pocket; he stuck a nosegay in his bosom, and taking a light slender cane in his hand, nimbly proceeded on his way along the beaten path across the green meadows. The sun shone in the skies, and on went the traveller comfortably, pleasantly, and delightfully.

After a while, the road became rugged, and, by the time night drew on, the traveller was in a pitiable plight. His provisions were exhausted; his clothes wet through, and partly torn from his back by the briars; his flowers were faded; and, weary as he was, his slender cane would not bear his weight: a stream of water was before him, and darkness around him.

"Alas!" said he, smiting his breast, "I am hungry and have no food; wet to the skin, and have no dry clothes; weary, and no staff to rest on; I have a stream to cross, and here is no boat; I am bewildered, and have no guide; it is dark, and I have no lantern. Fool that I am! why did I not provide for the end of my journey as well as for the beginning?"

My friends, time is hastening away; you are travellers! Life is the beginning, death the end, of your journey. If you have made preparation for both, happy are you; but if otherwise, you resemble the foolish traveller.

INTERESTING FACTS.

The following communication was recently read before the Academy of Natural Sciences, by J. B. Quinby, corresponding member:—

The following paragraph is now going the rounds of the newspapers:

"It was reported in Chili that the jewels of the Temple of the Sun, which at the time of the conquest of Peru, the natives had concealed from the Spaniards, have lately been recovered near the Cerro de Pasco, in Peru; the value of them has been calculated at 180,000,000 dollars."

The palace of the Inca and the temple of the Sun here referred to, we presume to be *Huanuco Viejo*, which is situated on the east side of the Andes, twenty leagues north of the Cerro de Pasco, on the right bank of the river Chucabamba, one of the head branches of the Amazon (or Marañon) at an elevation of about fourteen thousand feet above the level of the ocean, in latitude 10° south, and longitude 74° west, nearly. It is known that when Pizarro, now more than three centuries ago, took the Temple of the Sun at Cuzco, which is some twelve degrees south of that at Huanuco Viejo, and despoiled the Inca of his immense treasures of gold, and, finally, when threats could extort no more, put him treacherously to death—the Inca of Huanuco Viejo, advised of what had taken place at Cuzco, secreted the jewels of the temple, and the gold of his palace in the fastnesses of the Andes, and the neighbouring rivers and lakes. Avarice and ambition have made these hidden treasures the objects of continued search from the days of Pizarro to the present time. But as yet no clue has been found to this *El Dorado*, unless the above announcement is well founded, which we are inclined to doubt.

The writer has been five different times at these magnificent ruins, and always found many persons employed in their vicinity searching for the hidden treasures of the Incas. The whole of the river Chucabamba, for a number of leagues above and below the temple of the Sun, is auriferous, and the inhabitants of the province of Huaméles through which it passes, obtain by washing the sand, and by means of sheep skins, two or three hundred thousand dollars annually. The wool on the skins is cut until it is about half an inch in length, the skins are then anchored down with the wool side up, by means of loose stones placed on them, in and below the various falls and rapids, in which position they are suffered to remain from six to twenty-four hours; they

are then carefully raised out of the water, turned wool side down into a *batea* (tub) of water, and thoroughly washed, the gold falling from the wool of the skin, and it is finally collected from the bottom of the batea. Sheep were unknown to the Incas, and as they had obtained an immense amount of gold from this pacolean stream, it is presumed that they used the skins of the llama, (camelus lacinia of L.) and those of the vicuña (camelus peruanus or vicugna of L.)

When we reflect on the fact that the Indians and Spaniards have obtained by their rude washings on this river, during two or three centuries, one, two, and three hundred thousand dollars of gold annually, and that they have not probably secured the one hundredth part of the amount that has passed down the current of the stream, we may form an imperfect idea of the exhaustless source of this perennial supply. The stupendous Andes are alone capable of furnishing such countless riches.

We shall not attempt a description of the magnificent Temple of the Sun at Huanuco Viejo; its powerful fortress, and the ruins of the great city which they overlook. When, and by whom they were built, neither history nor tradition informs us. The Incas had no written language, and we are left to conjecture. But their great magnitude and massive walls, composed of huge blocks of square, oblong, and elegantly wrought marble, greenstone, and greenstone porphyry, weighing many tons, bear mute but eloquent testimony to the untiring industry of the Incas, and their advances in the arts of civilization. The ravages and earthquakes of centuries have left these monuments almost as perfect as they were when Pizarro conquered Peru. Even the great earthquake which destroyed the city of Callao built by the Spaniards, with its thirty thousand inhabitants, did not throw down the massive walls of the Temple of the Sun, and the writer can testify that they withstood, with but slight injury, the great earthquake of 30th of March, 1828. The Scraglio and its various compartments, with the exception of the roof, the voluptuous baths for a numerous train of wives, cut out of massive rocks, are almost as entire as they were on the landing of Pizarro.

If there is any location on the whole range of the Andes more sublime than all others, it is at the base of the peak of Raura, in sight of this temple. The writer has crossed the Andes from side to side twenty-four times, at seven or eight different passes, twice from Narnjal, on the gulf of Guayaquil, 1½ deg. S. of the equator, to the city of Cuenca, the capital of the province of Azuay, a little south of Chimborazo, and having spent more than two weeks at the foot of the peak of Raura, at least one thousand feet above the line of perpetual snow, he has no hesitation in saying, that it was incomparably the most sublime spot he has ever visited on the Andean range. Besides the peak of Raura, which we believe to be at least as high as Chimborazo, there are innumerable smaller ones rising on the range of the Cordilleras to the north and south, having their bases resting in the perpetual snow, and throwing up their snow clad apex thousands of feet into the pure and attenuated air, almost out of the reach of the eye, and above the untiring wing of the

immense condor, or South American eagle. The largest and nearest of these peaks is that of Nueva Potosi, the base of which approaches within a league of that of Raura, and is but little inferior in height and magnitude to Raura itself. The intervening space between these two peaks is occupied by the lake of Nueva Potosi, the surface of which is almost five hundred feet above the lower limit of perpetual snow: and as this line, within the tropics, is known to be about fifteen thousand five hundred feet above the level of the ocean, the surface of this lake must be sixteen thousand feet high. It is completely embosomed by a ridge of the Andes on the west, another on the east, the base of Raura on the north, and that of Nueva Potosi on the south. Its copious waters find a subterranean channel through a high western limestone ridge, and break out at the western side of the Andes, at a point where the mountain is very nearly vertical, and form a magnificent cascade of many hundred feet in height, falling into a lake of several leagues in circumference. A short distance to the northwest of this cascade, there is a large *cerro* (hill) of *yesso* (gypsum or sulphate of lime.) The lake of Nueva Potosi is the head source of the river Huara, which makes its way down the sides of the Andes in very nearly a westerly direction, and falls into the Pacific ocean at Huacho, the famous salinas of the western coast, which supply the greater portion of the southern hemisphere with salt.

On the northeast of the base of the peak of Raura is the lake of the same name, one league north of the lake just described, and from which it is separated by a high trap dyke and anygdaloid. This lake, which is about one hundred and fifty miles from the Pacific, is a little higher than that of Nueva Potosi, and has an open outlet to the east, down a craggy precipice of several hundred feet in height. It forms the head of the river Chucabamba, one of the principal branches of the Amazon, and probably it is the highest and most distant source of that great river. The waters of this lake traverse the continent of South America, from west to east, at its widest expanse, almost from the margin of the Pacific to the Atlantic, a distance of nearly five thousand miles. Both of these lakes are the receptacles of avalanches from the peaks of their respective names. No less than two were precipitated into the lake of Raura whilst I was encamped on the snow in its vicinity. The first occurred at midnight, and which, from the great noise and the trembling of the earth, I for a moment mistook for an earthquake. The second took place at 10 o'clock in the morning. At the time I was in the rear of a small hill; knowing what was taking place, I hastened as rapidly as I could to its summit, which commanded a view of the lake and its outlet, a distance of not more than two hundred yards. But such was my exhaustion, consequent on the difficulty of breathing, at an elevation where the barometer stood at but 15½ inches, notwithstanding I stopped for respiration a number of times, on reaching my destination I fell upon the snow, and for a few minutes was insensible to the sublime scene before me. When I recovered, I found that immense masses of the ice of the glaciers, some of it fifty and a hundred feet thick, had

been broken from *situ*, by the pressure of the snow that was piled up literally thousands of feet to the very summit of the peak, and snow and glaciers were in the lake heaped on each other in wild confusion. The bosom of this inland sea, which but a few minutes before was as placid as a mirror, was now heaving like the ocean off Cape Horn, and every swell threw a mighty volume of water over the precipice, to find its way through the Amazon to the Atlantic.—*National Gazette*.

For "The Friend."

LARGE LAND TORTOISE.

A large specimen of the Indian Tortoise, (*Testudo Indica*), has been left at Friends' Reading Room for a few days, through the kindness of a friend.

There were two of these animals brought to this country alive some months ago by one of the Wilmington whale ships. One of them, we believe, still survives, near Wilmington; the other died not long since from inflammation of its stomach. Although, from appearances upon dissection, the tortoise had long suffered from the disease of which it died, yet the whole of its internal viscera was found to be filled with fat, the *greenness* of which reminded us strongly of a dish whose praises are in the mouths of so many epicures. We were surprised at the very large digestive organs with which this animal proved to be supplied—equal, at least, to those of a sheep—yet, with such an organization, this tortoise is capable of very protracted fasting, extending some times to several months.

These interesting animals were brought, we believe, from the Galapagos islands, to which they were originally confined, but their great size making them an object of curiosity to sailors, has tended considerably to change their location, so that they are now not unfrequently to be met with in other congenial places.

The specimen at the Reading Room measures *two feet eight inches* from head to tail, and is *five inches* in height. It is of a deep brown colour, approaching to black, shaped very much like a common land tortoise, excepting that its feet are thicker in proportion; the toes, especially on the fore feet, very strongly remind one of the foot of an elephant: indeed, the animal might very justly be called the elephant of tortoises! Unlike most of our land tortoises, the under shell is composed of but one plate, so as to be incapable of closing up as we see our common tortoise do.

The habits of such an animal we are but little acquainted with;—while on ship board, we believe this one ate nothing; but after being removed to the garden of the friend who owned it, fed itself on the grass pretty freely, and would partake greedily of oranges. It was very gentle, suffering the little children to mount its back, and carrying them about, without seeming to notice their weight. Indeed dissection proved it to have been of great strength. W.

Ice in India.—"We chanced to arrive in India almost simultaneously with one of the first importations of ice from America; it was most amusing to see the anxiety with which it

was sought after. The deposits were only opened a short time before sunrise, when crowds of coolies were in attendance to carry off the portions required by their employers; these portions were immediately enveloped in thick blankets, and enclosed in baskets, which were carried off with all speed, but a very considerable quantity invariably dissolved before they could reach their destinations. I watched two or three ayahs crowding round a basket which had just arrived; they were all eager to touch the novelty; but immediately on feeling its extreme coldness, ran away, exclaiming, that it was 'burra gurrum!—very hot. A child, too, cried violently, and told his mamma that 'the English glass had burnt his fingers.' I was not a little surprised, too, on several occasions, to see the ice brought to table as the greatest possible luxury, and handed round for persons to mix with their wine; which, although cooled with saltpetre and Glauber salts, had not attained a much lower temperature than that of new milk. The ice in question was brought out as a means of preserving a large quantity of American apples in good condition for the Calcutta market, when the ice unexpectedly proved a more lucrative species of merchandise than the fruit.—*Three Months' March in India*.

Mormonism.—This new-fangled swindle will, we hope, now receive its death blow in this neighbourhood. We have just seen the wife of a small farmer who sailed with her husband and six children last February from Liverpool. They, and about 100 others, landed at New Orleans, went several hundred miles up the country, past St. Louis, and arrived safe at the "promised land," the New Jerusalem, on the 1st of May last. A three weeks' residence was sufficient to let them into the secret, and they arrived safe back in the old country about a fortnight ago. They had frequent communications while on the banks of the Mississippi with the renowned prophet, Joe Smith, and his brother impostors, who took every means in their power to get hold of our informant's money, by offering to sell them large plots of land, take them into partnership, &c., but the Gloucestershire yeoman was proof against their wiles, and used his little capital in bringing his family back again. What most staggered the faith of the party was, that this great prophet, Mr. Joseph Smith, could not show them the "plates of gold," on which it was pretended the "Book of Mormon" was written. Joey evaded the question by saying the angel merely showed them to him, and after he had taken a fair copy, took them back again!—*Cheltenham Journal*.

CULTIVATION OF THE FILBERT.

From the Magazine of Horticulture.

The filbert is one of the finest nuts, and although great quantities of the fruit are imported, and sold in the fruit shops annually, there are scarcely any, as yet, cultivated in the United States. A sterile variety of the English filbert may be seen in many of our gardens, which rarely produces any fruit; but the finer sorts, which thrive luxuriantly, and bear most abundantly in this climate, are scarcely known in

cultivation. Nothing can well be easier than the cultivation of this shrub or tree, and we are confident that were the merits of the better varieties generally known, no garden would be considered complete without them.

A few years since, we imported small plants of the most celebrated English varieties, and have, without the least attention to pruning, realized quite an abundant crop of fine nuts, for two years past, which are quite an acceptable addition to the dessert.

Among the finest of these varieties are the *Frizzled*, the *Red Kernel*, the *Northampton Prolific*, the *Cobnut* and the *Cosford*. We have found the *Cosford*, *Frizzled*, and the *Northampton Prolific*, the most productive varieties in this climate. All the varieties grow very vigorously in any good soil, naturally dry rather than moist, but a dry gravelly loam, or sandy loam, is considered preferable. In pruning and training filberts, the most important requisite is to keep the main stem free from all suckers; and the second, to prevent too great a luxuriance of wood, which, if suffered to grow at random, will prevent the production of large crops. The nuts are produced, both upon the sides of the young wood, and upon lateral spurs, annually produced on the older branches, after the previous year's bearing lateral shoots have been trimmed away. Abroad, therefore, what is called the *spurring* system of pruning is adopted, and the extremities of the leading shoots are shortened every spring. This throws neatly all the vigour of the tree into the bearing branches, and produces a larger crop of fruit annually.

In some parts of England, large plantations of filberts are made for profit. Kent is the most celebrated nut growing district, and the average crop there is about eight hundred weight per acre, although in good soils and favourable seasons, thirty hundred weight has been raised on an acre of ground. The bushes are generally trained with single stems, and the heads pruned in the form of a hoop, kept about six feet high from the ground.

There does not appear to be the least obstacle to the profitable cultivation of the filbert on a large scale in this country, and our dry summers would probably be found more favourable to the production of large crops, than the moist ones of England. A return of fruit is speedily received after planting on good soils, and we would, with confidence, recommend the trial of a filbert orchard to enterprising cultivators.

In gardens, a row of the finer sort of this fruit may be advantageously introduced, as a screen or barrier, in portions where such a feature is desirable, as the foliage is large and dense, and thus the double advantage of fruit, and privacy or protection will be realized.

A. J. DOWNING.

Newburgh, N. Y.

Singular Ingenuity and Skill.—As an illustration of the nicety and skill displayed in some of the articles made by Boulton, the following anecdote is related:—He visited France on a certain occasion, for the purpose of attending a Mechanics' Fair, that was to take place, at which he begged to be allowed to exhibit a needle of his own making, at the same

time submitting it to examiners of works, intended for this public display; who, one and all, pronounced it to be, though well shaped and finely polished, but a "common needle," and not worthy of appearing among the splendid and ingenious improvements and inventions that usually graced the Fair. "Gentlemen," observed Boulton, "my needle is well worthy of appearance among your promised novelties; only allow it to be exhibited with them now, and I will afterwards show you the reason why."

An unwilling assent to this request was finally obtained, but when the Fair closed, and the prizes were to be awarded, the arbiters triumphantly asked, "where was Mr. Boulton's needle? and what were the striking merits which every one failed to discover?" Thereupon, Boulton again presented it for their inspection, with a magnifying glass, begging them to state whether they observed roughness or wrinkle on its surface. The umpires returned it, saying, "Far from it, its sole merit seems to lie in its exquisite polish." "Behold then," said this ingenious man, "its indiscoverable merit, and whilst I prove to you that I have made no vain boast of its claims to your attention, you will learn perhaps, not to judge so readily again by mere exterior." He then unscrewed the needle, when another appeared of exquisite workmanship; and to the astonished eyes of the Frenchmen, about half a dozen beautiful needles were thus turned out, neatly and curiously packed within each other! a miracle of art that seems to rival all we ever read of—a truly "*multum in parvo*." Boulton triumphed in his turn, and carried off the prize which his delicate workmanship so richly deserved.

From the Buffalo Commercial Advertiser, Sept. 11. *Business and Products of the Upper Lake Country.*

A gentleman who has for a great number of years been largely engaged in the forwarding business on the canal and lakes, had occasion a short time since to go to Chicago. On the steamboat he fell in with a Chicago man, who appeared by no means inclined to disparage the business and prospects of his town. Among other things, he said that between the close of navigation this season, and its opening next spring, no less than three hundred thousand bushels of wheat would be received and stored at Chicago alone. This seemed so incredible that it was received with a strong expression of disbelief. On arriving at that port, our forward friend mentioned the matter to his agents and correspondents there; who assured him that, according to their best information, the amount of wheat in store at Chicago next spring, would not fall short of four hundred thousand bushels.

We learn that wheat is brought into Chicago from a distance of 150 miles, and the procession of teams as they come in, to an eastern man, is a very novel and interesting sight. The wheat is carried in large wagons, called "Prairie Schooners." Each caravan—for from the various sections of country, they go in numbers sufficiently large to be entitled to that appellation—has its captain.

They camp out nights, and each man carries food for himself and team, so that a fortnight's journey is made at a little or no expense, save that of time. On arriving at the suburbs of the town, the captain goes in with a sample of his grain. A bargain is made for the whole brought by the caravan, and the next day, with the money in his pockets, or in goods for his family, each countryman is wending his way homeward.

At Michigan City and other principal towns on Lake Michigan, the same scene is daily exhibited. An immense amount of surplus produce is already accumulated at ports on that lake, but not a bushel, comparatively, will reach the eastern market this season. The price of flour there, will be ruled by the supply furnished by the eastern states and Ohio. Are not the eastern people deeply interested in so improving the harbours of Lake Michigan, that the products of the upper lake country shall not, as now, be necessarily kept back from market.

THE EARLY BLUE-BIRD.

BY L. H. SIGOURNEY.

Blue-bird, on yon leafless tree,
Dost thou carol thus to me,
"Spring is coming! spring is here!"
Say'st thou so, my birdling dear!
What is that in misty shroud
Stealing from the dark'd cloud!
Lo! the snow flake's gathering mound
Settles o'er the whiter'd ground,
Yet thou singest blithe and clear,
"Spring is coming! spring is here!"

Strik'st thou not too bold a strain!
Winds are piping o'er the plain,
Clouds are sweeping o'er the sky,
With a black and threatening eye;
Urchins, by the frozen rill,
Wrap their mantles closer still;
Yon poor man, with doleful old,
Doth he shiver at the cold?
Hath he not a nose of blue?
Tell me, birdling—tell me true.

Spring 's a maid of mirth and glee,
Rosy wreaths and revelry;
Hast thou woo'd some winged love
To a nest in verdant grove?
Sung to her of greenwood bower,
Sunny skies that never lower—
Lured her when by their promise fair
Of a lot that knows no care!
Prythee, bird, in coat of blue,
Though a lover—tell her true.

Ask her if, when storms are long,
She can sing a cheerful song—
When the rude winds rock the tree,
If she'll closer cling to thee!
Then the blasts that sweep the sky,
Unappal'd shall pass thee by,
Though thy curtain'd chamber show
Siftings of untimely snow,
Warm and glad thy heart shall be,
Love shall make it spring for thee.

MARRIED, on the 15th instant, at Friends' meeting, Hockessin, Delaware, THOMAS B. TAYLOR, of Philadelphia, to MARY ANN, daughter of Evan Philips.

DIED, in this city, on the 17th instant, of consumption, JOHN BROWN, in the 59th year of his age—for many years a member and elder of Dover Monthly Meeting, New Hampshire.

Straightforwardness Essential to the Christian.

(Concluded from page 406.)

Seeing, then, that to "be for ever with the Lord, is to be for ever blessed," it behooves us to examine ourselves, if we possess the character which is essential to the attainment of such perfect happiness. It is a simple character:—"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." It is by "*speaking the truth in his heart*," or, in other words, by making it as much a matter of conscience, to *think* no deceit, as he does to utter none, that the Christian is chiefly distinguished. A regard to public esteem, and the furtherance of the views of self-interest, will often induce persons to walk uprightly, and work righteousness, "to be seen of men;" but it is only a deep, abiding consciousness, that "all things are naked and open in the sight of Him with whom we have to do," that can purify the heart of man from the disorderly and deceitful workings of its fallen and corrupt nature. It is only by an habitual attention to the straight, unerring line of *Christian rectitude*, which implies a higher, a diviner standard, than *bare justice*, that these evil workings can be suppressed. The true standard of Christian rectitude is set before us in the sacred command, "Whatsoever ye would that men should do unto you, do ye also unto them." How many temptations, not merely to deceit, but to *encroachment* upon the comfort of others, are here cut up by the root! And how constantly does the inordinate love of self-gratification require to be checked, by remembering this injunction! O, how greatly would the sorrows of this vale of tears be ameliorated, if this were the rule, by which Christian professors regulated their actions! For, it is not merely by actual deceit, and dishonesty, that the catalogue of human suffering is augmented; there are many ways of oppressing and discomforting, which are practised without remorse by those who, perhaps, would shrink from being guilty of actual fraud. Yet, this species of assault upon the claims of our fellow-creatures, is as much forbidden in the Scripture, as dishonesty: as we learn from the apostle's injunction, "that no man go *beyond*, or defraud his brother in any matter; because, that the Lord is the avenger of all such." Unless the heart be under the softening influence of divine grace, there must be frequent temptation to go *beyond* our fellow-creatures, in matters where the laws of the land permit us the right. And, accordingly, we see in the conduct of selfish and covetous persons, how closely they will exact to the uttermost the stipulated labours of those whose services they hire! How unfeelingly will they press for their *right*, whether of money or work, when, sometimes, through sickness and poverty, neither money nor work can be tendered them without pain and distress? What check can be put upon the movements of self-love, in such cases, if the mind be not under the guidance of some principle, more tender and delicate than rigid justice? Blessed be God! He has not only directed us in the Holy Scriptures to do as we would be done by; but he has given us a witness *within*, which confirms and applies

the *outward* command: and which, when faithfully attended to, and obeyed, never fails to lead the mind out of all *unkindness*, as well as all *unfairness*, in its dealings with others. "My sheep hear my voice," says the blessed Jesus, "and follow me." It is this precious saving voice which always speaks to deliver from evil, which the true sheep are to mind. It is the directing voice which is promised, Isaiah, 30, 21: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. It is the living law of the Lord specified, Jer. 31, 33: "And I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." It is the strength-giving spirit spoken of by Ezekiel, 36, 27: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my statutes and do them." It is that principle, more divine, more lovely, than *bare justice*; which, when followed, guides out of every obscure, entangling, crooked practice, and which makes the path of the just to be indeed, as "the shining light, which shineth more and more, unto the perfect day."

And, not only out of all *unkindness*, as well as out of all *unfairness* in our transactions with our fellow-creatures, does this divine principle deliver us; but, it causes us "to make straight paths for our feet," under any circumstances of common occurrence, wherein self-love is very apt to incline us to leave the straightforward road.

How often, in the journey of life, does the desire of compassing a particular end furnish a temptation to acts of duplicity! An open letter falling in the way, an opportunity of overhearing private conversation, are of this description: and on occasions, commonly so sudden and unexpected as these, where is our help but in a habit of prompt obedience to that internal guide, whose righteous dictates point, with living light, far, far away from the dark labyrinths into which, in such cases, self-love is prone to enter! Again, in the instance of meeting with opportunities of *taking advantage* of others, how precious are the tender checks of the good shepherd's voice! How frequently do such opportunities occur, wherein, by withholding, or misstating the truth, we may induce our fellow-creatures to comply with our wishes! Temptations to take advantage of the ignorance, the imprudence, the necessities, the dependence, the timidity, or the generosity of others, must frequently meet the person whom God has been pleased to endue with the power which riches, talents, and influence of any kind confers. What need, then, that the heart be under the dominion of a sacred and unbending principle of rectitude, to furnish it with a rule of conduct which is fitted for all circumstances, and which shall deliver it from all those mean and unworthy shifts, to which the grovelling nature of self-love is never ashamed to stoop. Truly, indeed, the way of the Lord is strength to the upright. Truly, indeed, does he fulfil to those who seek him with their *whole heart*, that precious promise, "I will cause them to walk by the rivers of waters, in a *straight way*, wherein they shall not stumble," and make them know, by blessed experience, that

it is "the way of holiness;" and that "way-faring men, though fools, shall not err therein." How often do we stand in need of being refreshed by these considerations, when harassed on the right hand and on the left, with the goadings of selfishness, aggravated by the subtlety of Satan, tempting us to the commission of actions, which, without being directly dishonest, we perceive to be unworthy of our Christian profession! Who is there that has not experienced these harassings? Who is there that has not, under the impulse of the moment, made some promise, or raised some expectations, which cooler reflection causes him to repent of, as imprudent? And who is there (especially if the matter repented of should come under the denomination of what is called a trifle) but has been tempted to use, if he actually has not used, some false excuse to cover his failure towards his fellow-creature, without much regard to the displeasure of his Creator! How common, for instance, are the most palpable untruths, when it is not easy to be excruciated from some invitation, given or accepted! How usual is it for persons, without a blush, to *invent* motives for their actions, or substitute the ostensible for the real, whenever it suits their worldly purposes; and what serpentine movements will they make use of, to *twine* themselves out of unpleasant situations, in which their own measures may have been the means of placing them!

But, let there be an habitual consciousness of God's law in the heart, and a custom of bowing to its requirements, and how clean and clear a deliverance it works out of all such difficulties, by simply commanding us to speak and act uprightly; and, when we have made promises or engagements which we cannot, or do not wish to fulfil, to bear the humiliation of acknowledging our error, and the shame, or contempt (if such be our portion,) which it deserves! And, surely, to the heart which knows any thing of the grace of repentance, and the precious, though sorrowful fruits, which grow in that lowly soil, such humiliation is valuable indeed, compared with the skulking sort of hide-and-seek, the flimsy excuses, and *poor* pleas, which very proud people sometimes stoop to adopt, to cover their faults. How sure a guide, also, is a straightforward principle of action in the innumerable cases of embarrassment to pride and covetousness, which will arise from the common circumstance of possessing near relatives and connections in an inferior rank of life! The man that walks uprightly, has no shuffling contrivances to keep them aloof. If they be poor, he relieves their necessities; if they be worthy, he seeks their society: nor could he find comfort in neglecting their claims, because the accidents of life may have placed him above them in point of outward appearance. The rule he walks by, is given forth by *Him* that changeth not. It does not therefore vary, and take its direction from the ups and downs of worldly views. It has but one end; which is, to cause him to do that which is acceptable in the sight of God; knowing, that such as he is in the sight of God, he *only* is, be his pretensions what they may. Hence, how decidedly it speaks, *when allowed a hearing*, upon every point of honesty connected with the discharge of debts; a matter in

which so much shuffling and dishonesty is common, that a tradesman will almost be surprised to meet with a customer who will, voluntarily, rectify any error whereby, in selling his goods, he has unconsciously made himself a loser. "I wish every one that deals with me had your principle," was the remark of a tradesman not long since, to a friend of the author's, upon an occasion of this kind; and then he made the lamentable statement, that it was not only of irreligious characters that he had to complain for want of uprightness in their dealings with him, but even of many that made a more than common profession of godliness.

How distinct and simple are its dictates, in opposition to the *mystifications* of self-love, when there is a desire to borrow, without any probability of repaying; or, when having borrowed articles, there arises a desire to keep them, in the hope that the lender has forgotten them! What an armour of defence, on the right hand and on the left, is it, from the common temptation of seeming to be something, when we are nothing, by pointing us to the straight and simple path of truth; and how does it spare its possessor the ridicule and contempt which await the lofty pretender to talent, to riches, to connections, or any personal advantage, when his pretensions are found to be "things of nought," and he himself a vain boaster! What "a breast-plate of salvation" is a righteous principle of straightforwardness, when envy, hatred, and malice, would shoot their arrows against the Christian professor; and how secure a defence is provided for that man, in almost every species of trial, who is *known* to "walk uprightly, and work righteousness, and speak the truth in his heart;" the man whom his bitterest enemy cannot accuse of a low, false, dishonest action; but whose word is his bond, and whose deeds confirm what his words promise! There may be, perhaps, great faults, many backslidings, grievous infirmities, in the character of such an one; but still, "the law of his God is in his heart, none of his steps shall slide." And though the wicked watch, and seek to slay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." How entirely does it guard the mind from every temptation to take the advantage, which selfish persons are so apt to use, of flattering the vanity, and practising on the weakness of proud conceited people, in the hope of turning their folly to some account! How securely does it shield those who are placed in the situation of rulers and instructors, from the shame and humiliation of having to pass by an offence against truth or honesty, lest they should hurt their *own* wound, and be reminded by the culprit of some similar failures on their own part! But, where should we stop, if we were to attempt to particularize the manifold advantages which an abiding adherence to this principle of rectitude confers? In a word, it is that precious thing, which, like a vein of gold running through the earth of the fallen nature, more especially distinguishes the *sincere* from the mere *nominal* Christian. It is not difficult to *appear* religious, but it is difficult to be *really* so; since it involves a change

of heart, which *He* who searches the heart alone can accomplish; and he effects it only, by "turning us from darkness unto light, and from the power of Satan unto the power of God."

Now, we are not delivered from darkness, whilst we do the works of darkness; nor, from the power of Satan, whilst we serve him. Untruth, and dishonesty, are amongst the works of darkness; and those who do such works, as much serve the devil as if they were to bow down and worship him. Let us, therefore, upon whom the name of Christ is called, cast away the works of darkness, and let us put on the armour of light. The tree is known by its fruits; and it is by the difference of the fruit they bring forth, in their life and conversation, that the true and the false professor are distinguished from each other. In doctrine, and in all the *outward* observances of their common faith, they may agree; but there will always be some manifest and decided tokens, in the difference of the fruit they bring forth, that one is the good, and the other the corrupt tree. "As the man *thinketh*, so is he;" and what is passing *within*, will certainly, in some way or another, be visible *without*. Life abounds with circumstances calculated to manifest *what are the real principles* of most persons, whether professors or profane; and whenever there is a desire of glorifying God, the transactions of every day will yield opportunity for doing so; as they will also afford means for serving the flesh, the world, and the devil. And herein is the conflict of the Christian. Something will always have to be *sacrificed* by the man that seeks to serve God with a pure heart. David refused to offer burnt offerings unto the Lord his God, of that which cost him nothing; and so must all, who aim at obtaining the testimony which David received, even to be persons "after God's own heart!"

The great point is, to have the *heart* "established with grace;" for true religion is *heart*, and not *head* work. Many persons (perhaps almost all who pretend to reflect about any thing) have a *notion* that truth is a precious thing; and they may find pleasure in the study of it. But *knowledge*, though useful and valuable, will not be sufficient, of itself, to defend the soul from the attacks of Satan. *His* business is with the *heart*, the affections, the *will*; and provided he can but lead and govern *there*, he cares little what occupies and amuses the understanding. He has baited suited to the besetting sin of every person; and whilst that sin, be it what it may, remains unmortified, he has an avenue of approach, and power to lead, and *mislead*, which is not to be resisted by that which is merely held as a *notion* in the head. The Christian who desires "to adorn the doctrine of God, his Saviour in all things," must receive the truth in the love of it; and adopt, as a leading principle, a courageous and persevering habit of *self-denial*. Nothing more completely baffles and foils our subtle enemy than this. It is to snap asunder all his gins and snares, as Samson broke the bonds of the Philistines; to cut the thread of all his sophistry, and to render nugatory all his contrivances. Nothing is left him to work upon in the man, who, in obedience to the commands of his Lord and Master, stands in a continual contrariety to

the will of the flesh. As the root of all *real* piety, let us dwell in the fear of the Lord, which "is the beginning of wisdom." Nothing else can purify the heart from evil, especially when there is a particular inclination to the practice of deceit. Most other sins have such broad features of wickedness, as to be recognized on their first appearance: as, in the case of anger, envy, pride, &c., which a regard to the opinion of our fellow-creatures will sometimes suffice to restrain. But the workings of deceit are of so secret and *internal* a character, and usually covered with so plausible and pleasing an exterior in the sight of others, that if they are not opposed by some *inward* check, they are not likely to be restrained at all. That check can only be found in the fear of that All-seeing eye which penetrates the deep recesses of the heart; which fear it is that prompts the solemn, saving thought, "*Thou God see'st me!*"

We see in the examples of holy saints and prophets recorded in the Scriptures, how prominent a place was given in their hearts to uprightness and integrity. Of Job, it is said, That he was perfect, upright, and one that feared God and eschewed evil! "I will walk within my house with a perfect heart," says David: "I will set no wicked thing before mine eyes. I hate the work of them that turn aside, it shall not cleave unto me." "He that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight." "Ye are witnesses," says Paul, "and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe." And again: "Herein do I exercise myself, to have always a conscience void of offence towards God, and towards men." Again: "We have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully; but, by manifestation of the truth commending ourselves to every man's conscience in the sight of God!" O, friends! ye who profess yourselves to be on the Lord's side, in the midst of a world that lieth in wickedness, behold your calling! Ye are the Lord's witnesses, and it is *your* business to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, amongst whom we are to shine as lights in the world, holding forth the word of life! And not *merely* are you called upon to hold it forth in the way of giving good *instruction*, but let your *lives* preach for you. The world will far more attentively fix their eyes upon what you *do*, than what you *say*; and though you should speak with the tongue of men and angels, they will never believe you a true disciple of him who says, "Take heed, and beware of covetousness," if they behold you grasping at every means of increasing your wealth; adding storehouse to barn, and warehouse to warehouse, and occupation to occupation, especially if some of these last should be of questionable propriety, when considered as the calling of a religious professor. As little will they give credit to your possessing Christian principles, if they detect you in habits of dissimulation. Your walk before the face of your fellow-creatures must be in the King of kings' highway; and not a creeping along, with zig-zag motion, through the winding mazes of duplicity. Let every body see where you are;

and it do not have to be searched for in holes and corners, where the light of day never enters. It is a glorious thing to be called upon to fight the battles of the Lord God of hosts, and to stand on his side, in a world where so few will make the smallest sacrifice of their selfish views and wishes, in behalf of Him who gives them every thing; though, in profession, they may talk of being ready to part with all, and follow Christ. Human nature is the same as it was when the Lord testified of it by the prophet Ezekiel: "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." But let it not be so with you! Remember the command: "Put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem! Put on the new man, which, after God, is created in righteousness and true holiness." Put on the beauty of holiness; be living epistles of Christ, "known and read of all men;" and you will find that there is a secret weight and impressiveness in the conduct of a really straightforward, religious man, which operates to restrain, if it fails to remove, deceitful and unworthy practices, in those immediately within the sphere of his example. Truth is a holy and heaven-born thing; and whenever it is found, it diffuses in its very presence, though silent, a sacred, solemnizing influence, which limits and chastises the bold effrontery of falsehood, and causes it, against its will, to be awed and subdued!

Therefore, "stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls!" A rest unknown to the children of deceit, the contrivers, the creepers in by-paths. Ah! what avails it when they have accomplished their purposes? What does the Lord say of those whose "lips have spoken lies," and whose thoughts are thoughts of deceit? "The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein, shall not know peace." Let straightforwardness, then, in thought, word, and deed, be the distinguishing characteristic of the servant of the Lord. It may not, perhaps, array him with much attraction in the eyes of a misjudging world; but, before Him who seeth not as man seeth, it causes him to be "all glorious within." Truth, dwelling in his soul, it emanates with steady ray, through every diversity of circumstance and condition which may befall him! His heavenly Father's "seal is on his forehead;" and whatever else may change, his spirit is imbued with that which knows no mutability; but which, arraying him with the "fine linen, clean and white," prepares him for an admission into that holy city, of which it is said, "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie!"

Living up to Principle.—The captain of a brig from the state of Maine, was a short time ago at St. Croix, and was there offered \$1000 to bring home a cargo of rum, but refused, preferring to return in ballast.—*Late paper.*

Letters of Early Friends: illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 408.)

ALEXANDER PARKER to MARGARET FELL.

London, 3d of 2d mo. [14th mo. 1655.]

Dear Sister—My tender and dear love in the Lord Jesus Christ, salutes thee and other my dear and precious friends in thy family. Grace, mercy and peace, be multiplied among you, from God our Father and the Lord Jesus Christ.

Upon the 16th day of the 1st month, George and I, and some other city Friends, passed out of this city to Justice Crook's house, in Bedfordshire: he is a pretty man, and there will be a precious family; his wife is brought very low, and is of a very tender heart—and others in his family. Upon the 18th day, being First day, there was a meeting at the justice's house, where there were many people, and all sober and quiet.

George stayed at Justice Crook's house, and we were there about fifteen days; I and others had many meetings in the country thereabouts: John Audland was there, and James Lancaster, Gerv. Benson, Thomas Story, Thomas Stubbs, and some others: we were in great service while we stayed there. A great ferment [*word indistinct (?)*] is in that country and other places thereabouts.

Upon the last day of the First month, George and G. Benson, and I came to this city: we had five meetings, three of Friends that met in silence, and George was at one of them, where many of the world came in, but were sober. Francis and Edward [Howgill and Burroughs] were at the great meeting place, where many came to hear. Gerv. Benson and I were at a meeting beyond Westminster, where there are many convinced: in the forenoon having such short notice, there were not many; but in the afternoon there came very many, and they were sober quiet people. George Whitehead is again imprisoned, for coming to the grate to visit Friends. John Stubbs and William Caton have been three times carried before the mayor at Dover, but are yet at liberty as far as I know.

Thy dear brother, &c.

ALEX. PARKER.

(From the original.)

ALEXANDER PARKER to MARGARET FELL.

London, 10th of 3d mo. [34th mo.] 1655.

—Dear Sister—Our dearly beloved G. F. is yet in this city, and I know little at present

* George Fox, speaking of this meeting at John Crook's, says—"It was a great meeting, and people were generally convinced of the Lord's truth. When I was come thither, J. Crook told me, that the next day several of those that were called gentlemen of the county, would come to dine with him, and to discourse with me. They came, and I declared to them God's eternal truth. John Crook was kept by the power of the Lord; yet he was turned out from being a justice."—*Journal*, 1654-5.

John Crook lived to an advanced age; our Hertfordshire Register records his decease as follows:—

"John Crook, an ancient and honourable Friend and Elder, a minister of the gospel about forty-four years, died at Hertford the 26th of the 3d month, 1639, and was buried at Sewell the 30th of the same, aged near 82 years."

of his removing. The work is great, and many are daily convinced: we have seven or eight meetings every First day, and all are pretty quiet. Francis and Edward had a great dispute with the chief of the Baptists on the Third day of this week; and on Fourth day, another with two of the chief of the Water Baptists; many of their hearers (who are not satisfied) came, and some of our Friends; and the power of the Lord was over them; though they are a very wise and subtle generation, yet the Lord by his wisdom in weak ones confounds and overturns them. A great shatter is among all the forms and gathered churches (as they are called;) and many are inquiring after the Truth."

Concerning our Friends in Northampton,† they all continue in prison; as far as I know, Yorkshire Friends have been lately with them, and have supplied their necessities: those in Bedford likewise continue [in prison?]. And for Friends at Norwich they are all released but Chr. Atkinson, John Stubbs and Wm. Caton were with us the last week; they are sweetly carried on in the work of the Lord, and are much strengthened; they went back again towards Dover. John Slee and Thomas Lawson went into Sussex; John Wilkinson and John Story are going westward. Thos. Salthouse and Miles Halhead are about Bristol, and lack nothing; nor any Friends—for as they come up hither, if any want, our friends F. and E. supply them: the charge truly is great, but our desire is to make it as easy as possibly we can.

Here are in this city many precious Friends, and they begin to know George, though at the first he was strange to them; and one thing they all take notice of, that if George be in the company, all the rest are for the most part silent, which they did much wonder at.

Our brethren Thos. Aldam and Anthony Pearson came into the city yesternight, they are now with George: Francis and Edward and Gerv. Benson are all here; who [would] have their dear love remembered to thee and all our Friends in thy family. Dearly salute me to my dear sisters thy children, and to the rest of the precious Friends who are faithful to the Lord with thee.

The eternal God of peace and love keep you all, and establish you in his love. Let thy prayers be for me, that I may go on in the power of our God, and be preserved above all temptation to his glory!

Thy dear and loving brother in the fellowship of the gospel of Christ, ALEX. PARKER.
(From W. Caton's MSS. Collection.)

FRANCIS HOWGILL to MARGARET FELL.

London, 21st of 3d month, [1655.]

My dearly beloved Sister—I know that it is thy joy to learn the prosperity of the work

* *G. Fox's Journal*, 1654—"The Presbyterians, Independents, and Baptists were greatly disturbed; for many of their people turned to the Lord Jesus Christ, and sat down under his teachings: they received his power, and felt it in their hearts; and then they were moved of the Lord to declare against the rest of them."

† Amongst whom were William Dewsbury, and John Whitehead. See *Life of Dewsbury*, Chap. 7 & 8.

‡ This appears to have been G. Fox's first visit to London since the settlement of the Society.

of the Lord, that he may be exalted, who hath covered us,—and hath chosen us to bear witness unto his glorious name, and to publish his everlasting love abroad; that all may come to know the way to eternal life. Truly the arm of the Lord is with us in wisdom, in strength, in power, in utterance, in boldness; so that I cannot but say, O! the infinite riches of his love and mercy, which are inexplicable. Dear heart, praise the Lord on our behalf; and let all that know him rejoice with us. In his love and power I will glory; but of myself I will not.—

Pray for us, for our work is doubled—our care is doubled; but our strength is also renewed. The work is great in this city, but even few are fitted for it. The last First day there were ten meetings in the city, and the work lieth upon G. F. and us two, [F. H. and E. B.;] here are a precious people, [they] grow up in wisdom and life, and many are added. All the priests and all the gathered congregations in the city preach against us, and are bent in great rage, and print lies, and incense people much. E. B. and I have ordinarily two public disputes with the heads of them; and they lose their members so fast, they know not what to do: yet the city is pretty calm and quiet; and wisdom begins to grow among Friends, and divers are moved to go forth in the ministry. Two young men and two young women are moved to go to Barbadoes, out of the city; and another young man, a Scotchman, is moved to go for Scotland; and other two women are gone to Wales, and other two to Oxford—all these are citizens. And many are moved to go to their churches, which they were of, and declare against them; and some to the steeple houses, and yet are preserved at liberty. Here are many Friends come up about tythes; there are near thirty in the city, and much care lieth upon us to order them, and for the brethren abroad that are in the work of the Lord, or in bonds.

Anthony Pearson, Gervase Benson, and Thomas Aldam are here; their service is now much about Friends appearing at courts this term about tythes. Alexander Parker is gone into Bedfordshire. John Stubbs hath some movings for Holland with W. Caton, and he is in Kent with Thomas Robertson and Ambrose Rigge. John Slee and Thomas Lawson are gone into Sussex; Miles Halhead and Thomas Salthouse are gone towards Plymouth. Our liberty here is of much advantage to all the churches of Christ every where—glory be to Him that preserveth us in his bosom, and under the shadow of his wing! All are at liberty at Norwich. E. B. salutes thee; and salute us to all thy family and all Friends.—Thy brother, &c.

F. HOWGILL.

[From W. Caton's MSS. Collection.]

ALEXANDER PARKER TO MARGARET FELL.

London, 29th of 3d mo. [5th mo.] 1655.

My dear Sister—Yesterday I came from Justice Crook's to this city: Friends are well here, and the Truth flourisheth—glory to our God for ever!

Our dear brethren F. H. & E. B. went this day out of the city towards Norwich, Norfolk and Suffolk: their love is dearly remembered

to thee and thy family. Gerv. Benson and Anth. Pearson and Thos. Aldam are yet in town, but intend shortly to return towards the north: they were yesterday with the Protector, and delivered some papers to him concerning our Friends' imprisonment; and they spoke to him of many things: he was very moderate and promised to read the papers.

Miles Halhead and Thos. Salthouse are in prison at Plymouth upon the oath of abjuration, denying to swear. Jane Waugh is set free at Banbury: Elizabeth Fletcher and Elizabeth Holmes are set free at Dublin, and are in great service there. G. F. is yet in this city, but hath thoughts of passing forth this week into Kent (as far as I know) if the Lord will, I purpose to pass along with him.

Thy dear brother in the love that changeth not,

ALEX. PARKER.

[From W. Caton's MSS. Collection.]

THE FRIEND.

NINTH MONTH, 25, 1841.

The present number brings to a close volume fourteen of "The Friend." An index of its contents is nearly in a state of readiness, and will be placed in the hands of the printer without delay.

OHIO YEARLY MEETING.

We are informed that Ohio Yearly Meeting convened at Mount Pleasant on Second day the 6th instant; the meeting for ministers and elders having been held the preceding Seventh day. But two ministering Friends with certificates attended, one from our yearly meeting, the other from Indiana. It is gratifying to learn that the Boarding School at Mount Pleasant is in a prosperous condition; the receipts of the past year showing a surplus of 300 dollars over the expenditures. From the report of their Indian committee, it appears that their establishment amongst the Shawnees is conducted to satisfaction; that the Indians are engaged in agricultural pursuits, and their children are making progress in school learning. The school consists of from thirty to forty; most of the scholars can read, some in the Bible, some in the Testament, and others in easy lessons.

In considering the state of Society, Friends were exhorted to faithfulness in the attendance of all their religious meetings, being reminded that the first and greatest commandment, "Love to God," was not obeyed by those who do not assemble with their brethren, to wait upon and worship him. Parents were affectionately reminded of their duty to their children; and the children tenderly entreated to "obey their parents in the Lord." But one minister and one elder were reported as having deceased during the preceding year; the former was our friend John Heald, an account of whose death has already appeared in our columns.

In both men's and women's meetings, the members were cautioned against joining with others in well-meant, but sometimes misguided efforts to do good; being warned of the many snares the enemy is continually spreading to entrap the unwary; of his efforts to lead them into too great activity, and to draw them away

from a support of our peculiar testimonies, and their respective duties in the church. A minute of advice on the subject was prepared by the meeting for sufferings. That body had been concerned to prepare a memorial to the legislature of Ohio on the subject of laws, bearing injuriously on the free coloured population. A member of the yearly meeting having written an address to the members, it was sanctioned by the meeting for sufferings; and when printed, we hope to have an opportunity of presenting it to our readers.

The various subjects that came before the meeting were disposed of harmoniously, and it was favoured to close under a covering of solemnity.

It will be right to mention that the excellent article commenced in our number of last week, and concluded in this, is from the works of M. A. Kelly, and forms No. 69 of Tracts, published by the Philadelphia Tract Association of Friends.

WEST TOWN SCHOOL.

The committee to superintend the Boarding School at West Town, will meet there on Sixth day, the 8th of next month, at 10 o'clock in the forenoon.

The committee on Instruction meet the preceding evening at half past seven o'clock.

The visiting committee assemble at the school on Second day afternoon, the 4th of next month. The semi-annual examination will commence on Third day morning, and close on Fifth day afternoon following.

THOMAS KIMBER, Clerk.

Philadelphia, 9th mo. 25th, 1841.

The winter term of HAVERFORD SCHOOL will commence on Fourth day, the 13th of Tenth month next. Application for admission to be made to John Gummere, superintendent at the school, if by letter, addressed to "West Haverford, Delaware county, Pa." The charge for board and tuition is 200 dollars per annum.

Copies of the last annual report may be had on application to George W. Taylor, at his office, or will be forwarded by mail to the address of applicants.

9th mo. 1841.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street; John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street. 7 mo. 20th, 1841.

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Carpenter Street, below Seventh, Philadelphia.



